

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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## FEAST OF THE PRECIOUS BLOOD

It is the living, crimson sea,  
No soul may 'scape, no heart may  
die,  
That flows with unassuaged pain.  
It is that Flood, which rising red,  
On either hand where God hath  
bled,  
No man may pass with guiltless  
trend.  
Upon its tide doth Mary's love  
Send questing from Heaven above  
The brooding shadow of a Dove.  
It is the precious, purpling sea  
That hides no ebb, that waits no  
plea,  
But drowns the heart of you, my  
—SHANE LESLIE.

## CARDINAL O'CONNELL

### CALLS FOR THE FULFILMENT OF PLEDGES ENGLAND MADE IN HER HOUR OF NEED

#### HISTORIC MEETING IN BOSTON.—TRUE AMERICAN SPIRIT SWAYS VAST MULTITUDE

Boston had its plebiscite on the Irish Question Tuesday. It was an occasion that no one who was present is ever likely to forget. Not only was Mechanics' Hall crowded but the sidewalks and the streets about it, and it was a crowd made up of people from every walk in life; clergymen, soldiers and sailors, professional and business men.

The "man on the street" was out in force and women who are coming more and more to manifest their intense concern for all good causes gave that touch of color and beauty that is their delightful secret, to the vast assembly.

It was a typically Boston crowd in its self-restraint and lack of hysteria. There was something about it that set the public thinking of other multitudes who have gathered in this city when "matters of great pith and moment" were being discussed "in times that tried men's souls," those far-off gatherings before the Revolution, in Abolition days, and during the Civil War. There was a terrific earnestness visible in the faces of the thousands banked along Huntington Avenue.

#### ADDRESS OF THE CARDINAL

In reviewing the phenomenal growth of sentiment in favor of Ireland's freedom during the last six months, the friends of Erin may well say—the impossible has happened.

When just six months ago tonight, the great meeting in Madison Square took up again the cause of Erin after a silence that seemed ominous, no one present there could possibly imagine that the knowledge and the sympathy of Erin's cause would progress to such a wonderful degree as today it has almost miraculously attained.

Undoubtedly America today knows and understands the story of Ireland's wrongs and sympathizes with her rights as never before.

The American is a true idealist. That, the great War has proven. But he is not Don Quixote, he must first understand what the cause is and where the wrongs are before he goes out to brave danger in the defense of the wronged.

#### NO LONGER CLOSED BOOK

Anyone who knows the American mind of today will quickly realize that the history of Ireland is no longer a closed book to the plain American citizen who, knowing that history as he does, has begun to understand why during all these centuries the people of Ireland have kept alive the divine hope of final liberation.

It is fair to say that the period of the last six months, since the great meeting in New York, is absolutely unique in this, in nothing else, that the plain man in the street all over America (we might perhaps except Mississippi) realizes fully that Ireland has a grievance profound and real which must one day be set to rights.

With that knowledge has grown a generous and heartfelt sympathy for the little island which has so unspunkily refused to be throttled by a big bully, no matter how what blood-relationship the bully claims. That sentiment aroused in the chivalrous hearts of the American people is undoubtedly one of the very best symptoms of American life.

Indeed that chivalrous generosity of heart towards the weak is, as everyone who knows America realizes, distinctly, and characteristically a trait of American manhood.

There is no spectacle on earth that so moves the plain, honest, genuine American as that of a weak, defenseless woman being strangled to death by a huge giant. Every born American who even in passing is compelled to witness such a degrading scene, would, without thinking twice, even at the risk of his own life, rush to

the rescue and the defense of the helpless wronged.

#### GENUINE AMERICAN SENTIMENT

That is the sentiment of the boys we see playing in the street and that sentiment only grows with age until all American manhood is aflame with it.

That was the picture which was drawn for American eyes as the attitude of Germany towards Belgium, and the very sight of that picture sent two million of our best and dearest boys over the seas with just one desire in the heart of each, to land such a blow at night and brute force that never again would any big nation dare to attempt the strangulation of a weak one.

Suddenly the plain American, unfettered by any social or financial bonds, has begun to see that Belgium is not the only country placed in that pitiable plight.

For some years past we have witnessed the steady growth of a bold propaganda here among us, the whole trend of which was to make Americans forget their own history and to glorify even the weakness and foibles of Great Britain, and under that influence so subtly spread all over the land we can scarcely wonder that the rank injustice of Ireland's condition passed unnoticed.

When the great War began and America finally entered the conflict for right, it was little wonder that her gaze being cleverly concentrated upon distant wrongs, those which had been perpetrated against her nearest neighbor passed almost unnoticed.

The cry of Serbia and Belgium was a noble war-cry, but who, now looking back, does not see that it nearly served to stifle the cry of suffering Ireland?

#### CLEAR CALL FOR IRELAND

What else can explain the ominous silence that prevailed even among our otherwise loud voiced leaders until the great meeting in New York broke it and sent out to the world the clarion call—Not Belgium and Serbia alone, but all small nations must be made secure in the entirety of their liberty.

Yes, Belgium and Serbia by all means, but Ireland too, and Ireland first by every law of historical justice. Belgium and Serbia, yes, for yesterday they bruised and wrecked and overran, but Ireland first—for not yesterday, but for seven hundred years, she has suffered infinitely more than a hundred Belgians and Serbians combined.

Yes, the voice rang out in God's name let us rescue the Belgians and the Serbs and the Jugos and the Czechs and the Slovaks. But in heaven's name are we mad or blind, or both, not to see and understand that all the wrongs under which these various distant peoples have groined have been perpetrated with impunity for seven long centuries against that little island of emerald green set in an amethyst sea, whose sons in America's fateful hour did more for America and for the cause of Americans than all the Belgians, Serbs, Slovaks and Czechs of all history?

#### THE CRY OF JUSTICE

That was the cry of pure, unadulterated and sincere justice which rang through the rafters of the Garden Theatre six months ago this very night, and which, flying through the great Metropolis, sped along its broad avenues out into the ample Continent of all America.

In one brief hour the ominous silence which had settled over all was broken forever. The very press which for months had refused even for pay (which is much to that kind of press) to mention the very name of Ireland, was finally compelled by a public sentiment that blazed with indignation at this muzzling of the people's voice to yield grudgingly at first a little paltry paragraph.

Today not paragraphs but columns and pages even tell the glowing story of the people's final triumph over a paid censorship which threatened to stifle the very voice of the American people raised in Ireland's defense.

In six short pregnant months we have witnessed with eyes filled with amazement and gratitude the onward movement of the great tidal wave which, steadily going from State to State, finally reached its highest mark in the Nation's very Capital, and today the chief assessor and defender of the cause of Ireland's freedom is the most representative and the most powerful deliberative body in the whole world, the Senate of the United States of America.

#### ALL HONOR TO THE SENATE

In the noble voicing of that claim we are proud to state that the two honorable Senators of Massachusetts had a princely share.

Long live America, the true home of freedom. All honor to the Senate, the defender of liberty.

The eternal fight for freedom has had many decisive moments in history but no one will deny that one of them, not the least significant in its instantaneous effect, was the meeting in Madison Square Garden, December 10th, 1918.

The great War indeed was then over and the cry of peace was in the air, a cry which after four long dismal years the whole world heartily welcomed. But the peace which the

world gladly welcomed was the peace which in reality would bring back complete justice and order, not the sham peace which, while crushing one monster of might, would only fatten another.

That sort of peace might be patched up in Europe centuries ago when the kings with a sly wink at each other divided up the people's possessions among themselves.

America in those days scarcely even existed, or at least Europe was not conscious of her existence or cared little for her opinions.

But today America not only exists, but Europe knows and understands America's power in the world and, what is even more significant, America understands at last her own power in the world.

#### AMERICA'S FIGHT FOR RIGHT

Be it said forever to her glory, the first great exercise of that power has been for the loftiest idealism that the story of the world has ever told. For not for conquest of the division of spoils, nor for the impoverishment and ruin of an enemy, America threw the great weight of her power into the world balance, but simply and solely that justice and right might prevail all over the world.

That was the cry that was raised when the strength of America was most needed. That was the cry which rallied the millions of our noble youth who offered their very lives at its call, and that cry will never cease until universal justice has been done.

Until Ireland has been finally liberated from an age-long yoke, infinitely more galling than that which any other land has been compelled to bear, that war-cry of America will still resound throughout the earth.

Let them who hear it beware no longer to deny it, but while still there is time recognize it, acknowledge it and obey it.

The time has passed forever now when England can say to America the question of Ireland is our affair. For America today will answer it was your affair for centuries and what have you done with it: so were the life, the peace and the prosperity of the American colonies your affair and what did you do for them?

#### AN AFFAIR OF UNIVERSAL JUSTICE

No, the question of Ireland is no longer your affair alone, it is the affair of universal justice. It is the international affair of the rights of small nations which you have strangled and are today stifling by armed force. It is the affair of the universal principle of self-determination which is not your affair but the affair of the whole civilized world, America included.

Before the War, we of America only wanted to be left alone to attend to our own affairs in peace, but in the middle of that great War you found you needed America and raised a pitiful cry for assistance.

Oh yes, America you found was idealistic, but you must not now forget that she is not quixotic.

America entered the great War enthusiastically—yes—but also very deliberately and on certain distinct terms. You know the terms. They were put very clearly and you not only repeated them, you endorsed them, approved them and openly accepted them as an inviolable contract before the whole world.

Our valiant men never went forth on a wild goose chase over the wide seas. They went out for a set purpose and they made that purpose very clear. That purpose was that by their aid right should triumph over wrong and the powerful should cease to rob the weak.

Not you, not any of you or all of you won the great War, and you know it well; though now that it is won, you already try to forget it.

#### NO FLIGHT OF ORATORY

America won the War and won it—not for you. There was no special reason she should win it for you at the price of her own blood and treasure.

America won the War for the rights of all humanity and having won it at a tremendous cost, she certainly will hold to the conditions under which she fought.

So if the rights of small nations and defenseless peoples were centuries ago a little trifling matter to be bandied about by royal despots as one of their sacred privileges, or if the question of Ireland's historical rights was considered before the great War one which England alone could settle, today such a claim is blasphemy and an open defiance to all the principles in defense of which our valiant men offered their lives in the Great War.

We are well aware that in certain English circles the American is still considered, very tolerantly of course, as rather given to flights of oratory, whereas the English mind boasts of its cool-headed and practical qualities.

Well—this is no flight of oratory, it is a very cool and unemotional assertion of a very practical truth.

We will admit that it is extremely difficult to read the story of English brutal misrule in Ireland without the deepest emotion. At least we Americans find it so, for we have not yet, thank God, arrived at that very superior condition of exalted hu-

manity which can behold these exhibitions of brutal iniquity with complete stolidity.

That may be a British trait in which they seem to glory, but we want to assure them that it is the kind of glory which no American will ever envy them.

#### THE BETTER ENGLAND

I am not now speaking of the great English people in whom, both as a Catholic and as a cosmopolite, I personally find many qualities to admire and to love. That plain great British people with its still unspoiled fine qualities of head and heart will in the end be the salvation of a better England. That plain great British people has never until recently understood the real story even of their own country.

The same little coterie which controlled for centuries the government of England was strewed enough also to control the popular literature, and until very recently the little that the great plain people of England were allowed to know of genuinely truthful English history was meted out to them by the same official hands which controlled their very lives.

But all this is now rapidly changing. The great democracy of England is alive, awake and very active and the little coterie, the same which for centuries has held Ireland in its grip, while at the same time condemning the people of England to the poverty of the slums and the misery of the mines, is finding its inherited holdings exceedingly insecure.

—Indeed so insecure that it is little wonder that today the Irish question is one of the very least of all their supreme difficulties.

#### SOME EFFECTS OF THE GREAT WAR

One of the certain effects of the great War which has brought to America the consciousness of its tremendous power has brought to the plain English people a very clear knowledge of their own rights.

These rights are identical with the rights of the Irish people in Ireland, and the plain English people are at last awake to the fact that the cause of the Irish people is at the same time the cause of the English people, and that their cause is the cause of simple justice to all people the world over.

The wall of British exclusive privilege is no longer a towering, it is down and the thousands and thousands of acres kept as mere game preserves for the enjoyment of a few are already in the possession of the people.

So when now the cry of Ireland crosses the Irish Sea into the homes of the plain English people it will no longer do to attribute all Irish troubles to the Pope as hitherto was successfully done. For the English people of today know very well indeed that neither the Pope nor the Irish have anything whatsoever to do with the present squallor of the London slums nor the child labor in the factories, nor the squeezing of the honest wages of the laborer in the mills, nor the compulsory slavery of the miserably workers in the mines.

#### ENSLAVED ENGLISH PEOPLE

These are all British things and all very much akin in fact and in principle to the wrongs which their brethren in Ireland have endured so long.

Their brethren, ah, this is a new word, long forgotten, a word given to the world by Christ, kept alive and in use where true Christian sentiment prevailed, abused and obliterated by financial and industrial greed, but today, thank God, resurrected by the plain men of the world who do the work of the world.

Christ, the Church and the laborer. This is the blessed trinity which is to recreate the spirit of the world.

The love of Christ for all men as the children of God, the equality of all men in that Church which has never recognized any title of distinction before its altars, the community of sacred interests which binds the laborers to one another in defense of their common rights, these are the three great forces so long submerged by selfish vainglory and greed which have today revived the sublime ideal of human brotherhood among all the children of men.

#### ONLY HOPE FOR PEACE

So, today, the cause of Belgium or of Serbia is the cause of Ireland, as the wrongs of the children of every nation are the wrongs to be righted by their brethren of every other land.

In the love of Christ, in the guidance of His holy Church, in the sacred bonds which unite the workers everywhere, justice to all—to rich and poor—to strong and weak—must at last triumphantly arrive, and foremost in the train of justice is Ireland's cause.

Not until that cause has been heard before the court of nations and settled permanently by the triumph of right over might can peace settle down upon a weary world.

To Christ for whose eternal triumph Ireland has sacrificed her all, to the Church in whose equality and impartiality all the oppressed among the nations have trusted for their defense, to the great brotherhood of those who labor, Ireland committs

the justice of her claims: and, though the heavens fall, these three united can never fail.

## THE JESUITS AND THE PEACE TREATY

In the fifth section of the official summary of the peace terms handed to the German plenipotentiaries at Paris, Germany agrees to return to China all the astronomical instruments seized in 1900 and 1901. Strange as it may appear, by these words, the Jesuits are conjured back from their long political inactivity to play their part again in the great drama of world-building and readjustment. It would be startling if these wily old diplomats who so easily upset cabinets and republics, these black-robed Warwick of the new age, did not meddle in the Peace Conference. They have been at their little tricks again and that, too, with the connivance and even aid of the President of the United States. His chances for a third term are gone forever.

On the terrace of the Orangery in Potsdam there stand today five bronze astronomical instruments of the most delicate and artistic workmanship. They were taken by Germany from the royal observatory of Peking after the Boxer uprising in 1900 and are the instruments mentioned in the peace terms. One of them, resembling a modern equatorial, was constructed in the thirteenth century, another is the bronze quadrant sent to the emperor Kang-Hi, by Louis XIV. of France, while the most remarkable and precious of all the lot is a huge armillary sphere, seven feet in diameter. And now the wily Jesuits come into the treaty. Of course they arranged this scheme centuries ago.

For the sphere, whose fate it takes a treaty to decide, is the work of the famous Jesuit missionary, Father Ferdinand Verbiest. With his own hand Verbiest constructed it, and under his supervision it was set up with other instruments of almost equal value in that royal observatory at Peking which he and his religious brethren directed for more than sixty years, over two centuries ago. The instrument, the only one of its kind worthy of a special mention in a document which makes the map of the world, is a monument both to the skill of the Belgian Jesuit and to the high degree of civilization of the nation for which it was made. It is, too, eloquent testimony of the zeal, the prudence and the wisdom which the Church uses in her dealings with the nations. Verbiest and his master Ricci, men of vast learning, saw that the people with whom they were dealing were interested in nature's phenomena. They appealed to that love of knowledge, and fostered and encouraged it. It was the door through which the knowledge of better things might pass. And Ferdinand Verbiest rightly thought that if the Chinese studied the motions of the spheres and the "bright lords of day and night" they might ascend to the knowledge of Him that made them.

The peace terms bring the Jesuits back into the light of publicity. They show them not crafty politicians but astronomers anxious to diffuse knowledge, especially the saving knowledge of Jesus Christ through whom men are saved—America.

## GERMAN MISSIONS' ARE PROPERTY OF CATHOLIC CHURCH

### MSGR. CERRETTI NOW IN PARIS TO SAFEGUARD RIGHTS OF THE HOLY SEE

An editorial in the *Osservatore Romano* explains why Msgr. Cerretti, Papal Under Secretary of State, has gone to Paris. His journey was undertaken entirely in connection with the missions in the colonies which until recently were under German control.

The *Osservatore* quotes the contents of clauses 123 and 438 of the Versailles treaty: the former giving power to the local Governments of the colonies to expel all Germans or to lay down the conditions of their residence; the latter putting the administration of the missions in the hands of a council, which must be Christian, and must devote the property of the missions to Christian uses.

The editorial then points out that the result may be that either the good work of the missions may be brought entirely to an end by the expulsion of the German missionaries and the lack of others to replace them, or the schools, churches, and other property of the missions, being administered by a council called Christian but possibly composed of Protestants, Freemasons, or others, may be devoted to other than Catholic purposes.

The *Osservatore* calls attention to the fact that the Pope has a divine right to send apostles to individuals; that clause 123 infringes his right; and that the missions are Catholic property, many of them being legally vested in the Sacred Congregation of the Propaganda of the Faith. It declares also that, in case missionaries go outside their priestly office and mix in politics, this Congregation will immediately recall them to their duty.

In conclusion the editorial says that with the expert aid of Msgr. Cerretti in Paris, there should be no difficulty in arranging the future of these missions without infringing the rights of the Holy See, while at the same time providing all desired guarantees against deleterious political influence.—The Echo.

## POPE-BAITING IN ENGLAND

British propaganda is still active in misrepresenting the position of the Holy See during the great War. The *London Times* of April 19 contains a force attack on the Catholic Church and the Holy Father for not casting their lot with the British Empire and its self-righteous cause. The *Times* tells us that as a consequence of failing to bless the Allied banners the Church has been "weakened and discredited."

The Vatican refused to condemn Austria and Germany for turning peace into war and war into hell. The writer concludes that "the Church lost its 1914 greatest chance which ever came to her of recovering the moral authority she enjoyed in the early Middle Ages."

The War he did not proclaim that Germany and Austria were in the wrong. The underlying assumption is that it is at once the right and the duty of the Roman Pontiff to sit in judgment over the quarrels of nations. Since when has that doctrine been admitted in England? What would have been said if at the time of the South African War the Pope, after considering the claims of both sides, had issued a decree declaring England in the wrong? What fiery denunciations would he have listened to, and what talk there would have been about the intolerable pretensions of the Papacy. The better instructed among the critics would have reminded us that this was not a case in which the doctrine of infallibility was even remotely concerned, and then would triumphantly ask whether it was likely that the Pontiff, shut up in the Vatican and with no diplomatic relations with either belligerent, could be in a position to act as a supreme judge.

When Italy went to war with Turkey no one complained or was in the least surprised because the Pope failed to explain to the world which Power was in the wrong.

Yet clearly if the Holy Father is entitled, and indeed bound by his office, to sit in judgment over the warring nations, he cannot be allowed to pick and choose his denunciation of the wrongdoer, but must in every instance follow the outbreak of war. Are the people of Great Britain prepared to accept that position? We know quite certainly that they are not. But it may be said that the invasion of Belgium was a much clearer act of aggression than anything done to remedy the grievances of the Outlanders in the Transvaal. But even that case was not as simple as it seems. Neither France nor Great Britain had any representative at the Vatican; the Ministers of Austria and Bavaria were busy on the spot. No doubt the Pope was told, as the rest of the world was afterwards told, that the crossing of the Belgian frontier was a lamentable necessity which was forced upon Germany, whose soldiers had merely anticipated the invasion which had been planned by the Allies. No doubt, as the War went on, the full falsity of this plea was realized at the Vatican as elsewhere, but by that time Pius X. was dead.

If the world is ready to accept the Pope as the supreme arbiter, the nations must also be prepared to plead before him, to state their cases and submit the facts on which they rely for justification. Until the nations are ready to do that it is idle to rail at the inactivity of the Vatican or to complain because the Pope, shut out from the councils of nations, has striven alone to mitigate the horrors of war and to hasten the coming of a lasting peace.—The Monitor.

## CATHOLIC NOTES

In August, the splendid Cathedral of Queenstown, Ireland, will be finally completed and dedicated.

Seven hundred and fifty thousand dollars is being raised in a Chicago drive for Catholic charities.

Nuns were the first women printers, according to *The British Printer*. The Dominican Sisters in the convent of St. James at Mt. Ripoli, published more than 100 works between 1476 and 1484.

A cable to the Belgian Relief Commission in New York says that Cardinal Mercier, Archbishop of Malines and Primate of Belgium, whose defiance of the Germans and unremitting work for his people made him one of the outstanding figures of the War, will arrive here next September. He will come to thank America for the assistance given to Belgium.

The Associated Catholic Charities of Chicago had a total income, last year, of \$432,226.42. The central bureau of the organization applied to charity \$215,629.20. Besides this, nearly \$170,000 was used in helping the various charitable institutions of the diocese. About 11,000 persons were assisted through the efforts of the bureau.

A Cincinnati lady, who requests that her name be not disclosed for the present, has donated \$100,000 to St. Xavier College for the erection of the administration building of the college structures to be erected on the college property in Avondale, where "The New and Greater St. Xavier College" will be established some time next year.

The first school of the Christian Brothers in Western Canada will shortly be opened at Yorkton, Sask., by the Brothers of the Ontario Province for the benefit of the children of the Ruthenian settlers. The Catholic Church Extension Society is erecting the building at a cost of \$50,000. Rev. Brother Ansbret, formerly Principal of De La Salle Collegiate, Toronto, has been appointed Superior of the new foundation.

Artists are at work on designs for the World War monument which will be erected on the Notre Dame university campus, Ind., shortly, in memory of the 45 Notre Dame men who paid the supreme sacrifice during the War. Mention will also be made on the memorial of the 2,900 Notre Dame men who served with the army, navy and marines during the War. A large majority of the 45 who died in the service lost their lives on the battlefields in France.

A remarkable discovery of Roman silver vessels has been made on the estate of Arthur J. Balfour, British foreign secretary, at Whittingehame, 20 miles east of Edinburgh, says a dispatch. The fragments are much hacked and broken, but covered with designs classical in style and exquisite in technique. The silver is Christian in design, presumably ancient church plate lost from some monastery. No such find ever had been made in Great Britain.

His Eminence, Cardinal Gibbons, in conferring the diplomas on the graduates of St. Cecilia's Academy in Washington expressed the opinion that since the passage of the Anthony amendment granting suffrage to women has widened considerably. "Seek out good books," advised the Cardinal, "and let frivolous literature alone. Clean literature is as necessary as clean associates. Show me the books a woman reads and I will tell you the condition of her mind."

London, May 30, 1919.—Sister Alphonsus of the Convent of the Sacred Heart, Mapperley, England, has been decorated by King George with the Royal Red Cross. During the whole period of the War Sister Alphonsus has been engaged in nursing wounded soldiers, who gave her the name of "The White Sister" on account of her white habit. The Royal Red Cross was given to Sister Alphonsus at Buckingham Palace by the king himself.

A rehabilitation school for the training of partially disabled soldiers, sailors and marines has been opened at the Catholic University under the direction of the National Catholic War Council, and fifty students have already been enrolled. The work is being done in co-operation with the federal board for vocational education, and will be conducted along strictly nonsectarian lines. The fifty now in training to earn their own livelihood include Catholics, Protestants and Jews, as well as men of diversified races.

Rome, June 16.—Msgr. Cerretti has put before authoritative personages at the Peace Conference in Paris the religious rights and interests of the Holy See in foreign missions, pointing out how these are infringed by two clauses of the proposed treaty regarding the colonies embraced in the former German Empire. No authoritative reply has as yet been received from Paris, still as doubt is felt here but that the simple necessary alteration can be made in such clauses, since there is no reason to believe that there exists in Paris any feeling deliberately hostile to the Holy See.

REAPING THE WHIRLWIND

BY CHRISTINE FABER

CHAPTER XX

The Eastbury papers had copied pretty fully all the New York accounts of the Phillips will case, and from them Miss Burchill learned of the singular events in which Mr. Thurston and Miss Brower had recently figured, but she knew not whether to pity either or both; from what she had discovered during Gerald's delirium of his attachment to Helen, it would seem as if he had been grossly wronged, but again, she could not conceive Miss Brower acting so treacherously, and at length in her doubt and perplexity, she resolved to dismiss all thoughts of the subject; this was the easier to do, as her mother's falling health demanded her closest attention. It was with no little satisfaction that she had sought Miss Balk to tell that lady of her mother's intention to resign the boarding house; but Barbara received the news with great nonchalance, coolly remarking that Miss Brower's expected return would expedite her own departure from Mrs. Burchill's. For Gerald, however, to whom her mother communicated the intended change, she had a very different feeling. She experienced a vague regret at his going which she could not understand, and for which she could not account, and sometimes, despite all her resolutions to the contrary, she found herself thinking about and even pitying him; he bore that in his face which seemed to express severe mental suffering. She did not see him on his departure, but he left a kind adieu for her with her mother.

time, was unable to keep her word; and the owner of the little house in which they lived, in view of the demand for houses to accommodate the expected influx of summer visitors, raised the rent so exorbitantly that Miss Burchill decided to leave the premises immediately. She had grown very pale and weary looking during this accumulation of trials, and the drawn and resolute look of her face, conveyed the impression that her persistent effort to control her emotions was undermining her health. The scanty amount which still remained to her must be strictly economized, and, having in the first place to seek a home, she could think of but one quarter of the village where the rents were not incompatible with her humble means—the part where the Hogans lived. For an instant at the thought of living there, the blood surged madly into her face, then her eyes fell upon her grandfather, the little old man who had not once smiled since his daughter-in-law's death, and who was rapidly losing his ruddy and chubby look. His melancholy air went to her heart; with an impulsive bound she was at his side, her arms about his neck, and a long pent up burst of tears wetting his furrowed cheek.

"Oh, Milly darling! What's the matter? No new misfortune, is it?" He knew of some of the unfortunate circumstances which had impoverished them, but Mildred had concealed their full extent; now, however, feeling that he ought to know, in order to be prepared for removal to a poorer home, she said, as soon as she could recover her voice: "It is only this, grandfather: we must move to 'Irish Town,' and I am afraid your heart will break there."

"Not my heart, Milly," he said slowly, and putting his hand in a caressing way on her forehead; "the hearts of the old are sometimes too tough to break; but it is yours that will be crushed, and if I was not in the way maybe you wouldn't have to go there; you could get a place to teach in a family, maybe; but don't let me keep you, for I'll manage to get my crust somehow."

"Oh, grandfather! It is you who will break my heart if you talk in this manner. You are all the world to me now. Can you ask me to leave you?" She could say no more for her tears. The fond old hand pressed more caressingly her forehead: "I won't, Milly darling, since it distresses you; I won't say another word about it."

TO BE CONTINUED

WHAT JULIA SAID

It was a lovely country through which the interurban was making its way, rich undulating, and glowing with the fresh beauty that belongs to June. Jerome thought he had never seen so beautiful a landscape, and he sat drinking in the charms of broad wheat fields as they flew past, of woods with their varying greens, of little streams that flashed a silver eye at him and were gone, of the farm-house looking so peaceful in their sylvan surroundings. It was heavenly after what he had been through, and he was very happy, even if he was coming home Private Miller, just as he had gone, minus prizes, decorations or medals of any description.

give them their old job, that's what she's always preaching. She says conditions will never be normal until the boys are all back and at work."

"Good for your daughter! She must have a level head!"

The mother smiled proudly. "Julia is mighty fine, if I do say it myself. She is our youngest, and the only one at home. The others are all married, but Julia—she's a little hard to suit, I tell her."

"I'm the last one at home, too," Jerome confided, after he had heard considerable more about Julia, her friends, her ways, her likes and dislikes. He was sure he would not care for Julia. "And it was pretty hard for me to leave Mother and Dad but they wanted me to go."

"Of course," and the little woman nodded understandingly. They got along very pleasantly for the next dozen miles. His new friend, whose name was Mrs. Kennedy, discovered that she had known something of Jerome's mother in her girlhood. "A friend of mine went to St. Mary's of the Springs when she did, and you're her youngest son? My, how time flies!"

"It seems to me this car is flying, too," Jerome remarked, looking around uneasily. The car was in truth rocking and lurching in a most uncomfortable fashion and appeared to be going at an unusually high rate of speed.

"Do you think there is anything wrong?" Mrs. Kennedy asked anxiously, but before her companion could reply there was a strange grinding roar. Jerome's first flashing thought was for Mother and Dad—"pity for their disappointment, for he felt sure this was death; and then all his faculties were centered on the fact that he was still alive, though the car had leaped from the track and had somersaulted down an embankment. How he rescued Mrs. Kennedy from the demolished car, helped to liberate the two men from the smoking compartment, pulled the unconscious motorist from his post amid bursting flames, was written across the front pages of numerous newspapers the next morning. The conductor, painfully but not seriously injured, had crawled through one of the rear windows as Jerome drew Mrs. Kennedy, bruised and bleeding and almost dead from fright, to a place of safety; and he it was who later sang the praises of the young soldier who forgot his own injuries as long as there was any one to rescue. After that he frankly fainted, and the doctors who came hurrying out from London found him with a "bad" ankle and a broken collar-bone; and the next circumstance was his arrival at the Kennedy home in London, where the wonderful Julia, pale but composed, took charge of him as well as her mother. After that it was a series of dissolving views for a few days, in which his father and mother took part, and all of a sudden he was very much better.

"As soon as your ankle is strong enough," said his father as he was leaving, "we'll come over in a machine and take you home."

"Fine work," Jerome had murmured approvingly; "I wish I could go now."

But the doctor had negatived this; it was a fifty mile drive, and he was really not well enough to be moved. He could go in good time.

"This isn't a bad place to get well in," the doctor smiled, as he glanced about the room in which they had placed the injured soldier. And so the days went on Jerome came to agree with this dictum most heartily. The Kennedy home was a big old-fashioned red brick set in the middle of an expansive yard overflowing with flowers, and great bushes of June roses sent their fragrance up to Jerome's windows. A trained nurse divided her attention between him and Mrs. Kennedy, who was soon able to come and sit with her rescuer, while Julia alternately scolded and made much of him. Julia was not at all the "wise young judge" sort of a person her mother had acclaimed her. She was sensible, but full of fun, and had a pleasant habit of ridiculing, lightly enough, her own foibles, as well as those of her friends. She soon discovered Jerome's disinclination to talk about "over there" simply because he had not distinguished himself in any special way, and she set herself the task of curing him. It was no easy task, but Julia was resourceful, and it was not long until she had him comparing present day tactics of war with those of the past, as outlined by members of her grandfather's post, G. A. R., whom she invited to come and see him.

"That's a foolish idea of yours that the privates in the Army didn't amount to anything," she remarked casually one day.

Jerome started, with imminent danger to his injured collar-bone and glared indignantly. "I never said such a thing!" he exclaimed with great heat. "Why, wherever did you get that impression?"

"Oh," Julia returned smoothly, "maybe you never said that exactly."

"I should think not!" emphatically. But you've been asserting it more than number about one private, Jerome Miller, the girl went on, as though she had not heard him, "and of course the Army is judged by its units."

"That's what Julia had always said," her mother interrupted triumphantly.

"Dear me!" Julia was mildly exasperated. "You people have interrupted me so much that I've forgotten what I wanted to say."

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4. SOCIAL AND CHARITABLE WORK

The Catholic War Council and the National Catholic Charities Conference have done most valuable pioneer work in this field.

Hardly anything in recent years has reflected greater glory on the Church than the care of the moral welfare of our soldiers and sailors during the War—a work begun by the Knights of Columbus and perfected by the Hierarchy through its Committee of the National Catholic War Council.

The time will soon come, too, when we shall have to consider the best means of utilizing the zeal and good will of other Catholic societies, both of men and women, and of the laity in general.

5. CATHOLIC UNIVERSITY

The great War has revealed to the world the all-penetrating influence of the highly trained intellect. The universal unrest of the day seems a prelude to very troubled times.

6. CATHOLIC EDUCATION

Centralization in education is the trend of the day and seems due to the needs of the situation. What will be the outcome? How will Catholic interests be affected?

7. CATHOLIC LITERATURE

We are not a literary Church, for our busy ministry has left little leisure for literary pursuits. Nevertheless our ministry would be greatly facilitated by the production and spread of good books and pamphlets.

which a little stimulation would rouse to a very useful activity. The various Catholic Truth Societies of the country might co-operate with greater effect, and be stirred to more productivity.

Such a bureau could also enlist the services of able writers in preparing articles on Catholic subjects for the secular papers and magazines. It frequently happens that an attack more or less open is made on the Church in the secular magazines or papers.

The children of the world are wiser in their way than the children of light. Certainly, there is no comparison between the secular and the religious press, as regards the interest of the reading matter which each provides.

9. LEGISLATION

There are many signs of increasing hostility to the Church and of a desire to translate this hostility into legislation, whether national or State. We have hardly had any policy at all in regard to such matters and frequently have only realized the intentions of our enemies when the hostile laws were already enacted.

10. CATHOLIC BUREAU

It is evident, at any rate, that the General Committee on Catholic Interests and Affairs will need headquarters and clerical assistance; otherwise it would be unable to realize the purpose of its creation.

11. FINANCES

Evidently, too, the plan of action which I have outlined postulates a generous financial support. Our expenses, however, in the campaign for funds during the last two years should make us realize, as we have never done before, our possibilities.

The foregoing plan, I must admit, is a very comprehensive one and furnishes almost enough matter of thought for a Plenary Council. It is a plan that perhaps cannot soon be realized in all its scope, yet I have thought it worth while to sketch the outline in full.

I remain, my dear Bishops, Faithfully yours in Christ, J. CARDINAL GIBBONS, Chairman.

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WINDOWS ALIGHT IN CONNAUGHT

We had had a crowded ten days of it, Ex-Governor Dunne of Illinois, Mr. M. J. Ryan and I, and I rather think we had all come to the conclusion that the possibilities of emotion had been exhausted.

I think we had, at an earlier moment, some pronouncement of the feeling to be awakened in us by the lights in the windows in Connaught. It was at the meeting of the Dail Eireann specially called to receive us.

There was a surprise for me in another quarter. I thought I knew something about the labor movement, and I am still rather bewildered that I met in Ireland the three most interesting men in this branch of social endeavor I have ever seen.

We derived great satisfaction, I need hardly add, from our interviews with Cardinal Legue, Archbishop Walsh, Harby and Gilmartin, Bishops Fogarty, MacRory and others of the episcopal and priestly leaders of Ireland. Exultation there may be and is amongst the youth of Ireland in presence of—as they have been taught, especially from our country—the accomplishment of their country's destiny.

Of minor incidents of the visit there were so many that memory cannot group them. But I find myself thinking of the day there was handed us at Castlebar a souvenir of the coming of the French.

HAWTHORNE ENVIED US

"I have always envied Catholics their faith in that sweet, sacred Virgin Mother, who stands between them and the Diety, intercepting somewhat of His awful splendor, yet permitting His love to stream upon the worshipper more intelligibly to human comprehension through the medium of a woman's tenderness."

support than that which they give their leader. There are others, now numbered by hundreds, of such amazing activity and such keen intelligence that I do not see how anyone who seeks to impose upon Ireland a government from outside can hope to succeed while they are there.

There is another side to the picture. We had the rare good fortune to meet with Irish men and women in their lighter hours. They know and practice the graces of life. For two hours I have listened to parlor talk which has not once sunk to the inanity of gossip about neighbors, chatter about clothes, or comment on the latest fashion.

There were so many that memory cannot group them. But I find myself thinking of the day there was handed us at Castlebar a souvenir of the coming of the French. There was a priest there who had tried to calm the young people. The French came, and went, and afterwards the priest was hanged from a tree.

Of minor incidents of the visit there were so many that memory cannot group them. But I find myself thinking of the day there was handed us at Castlebar a souvenir of the coming of the French. There was a priest there who had tried to calm the young people.

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Of minor incidents of the visit there were so many that memory cannot group them. But I find myself thinking of the day there was handed us at Castlebar a souvenir of the coming of the French.

We never regret kind acts, but often grieve over unkindly and unloving ones, when friends who have passed away can feel our love no more.

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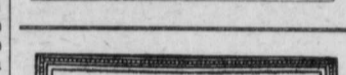
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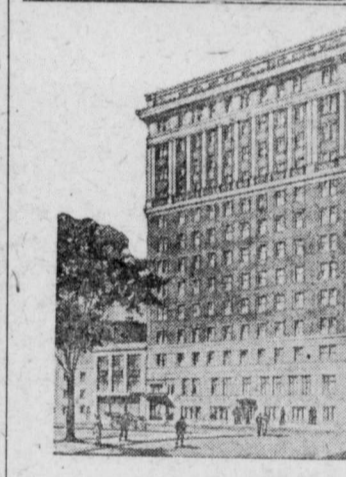
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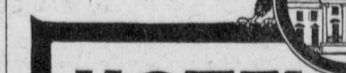


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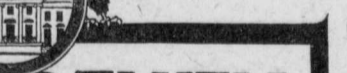
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men enjoy. For those parents who can afford it, there is the Catholic College where their son can secure an ideal education leading up to Matriculation. And it should be parenthetically remarked that our Catholic College High Schools are by no means intellectually inferior to the Public High Schools.

There are excellent High Schools dotting our Province. Is it erroneous to advocate for a larger attendance of our Catholic youth at these Public High Schools? Some there are who will quickly respond in the affirmative without reasons to substantiate their reply.

Until the day when our Secondary education is better organized; until the day when it is the ambition of Catholic parents to have their sons, if not priests, at least educated laymen; until that day when we can count at least 80% of our Entrance graduates in attendance either at Colleges or at Local High Schools, we cannot have much hope for Catholic professional men.

It is true that a High School education costs money. But it is also true that the spirit of sacrifice must characterize the Christian household. Let us, then, discontinue repeating the history of our past carelessness in this matter of secondary education.

CHRISTIANITY AND THE "SOAP-BOX"

The modern term, "Soap-Box Orator" conveys anything but pleasant associations. It reeks and smokes of sinister, bourgeois, and unintellectual ideas.

In our larger cities; in nearly every factory where a hundred or more men are employed there is to be found the "Soap-Boxer." He has a gospel which is neither circumscribed by the bounds of politics, morality or religion, nor is it silenced by the thunderous maledictions which are sounded from scores of pulpits.

It is a lamentable fact that our working classes are receiving a large part of their education from revolutionary Soap-Boxer. Little wonder that sabotage and destruction, anarchy and irreligion are being popularized among our citizens.

However, let us not discontinue shipping soap in boxes: that would be hard on the carpenters. Nor let us proceed to make kindling wood of the shipped boxes; that would be far from ingratiating ourselves with the coal dealers.

What course, then, is there to pursue? Perhaps an outline of the early history of the Soap Box would not be out of place before offering a suggestion. In brief, it is this: At least six or seven centuries before the coming of our Lord there were "Soap-Boxers" of an intellectual order.

So much for the known origin of the Soap-Box method of teaching politics and religion. But now for the suggestion: It is high time for Christians to get back to the Apostolic method of preaching and teaching. It is imperative that we utilize the soap-box pulpit which seems to have been slandered by reason of its association with the Bolshevik and agitator.

To continue the suggestion; here is a magnificent opportunity for the Knights of Columbus and for the Holy Name Society to adopt this method of combating our social evils. It is an open secret that the Socialists have mouthpieces in many factories. Let the Holy Name and the Knights of Columbus seize the opportunity of placing their mouthpieces in opposition.

In this manner we can save the soap-box. And with it as our pulpit we can do much to stem the tide of strikes and the menace of national and religious decay.

FREE UNIVERSITY EDUCATION

In the May issue of the "University of Toronto Monthly" there are some rather radical views expressed by Professor Coleman, President of the Ontario Educational Association. In an article titled, "Impressions of the Ontario Educational Association Meeting," by Charles Barnes, B. A., the President is accredited with advocating Free University education.

all other conveniences for which they now pay fees, it is most difficult to agree with him.

Such a policy of free Higher education would be prejudicial to the financial welfare of both the poorer and middle classes of our citizens. At first sight one would be apt to be disillusioned and see nothing but advantages and opportunities for the poor man's son.

In our hurry for higher education let us be practical. There are too many will-o'-the-wisp suggestions afloat, and this "higher free education" seems to be one of them.

COMMERCIALIZING RELIGION

That this is the age of the almighty dollar, which, by the way, is not intrinsically so mighty as it is used to be, is evidenced by the fact that certain financial concerns, who employ unscrupulous agents, are enriching themselves while avowedly engaged in the praiseworthy undertaking of disseminating Catholic truth.

How certain Catholic publications have become the property of financial agencies Father O'Callaghan does not inform us, but we presume that it came about this wise. The wily promoter puts forward this argument to the editors: You Fathers are able to produce an excellent Catholic magazine. No one is better qualified than you to write editorials, moral and dogmatic treatises and literary articles of Catholic interest.

"The circle of pirates whom the conscienceless soliciting agencies have turned loose on the Catholic public is a pest. If the Church were in any way responsible for its existence the system of plunder which they are following would be her disgrace.

"When a periodical accepts one-third of the money contributed by the subscriber and surrenders two-thirds to the agency whose representatives pose as volunteers in the cause of religion, and press their proposition upon their victims as a religious duty, we submit that the publication is engaged in a questionable enterprise.

The effrontery of the agencies' solicitors is outrageous almost to the point of sacrilege. Some of them present themselves as consecrated to a noble cause, appeal to motives of religion, denounce woes upon those who refuse to deliver and invariably and with unblushing mendacity assert that the pastor of the parish is their confederate.

"The pity is that such a traffic can go on from year to year, that men

can grow rich from the ill-gotten gain and that nobody in the vicinity where they live and thrive has public spirit enough to denounce them and deliver them up to the justice which should await their crime."

The financial agency referred to by Father O'Callaghan is John J. O'Keefe & Co. This concern is still agent for "The Lamp," "Truth," "The Christian Family" and the "Franciscan Herald," all excellent publications. It is no longer agent for The Missionary, but it owns, we are told, the greater part of the stock of The Truth Magazine Co. and has a lien upon the rest.

It is to be regretted that good people who always co-operate with their pastor in every parochial work and whose genuine Catholicity prompts them to assist as far as they can every apostolic undertaking should be thus deceived. But there is a class of Catholics for whom we have very little sympathy. They come under three heads:—the parent who will not pay fifty cents a year to support a parish library of select Catholic books but will pay five dollars to an oily-tongued agent for a bulky volume of alleged pious matter compiled from uncopyrighted sources; the man who says to his pastor, "I am sorry, Father, that I cannot give anything to the church building fund. I have sent all my spare cash to those saintly missionaries at —"; and the woman who replies when expostulated with for being absent from the Sunday pew, "I know, Father, that I often miss Mass, but I make up for that by sending money to — to have Masses said for myself."

NOTES AND COMMENTS

THE INSERTION of All Souls' Day in the Anglican Church calendar, as recently decreed by vote of the English Lower House of Convocation, is described by a contemporary as "another step on the way back to Catholicism." We wish it could be regarded indubitably in that light, but such conclusion strikes us as over sanguine. The recrudescence among Protestants of prayers for the dead as one result of the War is certainly an incident not without hope.

IF THE THIRTY-NINE Articles are clear on any point it is that Purgatory and Prayers for the Dead are "a fond thing vainly invented." The entire history of the Anglican Establishment has proceeded on this monstrous assumption. Then came the War, with the lesson of the trenches. In this contingency it was discovered that many men, honest in the main and good at heart, having passed through life with no profound sense of religion, hastily breathe an act of contrition and enter into eternity.

What has Protestantism to say for such as these? Convocation saw the point and thereupon discovered something in the doctrine of Purgatory after all. Hence All Souls' Day is restored to the Calendar, and the Thirty-Nine Articles are all a mistake! Notwithstanding, as the basis of Anglican belief, Convocation or no convocation, they still stand. How then is it possible to take Convocation seriously, or to be sanguine over any of its Acts?

AMONG MEMORIALS to the fallen which every country concerned in the War will sooner or later undertake, that contemplated by the Cath-

olic youth of Italy will easily take first place. It is nothing less than the erection of a magnificent church to be dedicated to the memory of the fallen and to enshrine forever the heritage of filial patriotism which the fallen soldiers of Italy have bequeathed to their countrymen.

IN THIS connection the words of Mazzini, uttered fifty years ago, may be recalled. Mazzini's name is identified with many things not in harmony with Catholic ideas, but there can be no mistaking the purport of these words: "Remember the national tradition that with the name of God on their lips and with the teachings of the Faith in battle our brothers in Lombardy conquered the invaders. Remember the republicans of the Tuscan cities who held their parliament in the churches; the Florentine artisans who elected Christ as Head of the Republic; Savonarola preaching at one and the same time the name of God and that of the people; and the Genoese who in 1746 freed their city in the name of Mary."

MANY MONTHS have now gone by since the cessation of active hostilities but the world continues, and will long continue to garner memories of the War's heroes and heroines. Among them the story of a young lad who died in trying to save Paris in the trying summer of 1918, deserves to be especially remembered. It is related by Abbe Bacrat, Cure of Horson. The boy in question was a prisoner at Horson when the great German gun fired its first shot on the capital. He was a geometriean, and had fixed with infinite pains the emplacement of the gun, and made up his mind to escape in order to carry the precious information to the French General Staff. He was captured, however, and condemned to death.

THE STORY of his last hours, as related by the Cure, is worthy of a Christian martyr. Gustave (that was the boy's name) uttered no complaint over his fate. The priest heard his confession and after much persuasion obtained permission from the German commandant to take the Holy Communion to him. Gustave made his own preparations, placing a handkerchief on a small table, with his beads, and two small pictures, the Sacred Heart and Jeanne d'Arc. Having received Communion on the morning of his execution, he said: "I am strong now," and would not allow his eyes to be bandaged. Walking firmly to the place appointed he died, as the German officer admitted, like a hero. In the vast cataclysm of the greatest of Wars it was but a small incident but it will be cherished by the youth of France forever.

ONE OF those spiritual wisecracks of whom Robert E. Speer is an outstanding example, has written to the Globe controverting a statement made at the Presbyterian General Assembly to the effect that "through the Greek Church lies the redemption of the Russian people." The individual in question thinks the "Greek Church" superstitious and decadent, and avers that for Russia, as for the countries where Rome holds sway, the only hope lies in Canadian Protestantism. "Catholic peoples of Europe," he says, "both Roman and Greek, are uniting in a great Macedonian cry 'come over and help us.' Surely never did the Protestant churches of America face such an opportunity and responsibility."

THE TERM "Greek Church" as applied to Russia is a misnomer, as this scribe might know if he knew anything. The Russian Church is "Russian" and "Orthodox," according to both its own claims and standards, and the testimony of existing facts. But whether Greek or Russian, it is at least not Protestant, and has some faith left. The evils of the Russian Church result firstly from its separation from the centre of Unity, Rome, and secondly from its subservience to the State. But it has faith in the great fundamentals of the Christian religion, and being now emancipated from its thralls may find its way back to its true allegiance. Protestantism, on the other hand, has faith in nothing, and in the four centuries of its existence has made no progress save in the direction of negation of all religion. The smug pharisaism

of the Globe correspondent is but symptomatic of that trend.

PARIS AND RUSSIA

In Paris nobody any longer thinks of dogmatizing about Russia. The word Bolshevik is still to some extent a shibboleth, but it is not so fashionable as it was a few weeks ago for people who disputed about everything else to take shelter under an amicable agreement to denounce the Bolshevik. The change is due to recognition and admission that Russia is completely out of hand and that if it called itself something else than Bolshevik it would still be outside the circle of influence within which the fate of Europe is being, as is thought, decided.

If those who come back from Russia have different stories to tell it is because they went there for different purposes. The military-minded come back in despair. Those whose philosophy of life rests upon the efficient working of a factory come back in anger. Those who are in a hurry about the conclusion of peace in Europe come back in alarm. But one must add that those who leave Paris oppressed with a sense of the cynical selfishness of the great Powers return from Russia with a feeling that there, somehow, there is working something which affords a gleam of hope for that mass of humanity whose interest is "above all governments."

Condemnation of what goes on in Russia is based on two main premises. The economic conceptions constitute a negative of all that is accepted as in settled communities; in the region of philosophy everything seems to be dominated by the spirit of the iconoclast. Yet it is precisely here that those who are perhaps the best observers differ from the generality. They recognize the evils which undoubtedly exists, they agree, too, that the conditions of ordinary life are demoralizing to governmental stability, but when they see that the demonstrably impossible regime persists they seek a reasonable explanation, and they find it in the manifestation of a spiritual exaltation. Call it by what name one will, they say, the Russia of today is in the grip of a passion comparable in its intensity to that which Mahomet communicated to the peoples of Islam, or to that which made the French revolution possible. It is not to be estimated solely as an essay in statecraft. It is an impulse of which the essence is religious. That is why it persists despite the existence of two enormous handicaps, the dreadful suffering of the people and the hard, illiberal direction, amounting almost to autocracy, given by its leaders.

It is useful to have this appreciation of first hand competent observers, for none of the other explanations sufficiently explain many things that have happened. A few months ago it was made to appear in Paris that the problem of Russia was relatively simple. I went one day with a group of journalists to the Russian Embassy to hear Mr. Lazonoff tell what should be done. He spoke with authority, for he was not the Czar's foreign minister when War was declared? He knew how dreadfully the people were suffering already. He looked forward to a failure to plant the seed for this summer's crops and to consequent starvation on a scale hitherto unheard of. He wanted a couple of hundred thousand soldiers sent in from the Black Sea, to occupy important transportation points in the Ukraine, to form a sort of curtain behind which order could be restored; then the curtain was to be moved forward. In a year, or eighteen months, the Bolsheviks would be eliminated, Russia would be federated, order would be restored, and all would be well. I remember that at the time, although impressed by the confident assurance with which Mr. Lazonoff spoke, I was conscious of a doubt of the capacity of the former confidant of the Czar, the former designer of Russian police, to interpret adequately the spirit of that Russia which had overthrown the old regime. How eloquent, how statesmanlike and yet in the event how hopelessly inadequate was Edmund Burke's appreciation of the French revolution, so like in many of its attributes to this. This doubt has been justified. It is the Russians who have advanced their curtain. The allied troops have gone home by way of the Black Sea. Gone home is, I believe, the correct expression. They preferred not to fight against the Russian armies, whom they chose to regard as their friends, and their departure was covered by official declarations in the French Chamber against the use of French troops in Russia.

In this last mentioned episode we get a strong hint of another phase of the strength of revolutionary Russia. The gentlemen who have been meeting in Paris have all gone upon the traditional policy of speaking as heads of governments. They have lost sight of the fact that humanity which pays the losses in wars and which has paid enormously in this one, is somewhat impatient of the ways of governments. "I'll be willing to have you write the Ten Commandments in your labor convention if you like," testily observed one of the statesmen engaged upon that instrument. "Not so fast," continued another, "consider the embarrassment of the great Powers in presence of the statement, 'Thou shalt not steal.'" I do not think it is at all an over statement to say that, when people ask each other

whether the Germans will sign the treaty, what they really have in mind is the more anxious inquiry whether the Bolshevik impulse, taking possession of the masses in Germany, Austria, Italy, Belgium and France, may not sweep away governments altogether and submit the affairs of the tribes of Europe to a totally different handling from that which they have been getting. In all of these countries, allied and enemy alike, it is hopefully argued that such a danger is not imminent; and yet in every one of them there is the knowledge that the thing might easily happen.

Here in France it is confidently affirmed that there is no danger because the passion of the French is for the land and the land is in their possession; therefore there is nothing to be gained by discarding the Government and setting up a new one. And yet there is no apprehension, why the extraordinary care to keep the press in a state of continuous dependence upon the Government? Why the insistent refusal to let the Parliament discuss foreign affairs? During the period when the daily news of the Peace Conference reached the Paris papers only through their English and American contemporaries, one of the former was suspended eight days and fined 1,000 francs for printing information about the Conference, other than that supplied by the Government. Later, when it was announced that Mr. Lloyd George had gone to London to meet his critics in Parliament, demand for similar treatment in the Paris Chamber was met by a flat refusal and by application of the clause. It happened into the Chamber that morning, and unless all signs fail there was a strong ground swell of excitement running. The members were shouting at one another, everybody shouting at once. Most of them were standing in the clear space near the seats of the ministers instead of sitting in their assigned places. Whoever happened to be in the tribune was larger authority to make himself heard. The dignified president of the Chamber was rapping his desk, ringing his bell, trying to shout louder than the others. Why, with so much eloquence on tap, a member of the Government could not have followed the Lloyd George plan of being impossible and saying nothing I could not see. The reason must have been that the chamber could not be trusted to leave "the say" to the Minister, so speech must be prohibited altogether. A larger majority agreed that it should be. But the question arises whether a parliament that cannot trust itself to talk can be so very certain of the dependability of its electorate. In Italy some of the well informed are even doubtful whether the explosion which is expected can be deferred until after peace has been made. There have been riots in Rome which were rather serious, and others in Milan and Turin. Both the Italian and the French legislators are larger authorities have sought to stave off trouble by the hasty introduction of eight-hour-day laws, which have been passed in both places without much more than purely formal opposition. In Belgium they at least expect a revolution. A gentleman who had been assured at one of the embassies that nothing of the kind was possible took the trouble to ask four men he met on the way to his hotel what they thought. They all assured him a revolution was to be taken for granted. However, it may be explained, the abandonment of Hungary to the Soviets was a great shock to the Paris peace-makers, and the apparent success of the Soviets in Munich brings the contagion much too close to the border to be at all consistent with comfort. Bolshevik literature of unknown origin is being circulated in territory occupied by France, and probably in France itself.

If there are misgivings about all this in these Western areas, it is easy to infer what must be the feelings in Poland and Bohemia, perhaps in Rumania. Those little States, squeezed in between a Russia that is Bolshevik and a Germany that may become Bolshevik, are having a bitter foretaste of the perilous role they are to play in the future of Europe. The League of Nations is being constituted with their security as its prime, practical object, but the League is founded, innocently as many think, upon the agreements of governments rather than upon the concurrence of peoples. If Europe were to be suddenly deprived of governments, except for a multiplication of governments on the Soviet model, Poland and Bohemia would be over-run. Whence would come the remedy? When Mr. Lloyd George told the House of Commons that he did not propose to bankrupt England, to save Russia from herself, he envisaged only part of the task that might have to be faced if all Europe followed Russia's example.

It would be too much to say that trouble of this magnitude is expected in the perils of the Peace Conference, but it would be wrong also to assume that the negotiations are going along without realizing that there is grave cause for apprehension. The deliberations of the Council of Four have been influenced by concern for what might happen, if they failed to produce an evolution that would enable Europe to hold together. They realize that if the nice balancing of their contrivance were to be brushed aside by a universal eruption of Soviets, with the millions who have been fighting one another in the trenches determined not to be sent back there, an unmanageable Europe must be left to work out its

own solutions, with the probability that direction would emanate in larger measure from German sources and the organization of a new Europe proceed under German inspiration. The statesmen who are here will be very happy when they have turned this awkward corner.

All the more is this seen to be true now that they have been rudely made aware of the unexpected consequences of the decision so confidently taken concerning the disposal of the Moslem estate. The subtle Arabs and the warlike Sikhs are both in arms. Even the Egyptian fellahs have yielded to the impulse. "The Holy War, always expected but never appearing while the War was on has come while peace is being prepared. It brings one more complication where already there were plenty, and it adds nothing to the complacency of the allied peace-makers that the weight of the Moslem displeasure falls altogether upon themselves. In certain conditions they could count upon German help as against the Russian menace, but as matters stand now the Moslem menace must be faced by themselves alone, whether it comes in India, in Egypt, in Tripoli, or in Morocco.—J. C. Walsh, Staff Correspondent at the Peace Conference.

**BISHOP FALLON DEDICATES NEW POLISH CHURCH**

An impressive ceremony took place on Sunday, June 22nd, when His Lordship Bishop Fallon dedicated the new church of the Holy Trinity at Windsor. This charming little edifice, built in the Spanish renaissance style, is intended primarily for the use of the Polish residents of Windsor and the vicinity and represents an outlay of \$32,000. Besides the Bishop and the pastor of the church, the Rev. John Andrewjeski, a number of visiting clergy were present. They were Very Rev. Dean Downey; Rev. R. H. Dignan, who sang the High Mass; Rev. F. X. Laurendeau of Ford City and Rev. J. B. Neville of Walkerville.

The Polish congregation of Windsor was organized August 22nd, 1915, by the Rev. R. H. Dignan of Immaculate Conception church, Windsor. The first meeting place was the basement of the above mentioned church, where Sunday Mass was celebrated until the congregation were able to erect a church of their own. The arrival of the Rev. John Andrewjeski a year later marked a new era in the development of the Polish congregation, for shortly after his coming he directed his energies towards the erection of the present church.

In addition to dedicating the church, His Lordship Bishop Fallon also administered the sacrament of confirmation to a class of twenty-one children and seven adults. Addressing himself to the children His Lordship said: "The Polish people have one thing which they may indeed be proud. They should always remember that thousands of their forefathers died for the cause of Christ and the Holy Catholic Church. Despite their sufferings, they died rather than give up the Church, and the Polish children must never forget this fact."

The Bishop urged the children who had just received confirmation to say their morning and evening prayers, to be regular at Mass and to go to Communion and confession frequently. He exhorted the parents to give the children every chance to obtain a good education, not only a lower school education, but a high school and college education which would fit them for professions.

"I want those children kept at school," was the way the Bishop addressed his remarks to the parents. You yourselves may not have had a good education, but you should see to it that the door to opportunity is not closed to the children through neglect on your part to provide them with education—the key to opportunities. I want these children to be as well educated as their non-Catholic brothers."

With the signing of peace, a large number of the Polish men here will return to their native land in an endeavor to locate their wives and families, some of them not so much as knowing their whereabouts, yet determined to do all in their power to be reunited. They are most desirous of finding their friends and bringing them over to America. This means that in a short time there will be a great influx into this country, and the Polish element will be greatly increased.

At the conclusion of the ceremony the Bishop and clergy were entertained hospitably by Father Andrewjeski at the rectory, 282 Pierre Avenue.

**THE IRISH QUESTION**

Catholic News Service

A somewhat interesting sidelight is thrown upon the Irish question by the Journal de Geneve, which criticizes the British Government in an article entitled "Defects in the British Armour." This journal asserts that the release of the Sinn Feiners who were interned in England was the result of a compact made between President Wilson and the Cabinet in London. After making a by no means friendly contrast between the policy of last year and that being followed at the present time, the article goes on to say:

"Only one interpretation can be placed upon the facts by Continental opinion: first, that President Wilson

has given up all intention of trying to make the Irish problem a question of international politics, and secondly, that he has received an assurance from the English Government that it will deal with the Irish problem in a manner satisfactory to the Irish people, and that is more important than Mr. Wilson's point of view, to the satisfaction of his Irish Democratic supporters in America. Mr. Lloyd George, it is stated, has given these assurances to the President in all good faith; but the question remains whether he will be able to keep his promise and pass in a 'khaki' Parliament any serious measures in favor of the Irish people."

**OVER 800 CONVERTS CONFIRMED**

BY HIS EMINENCE CARDINAL O'CONNELL

A class of over eight hundred converts, probably the largest to be confirmed at one time in Boston, received the Sacrament of Confirmation at the hands of His Eminence, Cardinal O'Connell. The scene was one never to be forgotten by all who saw it or participated in it. The converts were of various races including Negroes, Chinese and one Indian.

The recent world War was evidenced, for among both men and women, could be seen uniforms denoting service. The soldier and the sailor and the marine were present and so also were the yeo-women, the army nurse, and the Red Cross worker.

**ADDRESS OF HIS EMINENCE**

It is most gratifying to see this great gathering of converts to Holy Mother Church and to know that so many yearly embrace the true faith of Christ. The mission of the Church is to bring light and consolation to mankind. By pledging your allegiance to her and all for which she stands, you are accepting the benefits which our Divine Lord intended that you should enjoy as his faithful children. You are securing for yourselves happiness here and hereafter.

One might ask: What can the Church give that those outside her fold do not already possess? The answer is very simple. There can be no mistaking the fact that the world needs guidance. Systems are devised to guide and direct, but those systems prove abortive after a brief trial. Confusion reigns. The only place where man can be assured of certainty of belief and security of guidance is in the historic Church that has weathered centuries and proven by her wisdom and directions that she alone of all earthly institutions enjoys infallibility and indefectibility.

Never during her glorious career of service has she wavered, never has she been found wanting when a distracted world turned to her for guidance. In becoming Catholics you have definitely allied yourselves with the Church of Christ, built upon Peter and carried on by the sacred priesthood to our day. You are to be congratulated for the step that you have taken, for the courage you have evinced.

In pledging your allegiance to the standards of Faith, you take your place with true Christians, soldiers of Jesus Christ, who are blessed by a knowledge of that Faith. One must have some definite ideal in life. Loyalty to Christ's Church is a noble ideal. Therein you will find truth, aid and consolation. One can ill afford to follow every shifting wave of thought, creed and novelty of opinion. You have through the aid of God's grace come to the place where all is firm and secure because it is from God.

The step that you take today will make you strong and perfect Christians and soldiers of Jesus Christ. It pledges you to stand for all that He stood for, to live lives in strict accordance with the laws of God and of His Holy Church, to die, if necessary, for the Faith. But such a step once taken brings its own reward. Confidence and peace of mind and heart are the natural results of your action. He who loyally embraces the religion of Christ gives allegiance to the noblest cause on earth.

Experience has amply taught us that the greatest thing in life is to live and die for a great cause. The more we live for that cause, the greater we become, the more satisfaction we get out of life. Obliterate noble ideals from life and its sacredness will be a dead letter. Patriotism and virtue lose their attraction once the mind and heart of man are devoid of lofty ideals. Man seeks an ideal as naturally as the eyes crave the light. It is natural for the soul to seek its God.

Knowing the capacity of the human mind for truth and the yearning of the soul for light, Almighty God has given us His Own Divine Son to be our Friend, Guide and Director. And Our Divine Lord mindful of His children, has left us His Church to guide and direct us to Himself.

But we must give some proof of our worthiness to be the children of God. That proof lies in our whole souled obedience to the laws of God and of His Church. God's laws are clear. His Church has her own particular laws as an organization, to provide for her own self-existence and defence.

be true to her standards, that you will be perfect Christians. Now that you offer yourselves as recruits in the great army of Jesus Christ, be courageous—have no fears. Promote the cause of truth and religion fearlessly. Defend the most sacred things in life, Christ and His Holy Church. Be generous with God even as He has been liberal with you. Thus you will prove that you are worthy of the great Sacrament which you are to receive this morning, and give evidence of the faith that is in you.

**HEROIC DEVOTION**

Catholic News Service

From Pont-de Nieppe (Nord) comes a story of heroic devotion of which the hero is an Australian soldier, Frederick Cahill. The incident happened on the night of June, 1917, when the enemy opened a terrific fire on the village of Nieppe. Orders were given to the British troops to evacuate the village. Cahill was at Nieppe, about one kilometre distant from Pont-de Nieppe. From where he was he could see the distracted villagers escaping as best they could from the devastating shell fire.

Instantly he made his way to the bombarded village, where he immediately set to work to support the wounded, and help those who could go to some place of shelter. When everyone was under cover Cahill looked up and saw the church which was hit time after time by exploding shells. The thought of the Host in the Tabernacle. He made his way to the presbytery, which was already partly destroyed, where he found the curé with some of his parishioners sheltering in the cellar. Cahill asked the curé if he had been able to save the Host. The latter replied that he had not been able to do so; that the church was evidently the objective of the enemy fire, and that to save the Host in the circumstances would be to court certain death.

Without a word Cahill rushed from the cellar to the church. Amid bursting shells he searched for the key of the Tabernacle, and at last found it. He found the Tabernacle intact, and unlocking the door took out the pyx, which he wrapped in a corporal, and reached the door first as a shell burst when he had been standing a moment before. Through the rain of shell fragments he made his way to the presbytery and delivered the Sacred Host into the hands of the curé. It is two years since the incident happened, and the people of Pont-de Nieppe still speak of one being "brave as the Australian soldier Frederick Cahill."

**WAR ORPHANS OF FRANCE**

WARNING ISSUED AGAINST THE SOCIETY KNOWN AS THE "FATHERLESS CHILDREN OF FRANCE"

American people generally and Catholics in particular responded generously to every call of charity evoked by the War. This was especially true in those instances where the work of children orphans by the War was the object. Numerous organizations entered the field both here and in France and had for their purpose the alleviation of distress and want among the thousands of war orphans.

The work is deserving of all praise, and no one can question the disinterested love entertained by those Americans who have given generously of time and money in behalf of French War Orphans. But several thousands of miles of ocean separate this country from the shores of France, and within those shores exists a condition of affairs scarcely understood and appreciated by generous liberty-loving Americans.

The fact is that they may be generous in support, and active in soliciting funds for orphan societies that are engaged in anti-Christian propaganda and undeserving of the support of any lover of fair play. Such a society is the one bearing the anglicized name of "The Fatherless Children of France."

The following excerpt is taken from a letter written by a correspondent who spent six months in France investigating conditions: "Early last December I went to France for six months, returning last June. On May 21st, the day before we left Paris, I went to see Cardinal Amette because he wished me to try to enlist the interest of the three American Cardinals in the *Oeuvre des Bons Enfants*, of which he is the honorary president. He assures me that it is the only important national association which guarantees a Catholic training, whether at home or at school, to the French War Orphans. The *Orphelinat des Armees*, now translated 'Fatherless Children of France,' is a work of active perversion from religious faith. Cardinal Farley wrote me a letter in April, 1916, saying that Cardinal Sevin (since dead) had written to him asking him to warn all American Catholics against it."

The evident truth is that "The Fatherless Children of France" movement is to be developed through the French Department of Education. The president of the society which is in charge in the movement of France, on April 18, 1916, stated that "it (the society) is in entire agreement with the French Minister of Education." A certain Miss Schofield, one of the American promoters of the society, assures us that "the children

will most certainly attend the public schools." M. Jean Guiraud, editor of *La Croix*, has gathered incontrovertible evidence that already the funds of this society have been used to the detriment of the children attending the Catholic free schools of France. Infamous "sales of children" are practiced through various subterfuges, and the offer of assistance through "The Fatherless Children of France" or the threatened withdrawal of support is used as a club against widowed mothers who have been reduced to want by the death of their husbands, and who desire to preserve the Christian faith of their children by sending them to the free, Catholic schools.

M. Viviani and his followers are not only anti-Catholic; they are anti-Christian. Viviani has admitted as much.

"All of us together," he stated publicly, "by our fathers, our elders, ourselves, have devoted ourselves in the past to a work of anti-clericalism, a work of irreligion. We have torn at religious beliefs from human conscience, we have extinguished in heaven the lights which it will never kindle again. Such has been our work, our revolutionary work, and do you think that this work is finished? On the contrary, it is beginning, boiling up, it is overflowing. How are you going to respond, I ask you, to the child now grown to manhood, who has learned from your primary instruction—further completed, too as it is, by the post-school works on the Republic—to contrast his own conscience, with that of other men? How are you going to respond to the man who, thanks to us, is no longer a Christian, whom we have deprived of his faith, whom we have told that Heaven is devoid of justice, when he seeks for justice here below?"

These men boasted that they had cast Christ out of the schools, and now their blasphemous aim is to dispossess God from His Heaven. Their choice weapon is the communal school, and "The Fatherless Children of France" will render valuable assistance to their anti-Christian plans. It is for this reason that the Bishops of France have urged and commanded French parents not to send their children to schools where their faith would be endangered, and it is the same motive that urged the Bishops of France to warn their American confreres against "The Fatherless Children of France."—Buffalo Echo.

**THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA**

"THEIR WORKS DO FOLLOW THEM"

The generosity of our faithful friends is the only hope of the Extension Society. During the year we were enabled to help the Church in the West very substantially. This help was badly needed and much appreciated. We know too from the promises of Christ that the generous gifts received for mission work brought down many blessings on the heads of the pious donors.

The amounts sent directly to the missionary Bishops of the Western and Northern Dioceses totaled well over \$100,000.00. This is very little when we compare it with the fabulous sums expended by the Methodist and Presbyterian Mission Societies.

Catholics, knowing well that our donations are used entirely to make God's name known and loved by all His people, you would think they would enter into the spirit of Extension with more enthusiasm and burning zeal. But such is not the case. Very, very many, in fact, the great majority of our people, pay no attention to this work so absolutely necessary in Canada at the present time. The result of this apathy is great loss to the Church and great loss to themselves in spiritual and temporal rewards.

We have today in missionary Canada priests who owe much to the Extension Society and who are not unmindful of their obligations. Some of them are priests because of the Extension Society; others have received generous aid. Their work is the salvation of souls; the noblest and holiest work given by God to men. How great the reward will be, we cannot estimate, of those who gave us the means to send forth and to support these "other Christs" in the harvest fields of the Lord!

The Judgment Day will lift the veil and then we will comprehend the greatness of our work and the value in the eyes of God of a soul saved. The baptism administered, the sinners reconciled, the communions given, the converts instructed, the sick and dying consoled—all these, the God-like works of our Extension friends, shall accompany them to the throne of grace when they are called to their stewardship. How else, than with a benign and beaming countenance of love, can the Great Missionary of Truth greet them! They are tried friends and a glorious and eternal welcome awaits them.

and Charity supply the means for the erection of those simple ramparts of the Catholic Church! God Himself only knows how the Charly is rewarded and how many evils and misfortunes are warded off from these pious men and women because they are good to Him and have concerned themselves about the welfare of His Church and the salvation of souls.

The vestments, the linens and the altar vessels used in the ministrations of the Sacraments and in the offering up of the Holy Sacrifice of the Mass are supplied by the Extension Society to our Canadian Missions. We are in a position to supply them because of the unselfishness of our friends. If the very stones and other inanimate creatures praise God and bless Him, much more so do these necessary ornaments give Him glory. They plead to the Immaculate Lamb of God to rain down benedictions on the heads of the donors.

The missionary priest "packing his kit" through the Great reaches of the Western prairies calls down at every step the blessings of God on those who enable him to preach the Gospel of Christ in the comparative comfort and ease of the means of living as his priestly dignity demands and Holy Church requires.

The little children, the beloved of the Lover of children, lip their prayers to their Friend in favor of those who mindful of the little ones of Christ give aid so that the Catholic education may develop their souls.

The missionary students in our seminaries kneeling at the altar are not unmindful of their friend the Extension Society and pray to the Good Shepherd to bless and guide all those who aid the supreme work of the Church—mission.

Dear friends of Extension, how much good you have done and are doing for the Church! Perhaps you have not thought of it in this way but have considered it in the same way as you would any ordinary work of Charity. In the future view the matter as we have pointed out to you; think of mission work as a special work done for Christ and His Church and as something certain to bring you great reward in life and especially in Eternity.

You, too, who have not yet participated in the pleasures and blessings of the Extension work, we invite you today to commence and pray you to share with us the rewards awaiting those who co-operate with Christ.

Donations may be addressed to: Rev. T. O'DONNELL, President, Catholic Church Extension Society, 27 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

**DONATIONS**  
Previously acknowledged...\$1,992 75  
A Friend Quebec..... 10 00  
MASS INTENTIONS  
A Friend, Poltmore..... 3 00  
A Reader, Ottawa..... 2 00  
A Friend, Blackville, N. B..... 3 00

**RECONSTRUCTION**

Fred B. Smith, of New York, member of the Federal Council of Churches, has lately spent a day in Denver, consulting members of the Inter-Church Council of this city. Among other remarkable pronouncements Mr. Smith said: "Protestant Christianity is shot into fifty-seven varieties. It can't function properly without unified action. I was in town the other day which has four churches, and not one of the four can support a pastor. We've got to have solidarity like the Hebrew Church and the Catholic Church, in order to be able to meet the great problems of reconstruction." As a first step in this movement, a religious and moral survey is to be made of 3,000 cities and 3,000 counties in America—and Denver will be one of the cities surveyed. The work will be reconstructed, religiously, says Mr. Smith, and it is up to the forces of Christianity to form a world league of churches, similar to the League of Nations.

Now we have not a few misgivings about this world league of churches, and we would suggest to Mr. Smith that "the water is never clearer and purer than at the fountain-head," and that consequently the more direct and shorter way, for the fifty-seven varieties, would be to follow the example of their Episcopalian brethren, whose representatives are now on their "pilgrims' progress" to Rome, the fountain-head of Christianity, the pillar of truth and the centre of unity. Three American Episcopalian Bishops, who have authority to speak for the American hierarchy of their church and also for some of the English Bishops, are on this commission, which is the first of its kind ever to call on a Pope.—The Register, Denver, Col.

**FATHER FRASER'S CHINA MISSION FUND**

Almonte, Ontario  
Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds

**History In Bronze**

At one period in some of the rural districts of "Old England," the following custom was in vogue at the funeral of young women.

A young woman of about the same age as the deceased, attired in spotless white, walked in the procession immediately preceding the body.

Upon her head was worn a wreath or chaplet of pure white flowers, which, after the funeral, was removed and placed in the chapel above the seat formerly occupied by the deceased, a pair of white gloves in its centre, emblematic of purity and the crown of glory awaiting her.

At the present time there is a universal desire to show the same respect for the memory of those who have fallen in the great war.

What more fitting manner in which to do this, than by the erection of a dignified and permanent "Bronze Memorial Tablet" in the Church, College or Club with which they were identified.

Designs and estimates submitted.

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TORONTO

to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursar. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary,  
J. M. FRASER.

I propose the following burses for subscription.  
**SACRED HEART BURSE**  
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Annie Macphie, Victoria  
Mines..... 1 00  
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D'O'R Bridge, N. S..... 50 00  
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Philips, Nfld..... 2 00  
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**QUEEN OF APOSTLES BURSE**  
Previously acknowledged \$1,496 28  
**ST. ANTHONY'S BURSE**  
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Annie Macphie, Victoria  
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FIVE MINUTE SERMON

BY REV. M. BOSSAERT

FOURTH SUNDAY AFTER PENTECOST

THE BARQUE OF PETER

Today's Gospel contains the truths of faith that our Lord connected with St. Peter, and that are particularly precious and sacred to every Catholic. Our Saviour entered St. Peter's boat, and thence instructed the people assembled on the shore; then He ordered the Apostle to let down his net for a draught, and his obedience to this command was rewarded by his catching so many fishes that the net broke. All these events were types of the important truths that I propose to discuss today.

1. St. Peter's boat is a type of the Catholic Church, which may well be compared with a ship. Travelers wishing to reach distant lands go on board a ship and live together during the voyage. It traverses the vast expanse of ocean sometimes in sunshine, sometimes in storm, which break over the sea and threaten the voyagers with many dangers. If the vessel is seaworthy and strongly built, if the crew is efficient and capable, in due time the haven is reached, and the travelers are landed in safety. The same is the case with the Catholic Church. By means of the holy sacrament of baptism, she admits men to her company, and conveys them from this world to their heavenly home; in her the faithful dwell together during the voyage of this earthly life; the world is to the Church a wide and boundless ocean; she exists in the world, from it she gathers her children, and through it she carries them, sometimes in the sunshine of peace, sometimes amid storms of persecution and oppression on the part of the powers of the world, but she is a strong, well built vessel, and her captain is skillful and conscientious, hence she will finish her voyage safely, and bring all the passengers on board to their home in heaven.

2. The boat, on board which our Lord was, belonged to St. Peter. It was from this boat that Christ taught the people, and He chose St. Peter's barque to show us where He intended His Church to be, where authority was to reside, and where His assistance would be bestowed even to the end of the world. He indicated that His Church, the true Catholic Church, was to be St. Peter's barque, and that it was to St. Peter that He gave authority to teach in His presence and with His aid, and to be the chief shepherd of all nations in every age and place. Hence where ever Peter is, there is the true Church. And where is Peter? St. Peter's, the greatest church in the world, is in Rome, and in it rest the remains of St. Peter in a magnificent tomb. Close by is the Vatican, a majestic palace, where dwells the living successor of St. Peter, our holy Father the Pope, who possesses authority to guide and teach the whole Church.

3. The Catholic Church, the barque of Peter, is intended to contain all mankind, and to convey them to their heavenly home. We are happy in belonging to the number of those on board this vessel. Would that we always duly appreciated the great blessing of being born and brought up in the true Church! Would that we showed our gratitude by proving ourselves worthy members of the one, holy, Catholic Church, loyal and obedient to her commandments, doctrines and precepts, and full of love and reverence towards St. Peter's successor, our holy Father in Rome, and all his assistants, the bishops and priests who help him in his task of managing the ship. All who despise the teaching authority of the Church and put obstacles in its way, and all who persecute the barque of Peter and abandon it, will some day acknowledge with regret that it is impossible to act contrary to the will of Christ and yet remain unpunished.

Let us therefore thank God for His goodness in admitting us to the barque of Peter, as children of the Holy Catholic Church; let us persevere bravely, and resist all temptations. Many storms may assail us, but the sunshine will return, for Jesus Christ our Lord, when founding His Church on the rock, uttered the memorable words: "The gates of hell shall not prevail against it," and "I am with you all days, even to the consummation of the world." Amen.

THE PRECIOUS BLOOD

During the month of July the Church bids the faithful recall the memories of the Precious Blood. The plan of Redemption included the shedding of that sacred part of the Saviour's being. The actual pouring forth of the life-giving stream sealed the infinite love of God for man. A pact signed in blood surely is evidence of sincerity on the part of the signer. Rejection of that pact by the object of such affection is clear and conclusive proof of deepest ingratitude.

The Christian who could live entirely oblivious of the salutary beneficence, manifested by God to man in the Precious Blood, is one who easily would forfeit the merits of that same pledge. Even as the warm heart-stream trickled down on the holy mount, so does that same blood empurple the lips of him who

ACUTE NERVOUS EXHAUSTION

All Treatments Proved Useless Until He Tried "FRUIT-A-LIVES"



MR. JAS. S. DELGATY.

R.R. No. 4, Gilbert Plains, Man. "In the year 1910, I had Nervous Prostration in its worst form; was reduced in weight from 170 pounds to 115 pounds.

The doctors had no hope of my recovery, and every medicine I tried proved useless until a friend induced me to take "Fruit-a-lives".

I began to mend almost at once; and after using this fruit medicine for 3 or 4 months, I was back to my normal state of health.

I never had such good health for twenty years as I have enjoyed the past six years. We are never without a box of "Fruit-a-lives" in the house".

JAS. S. DELGATY.

Loe. a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid on receipt of price by Fruit-a-lives Limited, Ottawa.

receives it in intimate communion with the Saviour Himself.

The Fathers and Doctors of the Church have extolled the glory of everything connected with the sacred Passion. Nothing has been omitted or overlooked. The Feast of the Precious Blood signalsizes one of the victories of the Church.

In 1848 the saintly Pontiff, Pius IX, was driven from Rome into exile by the fury of the revolution then sweeping Italy. He was accompanied by the superior of the Fathers of the Precious Blood. At the suggestion of the religious the Holy Father decided to extend the Feast of the Precious Blood to the whole world, trusting that in this way God would be moved to protect His Church and its earthly head. On the last day of June, 1849, the French came to the rescue and drove the revolutionaries from the city. The Pope then decreed that henceforth the Christian world should celebrate the sacred festival on the first Sunday of July each year. At present recent legislation has placed the day of commemoration on the first day of July. Devout Christians the world over love to show their devotion to this memory of the Passion throughout the whole month.—St. Paul Bulletin.

A PROCESSION TO ROME

Floyd Keeler in America

The "concordat" between the Episcopalians and the Congregationalists continue to create considerable comment on both sides and bids fair, among the former at any rate, to cause some disturbing times at this General Convention. Just what will be the outcome of it depends in no small measure on what is really done; the whole thing may be sidetracked and take its place among the multitude of chimerical schemes which have died before coming to the light. On the other hand the proposal as it stands or something very much like it seems not unlikely to pass the Convention, and if it does, no considerable number of the adherents of the Protestant Episcopal Church will be seriously distressed.

To anyone holding the Catholic viewpoint a proposal which destroys the significance of the "priesthood," which opens the way to the inclusion in that office of men who are out-and-out Protestants in their theology—if indeed they do not, in accordance with the now popular trend, repudiate even the Word itself—whose knowledge of the administration of sacraments is limited to the barest necessities for administering only two of them, men who are not even bound by the diluted Catholicism of the Book of Common Prayer, who inherit nothing of the church tradition of Anglicanism, such a proposal is bound to be most troublesome. It will undoubtedly bring about much questioning and burning of heart among Catholic-minded Episcopalians. For how much of this sort of thing will they stand? The question which was raised by the Anglican Bishop of Zanzibar, "What does Ecclesia Anglicana stand for?" may have been sidetracked by the greater issues of the War, but it has never been settled, and this proposal is bound to bring it to the front once more. How long can it remain unanswered? There are already rumblings which show that there is a limit to patience, and that this limit has been almost reached.

The rector of a prominent high-Church parish in Chicago comes out very flatly and warns his fellow-churchmen of the consequences of such a move as this, which he says

will mean "the end of the Protestant Episcopal Church as a part of the historic Catholic Church."

He further goes on to say that "there are many who will not stand this. What will be done, it is too soon yet for us to say. But it may be certainly known, that having been in and worked for the Church as a Catholic body, we do not propose to be compelled to remain in a Protestant one." What will be done, he indicated by saying: "It will start a procession—either to Rome or to nothing religiously—that will certainly be anything but indicative of harmony and unity. It will make the little muss over the amendment to the 19th Canon look like a pink tea party in comparison."

Perhaps it may be well to make a few comparisons for the benefit of those of our readers to whom the matter of Canon XIX is not familiar. In 1907 a canon was passed in General Convention, not without serious opposition, permitting "Christian men, not ministers of this (P.E.) Church" to "make addresses," in Protestant Episcopal churches, by special permission, on "special occasions." It was purposely so worded as to avoid all recognition of the ministerial status of these "Christian men" whom everyone understood to be the ministers of Protestant denominations, which had no episcopal forms of government; and the time of their appearance was limited to "special occasions." Notwithstanding this obvious attempt to straddle and make the proposition palatable to High Churchmen it was felt by many that it ranged the Protestant Episcopal Church definitely on the side of Protestantism, and in the words of one of the most prominent of its opponents of this Canon tended to "destroy her raison d'être before the world." So keenly did some twenty or more Episcopal clergy feel this that they started a "procession to Rome" and the majority of this number are now Roman Catholic priests, ministering in their certain knowledge of Catholic priesthood to congregations which recognize them unqualifiedly for what they are and claim to be. Moreover, with many others who did not make their submission this time, this opening wedge started a train of thought, which, pursued logically, has in these twelve intervening years, led them to join in that continuous procession to Rome which everyone recognizes as existing.

If then, that really innocuous Canon XIX precipitated such a movement whose effects are still to be felt, the rector above quoted would seem to be right in saying that the results of this piece of legislation will make Canon XIX "look like a pink tea party in comparison." The present proposal boldly advocates all the things which Canon XIX merely implied. The ministries of Protestantism are recognized as fully as works can recognize them. Protestant ministers, provided they agree through a form of Episcopal ordination, will not only be allowed to preach and expound the Scriptures in Protestant Episcopal Churches, and this with practically no assurance that they will not wrest them to suit their own idiosyncrasies, but they will be empowered to stand at Protestant Episcopal altars and solemnly consecrate the elements in Holy Communion—an act which many Episcopalians believe to be that of transubstantiation. And thus the former not only make no profession of any belief that act as anything more than the boldest Zwinglianism, but they are still Congregational ministers in perfectly good and regular standing in their denomination!

Can one who desires to be known as a Catholic priest continue in the communion and fellowship of a church which does such things? Can one who desires to be sure that he is receiving Catholic sacraments accept them from a "priest" of such a church? Does it not make the true Catholic in the Protestant Episcopal fold realize that his church is not behind him? Can he not see that as "no fountain can give forth at the same place sweet water and bitter" so no church can be at the same time essentially Catholic and radically Protestant? How long will it take him to realize that to be consistent he must join the "procession to Rome?"

So much for the matter in so far as it affects Episcopalians. But there is another side and that is the matter as it affects Catholics. The "procession to Rome" has thus far been a sort of Indian-file affair. It has simply been a series of individuals each making up his own mind, making his own submission, and being received alone. There has been next to nothing in the way of a corporate return. Two religious communities, the Society of the Atonement in this country, and the Benedictine Monks of Caldey in Wales, have been received in a body but that is practically all. The Outlook sneeringly remarks that the only way for Episcopalians to enter the Church of Rome is by the path of repentance or at least converted schismatics by which Cardinal Manning and Cardinal Newman entered it in the last century." It is quite true that the average convert recognizes that he is coming out of just such a position but he is ready to make amends in so far as it lies in his power and he would like to see it made for the whole body or at least the Catholic-minded portion of it, of which he was a member. He may be a little sensitive but with the oppor-

tunity before us for starting something like a corporate return of Anglicans, it does not behoove Catholics to take any but a magnanimous attitude. The prodigal asked to be received as one of his father's hired servants only, but that did not excuse the attitude of the elder son.

The way of the convert is a difficult one at best. It is not because he fails to appreciate his gains that he finds it hard to adjust himself to his new surroundings. The mere necessity of upsetting all his pre-conceived notions as to what Catholicism is, constitutes a burden which one who has not traversed the road can scarcely appreciate. There are many other mental changes in even the most Catholic-minded which dawn slowly and painfully and which cause wrenches in their dawning. I do not even mention the loss of worldly positions and prospects though in the case of married clerical converts they are a very real trial.

Every Catholic should be a convert-maker, and in order to be a successful one he must try to enter into the state of mind of these really Catholic-hearted persons, distressed beyond measure at the anomalous position in which they find themselves, longing for those things which they see Catholics possess, yet afraid with a great and unexplainable fear to come and take them. Sympathy with these in their evident discomfort, and an honest attempt to understand so far as one can their attitude, will enable grace to bring his work to perfect fruition and thus start one more on the "procession to Rome." If Catholics as a whole will take this sympathetic attitude we may see something like a general movement in the direction of the Church. There are difficulties plenty in the matter of final adjustment, should such a movement occur, but once the large principle of unity, under the Divinely appointed center of unity is generally accepted, the rest is a matter of details. Centuries of estrangement, of calumnies, of persecutions, and revilings have made the ground hard. It is not easy to divest one's self of inherited prejudice, but the time has come when all lovers of "the truth as it is in Jesus" and in His Church must be willing to take the largest possible view of these things in the interest of that unity which we so ardently desire. The "procession to Rome" is already marching, but instead of a thin line of stragglers, it can and should be a mighty army. May it march in the confidence that a hearty welcome awaits it.

The conviction is growing among Catholic-minded Episcopalians that all who hold anything of a Catholic ideal must be united, and united under Rome, if they are to be able to withstand the assaults of a federated Protestantism, made haughty and aggressive by the tremendous amount of free advertising it has recently enjoyed, and determined that the enhanced prestige of things Catholic shall not be allowed to grow and prosper.

This proposed concordat between Episcopalians and Congregationalists will bring to a crisis the profession of their faith on the part of Episcopalians. Those who wish to be known as Catholics must sooner or later see that if they are to help win the Catholic cause, they must unite with the Catholic Church. There alone can they find that for which they are longing, there alone can their valiant fight really count, and there alone can they attain their soul's desire.

THE BODY OF CHRIST

More than six centuries ago a pious Belgian priest was on a pilgrimage to Rome. Stopping at the shrine of St. Cristina, at the lake of Bolseno, in Italy, he offered up Mass in the famous church. At the elevation of the Host he noticed drops of blood trickling down on the corporal. Alarmed at the sight, he left the altar. At the command of the Holy Father, who was at Orvieto with his court, the corporal and the Host were transferred to that city, with great solemnity, by the Bishop and the clergy. The Supreme Pontiff examined the corporal and Host, interrogated the priest, and then ordered both Host and corporal preserved in a local church. Scientific examination disclosed the fact that the drops on the corporal were real blood.

At this time there resided in Orvieto the saintly doctor, Thomas Aquinas. The Holy Father decided to institute a festival for the Church in honor of the miraculous occurrence that took place at Lake Bolseno. St. Thomas, at the command of the Pope, set about to compose a Mass and a divine office to accompany the festival. The people of Orvieto, proud of the possession of such wondrous relics, began the construction of a memorial church. The result of all this was that to-day we have throughout the world the feast of Corpus Christi, the Body of Our Lord, and Orvieto contains the precious relics in one of the finest churches in all Christendom.

Some years ago Pope Gregory XVI, the predecessor of Pius-IX., visited the little city. He was shown the relics which repose in a magnificent reliquary of solid gold, silver and precious stones. He examined the blood-stained corporal, and then broke off a small particle of the sacred Host, still preserved fresh and intact, and placed it in the fire. The tiny particle, under the effect of the fire, acted in the same manner as human

flesh. The Holy Father, dropping on his knees, at once incensed the Sacred Host, placed it back in the reliquary, and affixed the papal seal on the door of the tabernacle inclosing the Host.

Today the corporal is exposed to the veneration of the faithful at stated intervals. The blood stains

are still clear and fresh, and the reliquary, which weighs four hundred pounds, is carried by the clergy, in full vestments, throughout the city every year on the feast of Corpus Christi.—St. Paul Bulletin.

All news are swallow-winged, but what's good walks on crutches.

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Advertisement for FLEET FOOT FOR THE CHILDREN shoes. Includes an illustration of a child in a dynamic pose wearing the shoes. Text describes the shoes as comfortable, durable, and suitable for children's activities. A logo for DOMINION RUBBER is also present.

Advertisement for STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS. Features an illustration of a stained glass window with a religious scene. Text promotes B. LEONARD QUEBEC: P. Q. as a specialist in Catholic church windows.

Advertisement for Peerless STEAM COOKER. Includes an illustration of the cooker. Text highlights fuel savings and convenience, mentioning a lady in Toronto who reduced her monthly fuel bill from \$2.25 to 90c. The Peerless Cooker is described as a digestible food maker with a one-burner design.

Advertisement for 6 3/4% interest rate. Text states: "Your funds can be safely invested in convenient form to yield this rate of interest (which you MUST get in these times of high cost of living if your money is to maintain its old earning value by buying."

Advertisement for Flax Spinners Limited. Text describes 7% 1st Mfg. 15-year Bonds with a price of 102.35 to yield 6 1/2%. Denominations are \$500 and \$1,000. Security is provided by a \$245,748 first mortgage on plant of Flax Spinners Limited.

Advertisement for Pantages' Theatre, Toronto Eastern Theatres, Ltd.

Advertisement for 7% Cumulative Preferred Stock with 25% Bonus in Common Stock. Text mentions unusual possibilities for appreciation and full particulars on request.

Advertisement for Campbell, Thompson & Co. Canada Life Building TORONTO

Advertisement for CATHOLIC Boys and Girls. Text promotes devotion to St. Rita and St. Theresa, with details on booklets and devotionals available from Catholic Supply Co. at 46 St. Alexander St., Montreal, Que.

Queen of the Face Powders

Advertisement for Face Powders. Text describes the product as a revelation of what a face powder can be, offering soft and soothing properties. It is available in six shades: White, Flesh, Pink, Light and Dark Orange (Rache), and Mauve, for evening use. Price is 50c and \$1.00 a box.

Advertisement for DR. PARTIN INSTITUTE, 193 Bloor St. East, Toronto, Ont. Phone North 5147. Beauty Book (new edition) sent on request.

Advertisement for QUEEN'S UNIVERSITY, KINGSTON, ONTARIO. Text promotes a SCIENCE SUMMER SESSION FOR Returned Men, with details on courses and contact information.

CHATS WITH YOUNG MEN

OLD TIMES, OLD FRIENDS, OLD LOVE

There are no days like the good old days. The days when we were youthful! When humankind were pure of mind, and speech and deeds were truthful; Before a love for sordid gold became man's ruling passion, and before each dame and maid became...

There are no girls like the good old girls. Against the world I'd stake 'em! As buxom and smart and clean of heart As the Lord knew how to make 'em! They were rich in spirit and common sense, and piety all supportin'; They could bake and brew, and had taught school, too, and they made such likely courtin'!

There are no boys like the good old boys. When we wore boys together! When the dew was sweet to the brown bare feet That dimpled the laughing heather; When the pewee sung to the summer dawn Of the bee in the billow clover, Or down by the mill the whip-poor-will Echoed his night song over.

There is no love like the good old love. The love that mother gave us! We are old, old men, yet we pine again For that precious grace,—God save us! So we dream and dream of the good old times, and our hearts grow tenderer, fonder, As those dear old dreams bring soothing gleams Of heaven away off yonder.

HOLD ON TO YOUR HAND WHEN YOU ARE ABOUT TO DO AN UNKIND ACT. HOLD ON TO YOUR TONGUE WHEN YOU ARE READY TO SPEAK HARSHLY. HOLD ON TO YOUR HEART WHEN EVIL PERSONS INVITE YOU TO JOIN THEIR RANKS. HOLD ON TO YOUR VIRTUE—IT IS ABOVE ALL PRICE TO YOU IN ALL PLACES.

HOLD ON TO YOUR TRUTH, FOR IT WILL SERVE YOU WELL, AND DO YOU GOOD THROUGHOUT ETERNITY. HOLD ON TO YOUR TEMPER WHEN YOU ARE EXCITED OR ANGRY, OR OTHERS ARE ANGRY WITH YOU.

HOLD ON TO YOUR GOOD CHARACTER, FOR IT IS AND, EVER WILL BE YOUR BEST WEALTH.—Catholic Bulletin.

THE SUCCESSFUL MAN Have you ever noticed what a difference there is between the appearance of men? We do not mean a man's physical appearance or the clothes he wears; we mean the air of individuality he exhibits in his association with other men.

There are those who pose—who seek to make others believe that they are something which they are not. "Putting on the front," it is called. All such efforts usually fail in the end. A pose is like a lie or a theft—it is certain to be found out. Some time, and when the truth is discovered the man who has been depending upon those false pretences to aid him in building up a career loses all the advantages he may have gained.

Look closely at the really successful man and what do you find? If you are keenly observant, you will discover that he actually radiates self-confidence. As he walks the streets you can tell by the way he holds his head and the swing of his body that he is a man who can be trusted to come pretty near to doing whatever he undertakes.

REGULAR READING By systematic reading, a little at a time but done regularly, a library can be easily gone through. A special study can be followed. The best books of history, biography, philosophy, travels, science, or poetry can be made a permanent possession.

One of the busiest men that I know is one of the mellowest and the best read. When I asked him how he found time to read so much he said: "I really don't read so much. In fact, I don't have much time for reading and I'm a slow reader. But I suppose I remember what I read. If I read more I mightn't remember so much. I've noticed that great readers sometimes have poor memories. Their minds are like sieves."

Now I felt that I was getting at the secret. "How did you happen to form that habit?" I asked. "Oh, I began when I was young, just getting into business. I saw that work was going to absorb most of my time and that intellectually and imaginatively I might run dry if I stayed in my rut. So I resolved to do a little reading before I went to bed, the only time I could be sure of. Now I look forward to that interval. No matter how irritating or perplexing a day may be, there is always the oasis ahead. It's a funny thing, by the way, what that half hour can do for me. Often when I'm tangled up with problems and care, as soon as I sit down for my reading, I find myself feeling better, even before I begin to read. It's as if I went into another world where the conditions were serene and the air was clear. I long for that time of reading. It is amazing, too, the extent of the information that can be gained by a half hour's reading every evening." —Catholic Columbian.

OUR BOYS AND GIRLS

PADRE DOMINEEC Padre Domineec McCann Hees great beeg Irish man. Hees growla ween'n he speak. Hees gonna go for you June for busta you in two. My I he talk so rouch, so queeck. You well weasha you could be Som'where elsa we'en you see Padre Domineec.

Padre Domineec McCann Stop at dees peanut stan' We'en my lassie boy an' seek; 'Talk so cold he mak' me cry; Say see best boy should die So he go to Heaven queeck! Hees speak so cold Nevva more I wanta see Padre Domineec.

Dan gran' doctor com'. Ees queer! We'en I ask who sand hem here, He jus' smile an' weed no speak Only justa for to say: "You no gotta cent to pay, I goin' feex dees boy dat's seek." O! beeg-hearta man, an' true, I am gattin' on to you, Padre Domineec!

STICK TO IT There is a tendency among boys and girls to relax their efforts during the closing days of school. It is so much pleasanter to be out of doors in the fresh and balmy air, unrestrained and care-free, than to be occupied with the serious tasks of the school room. But reason clearly points out to us our duty, and tells us that the things that are pleasant to us are not always the most profitable; and we all recognize the truth of the saying: "Not wanting to do a thing is no sufficient reason for not doing it."

Did we blindly follow our natural inclinations we would be little better and no nobler than mere animals. But reason and our knowledge of God's will in our regard are certain guides to right conduct, and we should always follow them, even when our perverse inclinations rebel. Self-restraint and self-mastery are things that distinguish the Christian, the gentleman and the lady. So, when we are urged to do what we know to be morally wrong, or what is contrary to our best interests we should resolutely refuse. It may require an effort, and perhaps a big one, to hold your attention and interest to your studies at this beautiful season of the year, when so many things are luring you away from your books. But you can be assured of this, that your self-denial and your devotion to the work assigned to you in school shall be generously rewarded; and in the years to come you will call "blessed" those who guided you aright when you were young and incapable of always choosing what was absolutely the best for you.—Youths Magazine.

THE CORPUS CHRISTI OF LITTLE FERNANDO

"Please, Doctor, do not write so much! Mamma is poor. She has not enough money." At this moment, little Fernando is in despair. There would soon be nothing to eat in the house. How, then, could his sick mother give him for the feast of Corpus Christi the white lace surplice, long the object of his desires, and in which he had so long dreamed of honoring God on the day of His triumphal procession through the streets? He was too little to swing the incense, but he could very well scatter the flowers.

His tears began to flow when one of his little comrades joyously announced to him that he had his surplice and a long red cord with golden tassels. "I shall have to wait till next year, because mamma is sick," said Fernando with restrained emotion. At last, the beautiful feast arrived, Corpus Christi had come. The streets were hung with white drapery studded with golden stars and adorned with green foliage. A group of children arrayed in white walk before the canopy under which glistened the ostensorium. Showers of blossoms, thrown by innocent hands, fell under the feet of the celebrant. Clouds of incense arose toward heaven, and the liturgical chants were interspersed with the rolling of the drum. And Fernando, generally so joyous, even careless, advanced sadly along one of the lines of the procession. He raised his head only when entering the church, for now he could weep unperceived.

One hour later, the church was deserted, the worshippers had regained their homes. Evening fell. The piercing cries of the swallows seemed to echo back the noisy games in which Fernando's companions were now engaged. But he, poor little fellow, was weeping in a corner of the church still redolent with the perfume of flowers. Seizing himself alone, he had the courage to approach nearer to the altar, nearer to the tabernacle, into which he had watched the priest placing the Blessed Sacrament. It was not without emotion that he took each step. Holding his cap in both hands, he twirled it nervously between his fingers. In spite of this instinctive movement of timidity he felt his courage increase as he approached the Holy Place. "He is, indeed, there," he thought. "When He passed awhile ago, surrounded by the grandeur of the feast, I could not speak to Him. But now..." And in the silence of the Holy Place, he ventured to say in a low voice, and then a little louder: "My God!... My God!" Was it his ear or his heart that received the reply: "Speak!"

Then feeling himself at home, at home with the good God, he gathered up in the sanctuary, from under the steps of the altar, the flowers that had been strewn there only a short time before. He filled his cap with them, and then standing and smiling before the tabernacle he scattered his flowers. When he left the church his gaiety had returned, but without a touch of levity.

The following year, it was Fernando who led the group for flower scatterers in the procession of Corpus Christi. Health returned to his poor mother, and the humble table was not again without food. And today? Little Fernando is sowing flowers of heaven by his preaching and zeal, and distributes to souls the Bread of the Eucharist.—Sentinel of the Blessed Sacrament.

DO NOT KNOW HOW TO PRAY.

Years ago a highly educated gentleman had himself introduced to me, writes Father Coppens. He was an able physician, a lecturer in a medical college, and had been induced by a Catholic friend to look into the all important matter of religion, of which till then he had been in total ignorance.

The gentleman listened attentively to my explanations, and frequently returned to receive further instruction. He said he was desirous to believe our doctrine, because he knows that his friend was constantly benefited in his moral conduct by the faithful practice of his religion. But he could not make up his mind to believe the truths proposed. I told him to pray for the grace of God, for the gift of faith. He was willing enough to do that also; but he said he did not know how to pray, he had never prayed to God in his life. I handed him a printed copy of the "Our Father," and told him to go home, to lock himself in his room for a little while, then to kneel down and attentively read that prayer, taught us by Our Lord Himself. He willingly promised to do so.

When he called on me the next day, I asked him whether he had kept his promise and prayed to God. He said yes; he had done so; but that it had been the greatest mental effort he had ever made, to try to realize that, when he had thus put himself in perfect solitude, there was still present to him an unseen being that understood his words and listened to his requests.

And thus estrangement from the great good God is carried to such an extent in the midst of our material civilization that there are many persons who never pray, who are as total strangers to the Saviour's loving invitation: "Come to me, all you that labor and are burdened, and I will refresh you," as if these words had been uttered by Confucius in China or Zoroaster on the Persian plains. The gentleman of whom I have spoken soon reaped the fruit of prayer and was received into the Church. How many there are who have grown up like him in total neglect of prayer no one can tell. But considering that at least one-third of the population of this country belong to no church organization, and make no profession in worshipping God in any manner, their number may amount to many millions.

And even of those who claim to be members of some religious denomination vast multitudes appear to be so wrapped up in merely temporal cares, or carried away by the current of pleasure seeking, as habitually to turn a deaf ear to the loving invitation of the Redeemer, while He keeps on urging them with the words: "Come to me, all you that labor and are burdened, and I will refresh you."

But our thoughts become more practical for ourselves, when we apply our reflections to our own habitual way of turning to prayer whenever we are in any trouble or special need of God's assistance. No one of us but is sometimes distressed, some times in difficulty or perplexity. Then we turn perhaps to the right and left, and seek for aid from every creature, or abandon ourselves to despondency and lamentation. It is well to try to help ourselves, or to appeal for human aid as far as reason approves; but it is not well to ignore the Divine assistance, and to

turn a deaf ear to the loving accents of our Lord; and yet do we not too often neglect that one best of all helps, and forget when we need most to remember the generous promise: "Come to me, all you who labor and are burdened, and I will refresh you?"—St Paul Bulletin.

"Buried alive!"... What measures are not taken to prevent such a peril? But there are souls which are buried alive, hearts which are buried alive, minds which are buried alive, and who troubles himself about them?—Abbe Roux.

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WHERE EXCELLENCE WINS

Catholic schools are always an eyeore to bigeity. They are too convincing a refutation of the old cry that the Church fosters ignorance. They are too assuring an evidence of the perpetuity of the Faith.

With the bill proposing that the Belfast Catholic schools be turned over to the Protestant authorities, introduced by Carson himself, the religious issue was clear cut. Ordinarily, in such a case, the sympathy of Parliament is not difficult to determine.

THE VICTORY SHRINE

NON-CATHOLIC AID IS ASSURED

Washington, June 17, 1919.—The response to the announcement of the Rt. Rev. Thomas J. Shanhan, rector of the Catholic University, of the project to erect at the capital a national shrine of the immaculate Conception to commemorate the victory accorded American arms, has already met with a wide response.

It is a noteworthy fact that this interest is not confined to Catholics. From them it is expected the bulk of contributions will come, but in the flood of mail that is beginning to pour into the office of Rev. Bernard A. McKenna of the Catholic University, who is in immediate charge of the project, are many communications from non-Catholics, commending the enterprise and giving assurance of support.

Whether or not these may be regarded as evidence of the general spiritual regeneration which, according to many predictions, is to follow in the wake of the War, they indicate at least a wholesome interest in spiritual things. One non-Catholic writer, for example, expresses the hope that the great edifice will be built not merely as a monument but as a place of prayer, and to that end sends a contribution. It is obvious that many others see it in the same light.

The nucleus of the national shrine has already been established. It is a very modest little chapel, erected while the War was in progress, on a plot of ground at the Catholic University adjoining the site where the great shrine will eventually be built. During the past month exercises, at which Bishop Shanhan officiated, were held, marking the beginning of the spiritual aspect of the enterprise, which it is expected will grow into impressive proportions as the permanent shrine is being constructed. Costly gifts already re-

pose in the little chapel, but these are no more striking than the devotion which it has evoked, although it is far off the beaten paths.

Eventually the great shrine will probably become the repository of articles associated with the early development of Catholicity in the United States. The altar used by Bishop Carroll has been given temporarily into the keeping of those who have the project in charge. This, enclosed in a marble cabinet, may be installed in one of the chapels.

The offerings made are many and varied—rings and jewels set with precious stones, silver cups, countless articles of gold, many of which have probably lain for years in all but forgotten corners. All these will be converted into chalices and other sacred vessels.

MOSQUE OF SAINT SOPHIA TO REMAIN IN TURKISH HANDS

The news that the Turks are to retain Constantinople comes as a shock to those who had just heard that the vexed question of Saint Sophia was in a fair way to be settled happily by its being handed over to the Greeks in communion with Rome, thus shutting out the Orthodox and the Protestants, both of whose claims were unrecognized by the Holy See.

CHRISTIAN BROTHERS

OPEN HOUSE OF STUDIES FOR THEIR SCHOLASTICS

The thorough training of teachers is quite a complicated and lengthy undertaking. Years of preparation and the closest of attention must be given to the task, which therefore requires no little outlay in money and efforts. The teachers of our Separate Schools are fully as well trained from the academic and pedagogical standpoint as the operators of the Public Schools, while their religious training, which is, of course, the most important, puts them on a far higher level than that of teachers who lack this specialized training.

The Christian Brothers of Ontario have a thoroughly-equipped and well-planned Training College and Novitiate at Aurora, Ont., known as the De La Salle Training College. Here boys and young men who aspire to enter the Order are made ready for the Normal School, the Faculty of Education, and the University, and, in addition, receive their religious training.

Recently, the Brothers have secured a building in Toronto to be used as a residence for the accommodation of their students while attending the above-named institutions. This House of Studies is a commodious one, situated at 487 Jarvis Street, in a locality that insures the quiet requisite for study and ready access to the various educational institutions. This new House of Studies is to be formally opened this fall, just before the young scholastics take possession of it. With a view of interesting the friends of the Brothers in the new departure, a garden party is to be held on the grounds at 487 Jarvis Street on the 28th of June, and a cordial invitation is extended to everyone willing to help along the good work which the Christian Brothers are doing and preparing to do for the cause of Catholic education in Ontario and Western Canada.

McKIM'S DIRECTORY SHOWS MANY CHANGES IN PUBLISHING FIELD

The Canadian Newspaper Directory for 1919, just issued by the publishers, A. McKim, Limited, Advertising Agency, of Montreal, Toronto, Winnipeg and London, England, indicates a great activity in the publishing field during the past year.

While the number of daily papers published in 1918 diminishes from 135 to 126,—due mainly to the effect of the high cost of newsprint, the total number of Canadian publications increased from 1,490 to 1,552. Fifty-five new weeklies have arisen during the past year.

Altogether, the situation warrants optimism of the soundest nature, reflecting, as it does, the healthy condition prevailing generally from East to West of the Dominion. Whoever examines the pages of the McKim Directory with the care they deserve cannot fail to be impressed with the great labour involved in glancing so many thousands of items of information. Not only is the entire field of Canadian publications covered, but the Directory is a complete gazetteer of every town and city in Canada and New-

foundland where a publication is issued. One may turn to it for information as to population, county seats, railways and waterways, telegraph, express and banking facilities.

Especially with the new conditions arising daily—Reconstruction, expansion, development—this book in its familiar green and red covers must earn its place on every office desk and in every business library.

AT CARMEL BY THE SEA

(Dedicated to Fr Junipero Serra) (By Marie Tello Phillips)

The cypress sentinel keeps watch Upon the rocky shore, He waves his garbled and twisted arms, The rolling billows roar. The sea-maw soars and call their mates, The seal bask in the lee; A friendly light warns craft at night At Carmel by the Sea.

Here lies Junipero Serra In the mission in the dell— San Carlos de Carmela Where the fog bells sound his knell. He gave us California, A man of God was he. The reverent pilgrim bows his head At Carmel by the Sea.

Five-hundred miles of the King's Highway, He trod with tireless feet. And founded missions all the way Despite the cold or heat. He taught the Redman love of Christ— And all he ought to be To glean His gifts from hill and dale At Carmel by the Sea.

The mission bells, a day apart, Rang out as he passed by; Or heralded his coming Blue lakes of lupin lie. On mountain sides, wild lilac fringed Flowers bloom perennially Along the path that oft he trod At Carmel by the Sea.

To him is dedicated A cross on Rubidoux, Where Easter morn at sunrise, Ring out the anthems true. From souls in love united By Him who made men free; They sing of the Christ Fra Serra taught At Carmel by the Sea.

About twenty-thousand Christians of all denominations meet on Mt. Rubidoux, Riverside, Calif., every Easter at sunrise for services together. (A remarkable instance of lack of bigotry.) St. Rev. Thomas James Conaty, Bishop of Monterey and Los Angeles, dedicated the cross on Rubidoux to Fr. Serra, the Pioneer Franciscan Friar, April 26, 1907.

John Stevens McGrorty's Mission Play has endeared Fr. Serra to all who have seen it. Fr. Engelhardt (Santa Barbara Mission) has asked permission of the author to print "At Carmel by the Sea," in his work on "Carmel Mission."

THE BISHOP'S RETORT

Mr. Gladstone and the then Protestant Bishop of Peterborough, the famous Dr. Magee, were dining together at a time when the Home Rule question was being much discussed, and Dr. Magee, in the course of conversation, made it plain that he thought the Government was not acting straightforwardly. "I am afraid, Dr. Magee," Mr. Gladstone remarked, "that, Irishman as you are, you do not approve of our method of dealing with Ireland."

"It's not your dealing that I don't like so much as your shuffling!" the Bishop retorted.—Catholic Columbian.

MEMORIAL WINDOWS

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THE MEANING OF SINN FEIN

In the reorganized London labor organ, the Daily Herald, Mr. de Valera tells his English readers what Sinn Fein means and what it does not mean:

"Sinn Fein means literally 'We ourselves.' It was chosen as a motto of self-reliance—the motto of those who long ago said it was vain to hope for a change of heart in the Government of England, but who turned towards and had full confidence in the strength and determination of the people of Ireland. Those who pose as experts now in rendering this motto as 'Our-selves Alone,' twisting it to mean a doctrine of selfish isolation, are precisely those who some time ago would deem it a mark of inferiority to profess any acquaintance whatsoever with the Irish language."

"So far are we from desiring isolation that our whole struggle is to get Ireland out of the cage in which the selfish statecraft of England would confine her, to get Ireland back into the free world from which she was ravished, to get her recognized as an independent unit in a World League of Nations so that she might freely give of her gifts to and receive in return of their gifts from her sister nations the world over."

Irishmen, she says, have in the mass been perhaps the most loyal people of the earth; but they have been loyal to the one country that can claim their loyalty, and "that is to Ireland."—America.

LETTER FROM FATHER FRASER

Dear Readers,—Thanks to your pious prayers, we have arrived safely at Liverpool. With the exception of two days when we were passing through fog and icebergs off Newfoundland we had a pleasant trip.

Before leaving Montreal I gave two lectures at the Grand Seminary to two hundred and fifty students of theology who come from all parts of Canada and the United States. I have great hopes that my visit there will be fruitful in vocations and increase the interest those young men already feel in the missions of China. In future years they will certainly be in a position as priests to help the work immensely.

As I am on the way to Rome to ask the Pope's blessing on the work I have in hand—the founding of a college for the training of missionaries for China—I ask you to continue to pray for my intention until I return, which I expect will be very soon. On my part I will not fail to remember you at the hallowed shrines of Rome.

Yours gratefully J. M. FRASER. Happy is he who has made one man trust God more than he did before! He has done a great and influential work in creation. Happy we if we know how to trust God as He should be trusted.—Father Faber.

DIED

CAVANAGH.—At her late residence Wellington street, Barrie, Ont., on June 2nd, 1919, Mrs. Peter Cavanagh, aged seventy four years. May her soul rest in peace.

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WANTED A CATHOLIC TEACHER HOLDING a 2nd class professional certificate, for the English Parochial school, Little Current, Manitowish Island, Ont. Apply stating salary and experience to Laurent Lesage, Sec., Little Current, Ont. 2133-17

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