

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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THE DESIRE

Give me no mansions ivory white
Nor palaces of pearl and gold;
Give me a child for all delights,
Just four years old.

Give me no wings of rosy shine
Nor showy raiment, fold on fold,
Give me a little boy all mine,
Just four years old.

Give me no gold and starry crown
Nor harp, nor palm branches un-
rolled;
Give me a nestling head of brown,
Just four years old.

Give me a cheek that's like a peach,
Two arms to clasp me from the cold;
And all my heaven's within my reach,
Just four years old.

Dear God, You give me from Your skies
A little paradise to hold,
As Mary once her Paradise,
Just four years old.

—KATHERINE TYNAN HINSON

FRANCE AND THE HOLY SEE

The question of the resumption of diplomatic relations between France and the Vatican has been steadily occupying a large place in the minds not merely of the French public but of French legislators. The question has been regularly recurring in the Chamber of Deputies, but the climax was reached on July 2, during the discussion of the budget for foreign affairs. M. Jean Bon, whom La Croix calls "the most accomplished of Parliamentarians," in the course of a review of the different parts of the world, came at last to Rome, and launched out into a diatribe against Pope Benedict XV., Pius X., Cardinal Amette and other ecclesiastics. There were indignant protests, but the matter would have assumed little importance had not M. de Monzie, an independent Socialist, who has consistently advocated the necessity of reconciliation with the Vatican, taken up the discussion. M. de Monzie is a freshinker and a determined supporter of the régime of which separation of Church and State is the principal feature. Nevertheless he is firmly convinced of the advisability of establishing official relations with the Holy See. After reviewing the devices to which France has been obliged to resort in order to keep in touch with Vatican diplomacy, for example the mission of M. Charles Loiseau at Rome, the use of the British Ambassador to the Holy See, the appointment of M. Fronton at Monaco at the Vatican, an appointment which he said had for its real purpose the defense of French interests, M. de Monzie reaffirmed his detestation for the Papacy, but pointed out how illogical it was for France to resort to such expedients to protect its interests. He then asked why France did not employ direct and official means of representation at the Papal Court, instead of the indirect and oblique methods which had been found indispensable for the past four years and more.

At this point in de Monzie's speech M. Viviani made a sensational interruption in which he took exception to some of the premises of the speaker, but ended with the words: "But I am not in disagreement with your conclusion; republican and devoted to the lay régime, I am not shocked at the idea of seeing former relations with the Vatican resumed after consultation with the Chamber." After M. de Monzie had concluded his discourse, the Minister of Foreign Affairs, M. Pichon, made this clear declaration of the Government's policy:

"The Government believes that the law of 1905 (the Law of Separation of Church and State) suffices for all needs. Certain persons, among them M. de Monzie, would like to establish in addition official relations with the Holy See. I say, gentlemen, clearly and exactly, that the Government is not of the opinion that it can undertake any such initiative. It does not find that circumstances warrant it in assuming any such responsibility. The policy of separation, such as exists at present, suffices for the Government."

M. Pichon concluded by declaring that the Holy See had its own interests in protecting French interests without official relations, and that Catholics would do their duty by their country without any official representation at the Vatican. M. Grousseau protested that this policy of abstention from official relations was "a national crime," but M. Pichon again asserted that the French Government would enter into no sort of diplomacy with the Vatican.

Catholics are naturally much incensed over the remarks of M. Pichon, and a large part of the press, irreconcilably anti-clerical, has protested against the inexpediency of the Government's persisting in its unwise policy. Rev. J. writing in the *Victoire*, does not hesitate to predict that the next Chamber, no matter who may be President of the Council, will re-establish the embassy to the Vatican.—America.

MIRACLES AT ST. ANNE'S

A man blind for twenty-eight years had his sight instantly restored.

A crippled girl walked unaided for the first time in years without a crutch.

A woman who had never walked in sixteen years is given the use of her limbs.

A young man recovered the use of both legs, alighted from a wheeling chair and walked with some difficulty but without pain.

These are some of the marvels seen at St. Anne de Beaupre on the feast day of St. Anne by Arthur C. Hirst, of Haverford, Pa., a student of St. Joseph's College, Philadelphia. The young man relates his experiences in the following letter to *The Catholic Standard and Times*:

"July 28, 1919.

"On my return from a pilgrimage to St. Anne de Beaupre, where I was privileged to witness four 'supra naturam' miracles, many persons who heard me relate my experience suggested that I correspond with you and offer in writing those experiences for the interest of your readers.

"St. Anne de Beaupre is a typical French-Canadian village peacefully resting on the western bank of the St. Lawrence River, twenty-one miles north of Quebec. Outside of its quaint old-fashioned dwellings there is nothing of interest save the Cathedral, which is eminently the centre of attraction. It is massive and elegantly beautiful. On entering its portals one is immediately attracted by the multitude of crutches, supports, canes and numerous other aids to infirmity discarded and left behind by those who had been cured. Each crutch, etc., is tagged with a card bearing the name of the one who was cured, together with his condition before and after the miracle took place. As you advance down the middle aisle the statue of St. Anne is observed resting on a pedestal in an elevated position. The famous relic is mounted on a gold altar and is ever the nucleus of untiring devotion.

"SIGHT RESTORED TO BLIND

"The feast of Saint Anne is the twenty-sixth of July. On this day pilgrimages from all parts of the world arrive and participate in the celebration. It was on this day that I witnessed the miracles which I will try to relate as I personally observed them. During the morning no miracles had taken place. High Mass was celebrated by the Archbishop of Quebec, followed by the consecration of the relic. At 12 all left the Cathedral except the infirm or afflicted, who remained in undivided prayer. Being somewhat of a curious temperament, I wandered back to a front pew, not so much to pray, as to be on hand should a miracle occur. I had unintentionally taken my seat beside a man bereft of sight, whose fervency at prayer caught my attention forthwith. He continued praying with unceasing zeal for many minutes. Of a sudden, without any commotion, he elevated his head, raised his hands to his eyes and rubbed them till they finally opened. He saw! His eyes after twenty-eight years of stone blindness had regained vision. Imagine the degree of wonderment that held me during this miraculous production. Not half an hour passed before I beheld the second miracle.

"A young girl in the heyday of life presented herself before the statue afflicted with a deformed hip. From childhood she had used a crutch, and as she afterwards told, the day when she walked was so long back that she could not remember. On kissing the relic her hip lowered and she walked down the aisle totally unaided.

"AND THE LAME WALKED

"The next two miracles occurred within five minutes of each other. All had left the church to march in the procession of the Blessed Sacrament, which was carried in full view about the grounds of the Cathedral, terminating at the front steps, where Benediction was given. It was at the close of Benediction that a lady in direct juxtaposition to me bade me hold her crutches while she walked. I offered her assistance, which was politely though strongly rejected. For sixteen years she had never walked on account of a severe attack of acute rheumatism which had left her deprived of the use of her limbs. She was glad to answer any questions I would ask of her and even gave me her name and address. As I said before, I am very curious by nature, so I took advantage of her good will with a storm of questions. While interrogating her, I was told that when the miracle took place no sensation was felt. She assured me that all she felt was a twitching of the muscles that started to move and fall into place accompanied by an inclination to walk.

"As I slowly recovered from this shock, I was similarly bewildered to see a young man rise from his wheeling chair and begin to walk. I was told he was twenty-five years old and had lost the use of both legs through hardening of the muscles.

He moved with some difficulty though no pain.

"There were a few more miracles occurred that day which were told me afterwards, but which I know absolutely nothing about. What I have related above I saw with my own eyes and heard from the very mouths of the recipients of the miracle. Why it was that out of the hundreds of people that were present I should happen to be so centrally located in the miracle zone transcends my knowledge and imagination, but in fact there I was. As I left Beaupre that night, I had but one thought in my mind and that was an imaginary conglomeration of all the atheists and agnostics throughout the world on a pilgrimage to St. Anne de Beaupre.

(Signed) ARTHUR C. HIRST,
Haverford, Pa.

HOLY SEE TO PUBLISH FACTS

ERZBERGER'S STATEMENT IN GERMAN PARLIAMENT INACCUATE

C. P. A. Cablegram

Rome, August 4.—Mastias Erzberger created something of a sensation in the German Parliament by revealing what he called a peace proposal, made by England through the Holy See in August, 1917.

In a brief interview granted our correspondent by Cardinal Gasparri last Tuesday, the Papal Secretary of State said:

"Erzberger's statement has caused a certain amount of annoyance at the Vatican, because it was not accurate; and in order to avoid a misunderstanding, the Holy See will publish such documents relating to the case as have passed through its hands."

THE PLAIN FACTS

While awaiting these documents, the plain facts, being now perfectly well known, can be put on record:

The British Government replied to the Pope's peace note with a courteous diplomatic acknowledgment of its receipt and a promise to give it the most serious consideration. The Allied Powers had not arrived at any determination regarding a detailed response when President Wilson's reply was published; whereupon England immediately informed the Holy See that it associated itself with Mr. Wilson's reasoning. France joined England in this diplomatic action. England also instructed the British Minister to the Vatican to point out to Cardinal Gasparri that there was a primary obstacle to even the beginning of a talk about peace—namely, the crime against Belgium. It was impossible even to begin saying or doing anything regarding peace until the Germans should evacuate Belgium and provide reparation for the damage done to that country and until Germany had explained the meaning of her recent statement demanding guarantees of Belgian independence.

GERMANY IGNORES OPPORTUNITY

Cardinal Gasparri communicated this to Monsignor Pacelli, Papal Nuncio to Munich, hoping to receive in reply from Germany something which might make further action possible. Monsignor Pacelli transmitted the message to the German Government, which stated that it could not reply.

Erzberger's revelations now show that Imperial Chancellor Michaelis and the German General staff were determined not to relax their hold upon Belgium.

That is the whole simple story, showing that England's move was not a peace proposal, but a courteous unofficial message to the Holy See, through which the Pope hoped that good might result; but Germany absolutely refused to take advantage of the opening which the Pope had made.

CATHOLIC LONDON HAS PEACE CELEBRATION

CARDINAL BOURNE SPEAKS ON IRELAND, LABOUR AND CAPITAL

C. P. A. Service

London, Aug. 7.—The week has been a crowded one in London for Catholics. Cardinal Bourne, preaching at the last Mass in Westminster Cathedral on the occasion of the celebration of Peace, told the Government and the country they had two great tasks before them. The problem of Ireland was the source of many prayers and anxious thoughts by the Catholics of the Empire; it was a puzzle to the Nations outside our Empire; and it behooves the Government to find a just, satisfactory and lasting settlement of that problem before the good conditions of Peace could be restored.

Then there was a grave danger ahead, which might result in disaster even greater than all those of the War. If Labor on the one hand, or Capital on the other, sought to secure more from the other than was the just due of each, there would be a conflict, which would have terrible consequences. His

emence urged all to pray that these dangers might be averted.

The Bishop of Southwark also preaching in his Cathedral, praised King George who, unlike the politicians, had not been ashamed to call his people to the throne of God in thanksgiving for the mercies we had received; and he urged Catholics to put their shoulder to the wheel in the reconstruction, which was before the Nation, for without work we could not shoulder the heavy burden of debt, which rested upon us.

LIST OF HONORS

WON BY CATHOLIC CHAPLAINS IN THE WAR

OVERSEAS MILITARY FORCES OF CANADA

Chaplain Services,
Argyll House,
Regent Street, W. I.
29th July, 1919.

A request was recently made for a List of Honours won by Catholic Chaplains in the War. The following List, issued by the Canadian Chaplain Services, shows the Honours won by Canadian Catholic Chaplains, and the Units of the Canadian Corps to which they were attached. It is dated 24th July, 1919.

Capt. (Rev.) W. B. Carleton, Ottawa, 3rd Can. Div. Art. Croix de Guerre. (Belgium.)

Capt. (Rev.) C. A. Fallon, O. M. I. 11th Can. Inf. Bde. M. C.

Lieut. Col. J. A. Fortier, O. M. I. 2nd Can. Div. Art. M. C. (Mention in Despatches.)

Lieut. Col. F. L. French, Pembroke, 5th Can. Inf. Bde. & D. A. D. C. S. Can. Corps. D. S. O. (Two Mentions in Despatches.)

Major (Rev.) J. Knox, Vancouver, 8th Can. Inf. Bde. & Bramshott Camp. Mentioned in Despatches.

Capt. (Rev.) H. E. Letang, Pembroke, 6th Can. Inf. Bde. Mention in Despatches.

Capt. (Rev.) F. M. Lockary, St. John, 1st Can. Inf. Bde. Two Mentions in Despatches.

Major (Rev.) T. McCarthy, London, Ont. 7th Can. Inf. Bde. M. C.

Major (Rev.) R. C. McGilivray, Antigonish, 8th Can. Inf. Bde. M. C.

Capt. (Rev.) E. J. MacDonald, Alexandria, 4th Can. Inf. Bde. M. C.

Capt. (Rev.) R. A. MacDonald, O. S. B. 13th Can. Inf. Bde. M. C.

Major (Rev.) A. Madden, O. M. I. 2nd Can. Inf. Bde. D. S. O. M. C. (Mention in Despatches.)

Capt. (Rev.) W. L. Murray, Pembroke, 10th Can. Inf. Bde. M. C. and Bar.

Capt. (Rev.) J. F. Nicholson, Kingston, 8th Can. Inf. Bde. M. C.

Major (Rev.) J. J. O'Gorman, Ottawa, 3rd Can. Inf. Bde. & Dades. Can. Section G. H. Q. O. B. E. (Military) Mention in Despatches.

Lt. Col. (Rev.) P. O'Leary, Quebec, 1st Can. Gen. Hosp. Mention in Despatches.

Capt. (Rev.) T. O'Sullivan, Halifax, 1st Can. Div. Eng. M. C.

Major (Rev.) M. N. Tompkins, Antigonish, 9th Can. Inf. Bde. Can. Heavy Art. M. C.

Lt. Col. (Rev.) W. T. Workman, V. C. O. F. H. 1st Can. Inf. Bde. & A. D. C. S. (R. C.) C. B. E. Military, M. C.

And, while serving in the French Army, Capt. (Rev.) A. Beausoleil, Calgary, 3rd Can. Div. Eng. Croix de Guerre.

WISE STATESMANSHIP

In all just programs of social reconstruction Church and State have both a part to play. In his encyclical on the Condition of the Working Classes, Pope Leo XIII. laid down the basic principles upon which such social action should be based. His words deserve to be widely quoted at the present time. Speaking of the part the Church has to play, he has this to say:

"It must not be supposed that the solicitude of the Church is so preoccupied with the spiritual concerns of her children as to neglect their temporal and earthly interests. Her desire is that the poor for example should rise above poverty and wretchedness, and better their condition in life; and for this sake she makes a strong endeavor. By the very fact that she calls men to virtue and forms them to its practice, she promotes this in no small degree. Christian morality, when adequately and completely practiced leads of itself to temporal prosperity, for it merits the blessing of that God Who is the source of all blessings; it powerfully restrains the greed of possession and the thirst for pleasure—two twin plagues which too often make a man who is void of self-restraint miserable in the midst of abundance; it makes man supply for the lack of means through economy, teaching them to be content with frugal living and further keeping them out of the reach of those vices which devour not small incomes merely, but large fortunes and dissipate many a goodly inheritance."

And, in inquiring what part the State should play in the work of

remedy and relief, the saintly Pontiff continues:

"The foremost duty of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth should be such as of themselves to realize public well being and private prosperity. This is the proper scope of wise statesmanship, and is the work of the heads of the State. Now a State chiefly prospers and thrives through moral rule, well regulated family life, respect for religion and justice, the moderation and equal allocation of public taxes, the progress of the arts and trades, the abundant yield of the land—through everything in fact which makes the citizen better and happier. Herein then lies in the power of a ruler to benefit every class in the State and amongst the interests of the poor; and this is the virtue of his office, and without being open to any suspicion of undue interference—since it is the province of the State to consult the public good. And the more that is done for the benefit of the working classes by the general laws of the country—the less need there will be to seek for special means to relieve them."

These words of wisdom are worthy of serious consideration at this critical period when the poor man is crying to be relieved of the strain that excessive prices are putting on his dwindling income.

"Justice demands, concludes Leo XIII., that the interests of the poorer classes should be carefully watched over by the administration, so that those who contribute so largely to the advantage of the community should share themselves in the benefits which they create—that being housed, clothed and enabled to sustain life, they may find their existence less hard and more endurable. It follows that whatever shall appear to prove conducive to the well being of those who work should obtain favorable consideration. Let it not be feared that solicitude of this kind will be found harmful to any interest; on the contrary it will be for the advantage of all, for it cannot but be good for the Commonwealth to shield from misery those on whom it so largely depends."

Had these principles, which are the principles of Christ in the Gospel, been accepted and practiced a few years ago, we would not now have so many Socialists and Bolshevists to threaten our peace and security.—The Pilot.

MASS AT WESTMINSTER

London, England Daily Telegraph, July 21

There have been many beautiful services at the Westminster Cathedral, services which have attracted enormous congregations, yet there have been but few occasions in recent years when the sacred building contained so many worshippers as assembled there yesterday morning. It was the ordinary Mass, with its being sung, sung, it is true, with all the wealth and beauty for which the Cathedral is noted, but it was no special festival of the Church. Yet thousands gathered there early to assist at the celebration, for they knew that Marshal Foch was to be desired by their presence to express admiration for the great soldier, whose name will for ever be associated with the stirring events of the past five years. He sat alone, in front of the lower steps which lead to the altar; a small, devout figure, on whose features reverence and sadness seemed to be clearly depicted. The glances and glory of the previous day were strangely remote in that huge edifice. Throughout the service there was the same set expression on his rugged features, and only when he was greeted by the loud exclamations of the huge crowd which waited outside the cathedral, despite the steady rain which was falling, did it seem to relax. He came out again into the gladness from surroundings wherein he was at liberty to think of the sadness with which victory had been purchased.

There was no special attempt at general decoration of the Church. Near the Chapel of the Blessed Sacrament the shrine of Joan of Arc was beautifully draped with the English and French flags, whilst choice blooms surrounded the improvised altar. That was all. Yet there was a wealth of color in the vestments of the clergy which added beauty to the picture. Being a "Green Day," these blended perfectly with the brilliant scarlet worn by the Cardinal. Father Hall sang the Mass, and Cardinal Bourne, attended by Canon Howlett, Canon Brown, and Canon Jackman, occupied the Throne. The music was Sir's Mass for six voices. High up in the gallery the band of the Irish Guards, under the direction of Mr. Charles Hassell, assisted with moving effect, especially during the offertory, when an Andante by Batiste was played, and at the Elevation, which was signalled by a stirring fanfare. When the service was finished all stood, whilst the

French and English National Anthems were played, and as the gallant Marshal followed the clergy to the great central doors Tschakowsky's Marche Militaire was given with striking effect. He was closely followed by his brilliant staff, the French Ambassador and the distinguished congregation, and was greeted with a storm of welcome as he appeared outside the Cathedral. He immediately drove round to Archbishop's House, where he remained for more than half an hour in conversation with Cardinal Bourne. The crowd remained until he came out, his departure being marked by unmistakable tokens of the esteem in which he is held in this country.

"CAN IRELAND STAND ALONE"

"Can Ireland stand alone? Is not her dependence on England so great that complete separation would mean the commercial and industrial ruin of the Irish?" are questions that are often heard nowadays from timid admirers of Erin's struggle for liberty. Mr. George Cressel, in the concluding chapter of his recently published volume, "Ireland's Fight for Freedom," has made a good summary of the arguments and statistics which prove that Ireland is thoroughly capable of supporting and governing herself without help or hindrance from England. The reader is first reminded that in area Ireland is twice as large as such independent countries as Belgium, Holland or Switzerland, and has about the same population as Serbia or Greece. In 1915, Ireland's foreign trade represented \$82,000,000, ninety-seven per cent. of which, owing to a "clever system of regulations and administrative enactments," was with England. Ireland now pays an annual revenue tax of \$200,000,000, a little more than a fourth of which is spent on Irish government, the rest of the money going to England. Switzerland, it is worthy of note, with a population a million less than Ireland, governs herself for \$35,000,000 a year. This exploiting of Ireland has been described by the Earl of Darnley as

A grotesque anachronism . . . divided up between numerous departments, over many of which, some of the most important, the Irish Government has no effective control. These departments overlap and the result is confusion and extravagance. Scotland and Ireland have approximately the same population, yet Ireland pays about \$1,000,000 more than Scotland for her local government, \$5,000,000 more for her police; and \$20,000,000 more for her local government. The Irish police annually cost over \$7,500,000 annually; in other words, the cost of the police for every man, woman and child in arms in Ireland works out an average of \$1.66 per head. The picture of a charge of this amount for keeping in order an infant in arms, to state the case in its most absurd light, is too ridiculous to need statement in further detail when it is borne in mind that crime in Ireland is actually less than in Scotland."

Mr. Cressel reaches the conclusion that even if Ireland never recovers the \$2,000,000,000 or more of "overcharges" England exacted from her during the nineteenth century, Erin will be quite capable of "standing alone," provided she is able to keep for herself the \$65,000,000 that now goes out of the country into England every year in rents, interests, salaries and law costs.

It is high time this tyrannical exploring of a crushed nation came to an end. American colonies endured a much milder form of commercial oppression on England's part only twelve years. The Declaration of Independence, it will be remembered, sets down as one of the twenty-eight grievances the American colonies had against King George III., his "cutting off our trade with all parts of the world." In 1768 Benjamin Franklin testified before the House of Commons that prior to 1763 the temper of America toward Great Britain was "the best in the world." But the following year the disastrous "change of colonial policy" began with the passage of a "Sugar Act" which, without the consent of the Americans, placed a duty on sugar, coffee, wines, silk, etc., coming to the colonies. Eleven years later the series of repressive measures on the part of England culminated in the "Restraining Act" against all American trade," enacting that "all manner of trade and commerce is and shall be prohibited with the colonies." In less than seven months after the passing of that act the Declaration of Independence was signed. The Irish after enduring for long centuries ruthless financial exploring by England now plead once more before the bar of the world's opinion simply that they may enjoy the wealth of their own country and only be permitted to "stand alone." No fair-minded and consistent American can deny the Irish this right.—America.

Afflictions pass away with prayer made well, as snow melts before the sun, says the Venerable Cure of Ars.

CATHOLIC NOTES

Fifty-seven Sisters of Charity of the Convent of Nevers, in which Bernadette Soubirous was a nun, have been decorated by the French government for their services during the War.

The Canadian College in Rome which was closed during the War will reopen this autumn. Rev. Father Lajoie, a Montreal Sulpician, has been named as director.

Paris, Aug. 7.—The Catholics of Lyons are finishing the four great towers of the magnificent Basilica of Notre Dame de Fourvières, which overlooks the city. Each tower represents in sculptured groups a Cardinal Virtue, and the necessary funds have been subscribed as a thanksgiving for the armistice.

During the peace celebration of Belgium, King Albert, President Poincaré and Marshal Foch made a special journey to Malines, where, in the presence of an enormous crowd and amid an indescribable manifestation of enthusiasm at the Cathedral, President Poincaré invested the intrepid Cardinal Mercier with the French Croix de Guerre.

Rt. Rev. M. J. Hoban, D. D., Bishop of Scranton, has been chosen as the fifth man of the board of arbitrators who will pass finally on the seven-month-old wage dispute between the city of Scranton and the 250 employees of the public works department. Four arbitrators were unable to arrive at any conclusion or settlement and it was necessary to have a fifth man.

Washington, D. C., Aug. 7.—Very Rev. E. A. Pace, of the Catholic University, with other distinguished educators comprising the educational committee of the Knights of Columbus, has taken up the problem of preparing night school courses, which the organization intends to provide not only for its own members, 50,000 of whom saw active service in the War, but for all other men, who desire to take advantage of them.

When Marshal Foch started his counter-offensive on the Marne last year the Curé of the Eglise Trinité in Paris, says the Catholic News Service, made a vow to St. Jeanne d'Arc, that if France emerged victoriously from the War he would make a pilgrimage on foot to her Shrine at Orleans. France is victorious, and the Abbe Foulain, who is of an advanced age, has already begun the fulfillment of his vow, and has set out on his pilgrimage, on foot.

At the gates of Madrid, which are considered the geographical center of Spain, a gigantic statue of the Blessed Redeemer has been erected as a token of Spain's gratitude for being spared the horrors of war. Pedestal and statue are 120 feet high. At the blessing of the statue were present the King, Queen, royal family, the Pappal Nuncio, 22 Archbishops and Bishops, the whole Government, the Grandees, clergy and others. The King read in a loud voice the act of consecration. The Pope sent his apostolic blessing. Spain is indeed a Catholic land.

The Bishop of Verdun, who has just returned from Rome, was delighted by the paternal solicitude shown by the Holy Father for his unhappy diocese. Out of the 570 parish churches of Verdun 160 are completely destroyed and 170 have suffered severe damage, while many others are more or less affected. In addition, a large tract of country is rendered uninhabitable by ruins, unexploded shells and the bodies of 300,000 slain, only lightly veiled by earth, in which they fell. But where ever the soil is not altogether dead the brave French peasant has started to plow once more.

The carillons and bell towers of Flanders and of Brabant which were silenced for nearly five years by the voice of warfare, have resumed their joyous sounds to ring in the news of victory and deliverance from the enemy. The most celebrated player of them all, Jef Denjor, the carillonneur of world wide fame has begun a new series of concerts. At Malines, from the top of the severely agued tower of St. Rombold, he will send down the tones of songs of joy, of laments for the heroes who have died for their country and of hymns of victory for the deliverance of nations. The news that the bells are again to play has filled the hearts of Belgians throughout the country with great joy.

London.—Some remarkable news is filtering through from Hungary, Budapest, with a population of some million inhabitants, counts nearly 200,000 Jews among that number. For several weeks the Jews have been erasing their names from the registers of the Israelite community in hundreds, and are placing themselves under instruction in the Catholic religion, after which they are baptized. These converts come from all ranks of society, but mainly from the bourgeoisie. The Grand Rabbi, who is deeply concerned, declares that the primary reason which started this exodus is the Jews hatred of Bolshevism, which is led by Jews. Bola Kun and thirty of his ministers, out of a cabinet of thirty-five, are all Jews.

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LONDON, SATURDAY, AUGUST 23, 1919

EDUCATION SUNDAY

At their last meeting, some few months ago, the Bishops of Ontario resolved to take measures to stimulate the interest of the faithful in the matter of providing their children with higher education. With this laudable end in view it was decided that a certain Sunday in August should be selected upon which this important matter should be presented to the consideration of the faithful.

While many Catholic parents are availing themselves of the educational facilities placed at their disposal for the training of their children, the fact cannot be overlooked that in proportion to our population, the number of Catholics in such walks of life as the legal, medical, and teaching professions, is far below what it should be.

Every year hundreds of bright and talented children pass through our Separate Schools, yet but too few in proportion continue their schooling. What the various causes of this are, may furnish matter for speculation. One cause at least, and the one which our ecclesiastical leaders have set out to combat, is the apparent apathy, unfortunately manifested by some Catholic parents, in the matter of providing their children with higher education.

We have said "higher education" for we take it for granted that no parent, unless the victim of extraordinary circumstances, would fail to see that his child receives a complete primary education, which means that he at least complete the course preparatory for the High School Entrance Examination.

Without that training the child enters into life's struggle sadly handicapped. Formerly this may not have been so much the case; but now, year by year, it is becoming increasingly difficult, nay rather almost impossible, to succeed in life without the ground-work of a solid education.

Children, then, who upon the completion of their primary studies, display talents and personal inclinations towards fitting themselves for the various professions, should be given, if possible, a chance to pursue their studies.

Regarding the institutions in which this higher education is to be obtained, Catholic parents should obviously send their children to the Catholic Colleges and Convents with which our province is dotted, those of one's own diocese being naturally given the preference. In these institutions they will be assured of a splendid education, received under thoroughly Catholic auspices. Since one's associates constitute so important a feature in any training, they will there have the additional advantage of associating and forming friendships with those who are destined later on to play an important role in the Catholic life of the province.

Should it, however, be impractical to send the child to a Catholic institution of learning, it ought to be borne in mind that the High Schools and Collegiate of the province belong to us as well as to our non-Catholic neighbours. Catholic taxes have helped to build them and likewise contribute to maintain them. Hence our people should avail themselves of the educational advantages which they offer. The absence of religious teaching in these schools may and should be supplied by instruction at home and also where possible by the Sunday Catechism Classes, known in many localities as the "Advanced Class."

There have been established in Ontario, in recent years, what are known as Technical Schools, and the future will undoubtedly witness an increase in their number. Advantage should likewise be taken of these when parents find that their children have an aptitude and desire for the life for which that education qualifies them.

What the hearty cooperation and, in some cases, sacrifices of parents will accomplish for the future generation of Catholics is aptly expressed by His Lordship Bishop Fallon. He writes: "Watchful supervision over and careful direction of the boys and girls in College, Convent, High School and Collegiate Institute, should result in a large increase of vocations to the priesthood and to the religious sisterhoods, and is the only means whereby the woeful dearth of Catholics in professional life, whether as Doctors, Lawyers, Dentists, Engineers and Teachers, can be transformed into a condition that will be a credit to the Catholic people."

We sincerely trust that this all-important question will be given that consideration which it merits and that for the sake of the few paltry dollars which children are able to earn, they will not be deprived of the benefits of education.

We do not wish to be understood as holding that all should embrace the professional life. Whilst we appeal to parents and wish to impress upon them the necessity for higher education we are not oblivious of the fact that many there are whose manifest calling it is to follow the honoured profession of tiller of the soil, or to learn a useful and profitable trade for which also special education and training are necessary.

CHURCH UNION

An Associated Press despatch furnishes the information that a recent issue of the Acta Apostolicae Sedis, the official organ of the Holy See, publishes two letters written in 1864 and 1865 by Cardinal Patrizzi, Vicar-General of Pius IX., regarding the much mooted question of Church Union.

These letters explain that the Catholic Church, being the original and only Church founded by Christ, cannot, upon terms of equality, discuss a union with other churches; but that those which left her must return to her, unconditionally. Cardinal Patrizzi's letters are of especial interest at the present time, as they are substantially the same as the explanation given by the present Holy Father to the commission of American Protestant Bishops, headed by the Rt. Rev. Boyd Vincent, of Southern Ohio; the Rt. Rev. Charles P. Anderson of Chicago and Bishop Weller of Fond du Lac, Wisconsin, who recently visited the Pope and invited him to send delegates to a world conference of churches for the discussion of questions touching faith and order.

In commenting on the Holy Father's refusal, the members of the commission stated: "The Pope received us most cordially. The contrast between his personal attitude and his official attitude towards the conference was very sharp. One was irresistibly benevolent, the other irresistibly rigid. His Holiness himself emphasized the distinction."

Though there is nothing more ardently desired by the Holy Father than that all may be reunited in the one true fold of Christ, still that is only possible by those outside the Church submitting first to her authority. Our doctrines are definite and unalterable. Hence there is no need to sit in conference regarding them with dissenters from the faith. A father may make concessions to an erring son but he must always remain the father; so it is with the Church. Concessions may be made in non-essentials, in disciplinary measures which are not vital, but never, even in the slightest measure, in things doctrinal.

These overtures in the matter of reunion have likewise been made by certain Anglicans to the various other Protestant bodies but without results. Their proposals were considered and quickly turned down by the Lower House of the Convocation of York. Dr. Frere, of Mirfield, was loudly applauded when he said: "It was the fundamental defect of all short cuts to unity; they simply slobbered and said 'We are one,' whereas, as a matter of fact, they were not. Instead of bringing the causes of disagreement out into the light and healing them, these proposals merely drove the fever in and made things worse than before."

Subsequently, when both Houses met in Joint Synod the committee's report was indignantly referred back for further consideration—and so things remain as they were.

Lost time it is for our separated brethren to trouble themselves about reunion with each other, for as long as the principles of the Reformation are the guiding star of the sects, unity is impossible. The Reformation was a revolt against divinely constituted authority, which, by substituting private judgment for authoritative teaching, rendered unity of doctrine impossible, thus producing the babel of sects as existing at present.

When divine authority was gone, human judgment stepped into its place. It was no longer the Church that taught and governed in the name of Christ. Each self-constituted reformer—and soon their number was legion—sought to impose his own personal opinions on the multitude. Authority of some kind had to be assumed, and hence we find Martin Luther placing himself on a level with St. Paul. "My teaching shall be called into question by no one, not even by angels. Whosoever refuses to accept my teaching shall not be saved."

But no assumption of personal authority could ever avail to preserve unity of doctrine among those who had rejected the one infallible authority established by Christ. Before Luther finished his career, he saw the Reform split up into numerous sects, each of them hurling anathemas at all the rest. Today the sects are numbered by the hundred, though practically each individual is a law to himself in the matter of religion.

Outside the Catholic Church, unity of faith has vanished forever. There is no basis for unity, as private judgment and corporate uniformity must ever be at variance. This being the case, it is not hard to see that if reunion will ever take place, it can only be, by a repudiation of the principles of the Reformation and by all returning to the one true Faith of their Fathers.

THE ANGLICANS AND BENEDICTION

Another crisis has come to trouble the Anglican Church. That, however, is nothing new, for periodically crises occur which threaten to shatter whatever remnants of cohesion there remain in that institution, held together only by the bond of State establishment.

A couple of years ago it was the Kikuyu question over which feeling ran high. This time the difficulty is centred about the question of Benediction of the Blessed Sacrament, regarding which the Bishops have thought fit to take a stand, deciding that Benediction cannot be tolerated within the Anglican communion. This decision has called forth the usual storm of protest from the "advanced clergy," who flatly refuse to obey the order of their ecclesiastical superiors.

This prohibition of Benediction will not deter the High Church clergy from carrying on this devotional service. It will tend, if anything, to render them more determined not to surrender this ceremony. Prohibitions have been issued before and the story is always the same. There is a tremendous disturbance, a veritable tempest, awful threats are hurled at High Churchmen by their hereditary foes, the Bishops, and it all ends by everyone carrying on as before. Laws are made and ignored from the outset; a thing forbidden and yet done.

Every cause must have its martyr and the Anglican martyr of Benediction is the Rev. Mr. Wason, Vicar of Cury-with-Ganwalloe. The reverend gentleman persisted in giving Benediction in his church, despite the prohibition of the Bishop. Consequently His Lordship of Truro proceeded against the refractory vicar. Usually, when Anglican prelates wish to show their annoyance they simply abstain from visiting a parish. But this time the Bishop was not content to let things alone and proceeded to deprive Mr. Wason of his parish. The latter refused to acknowledge this act of jurisdiction and though finally forced to hand over the keys of the church, still holds forth in the rectory of Cury.

The vicar as might well be expected has many sympathizers who are loud in their protests against the Bishop of Truro's action. They stoutly maintain that they will continue to hold Benediction services, all things to the contrary notwithstanding.

Mr. Wason's case tends to bring the question of Benediction very much to the fore. The Bishop of London has entered the arena by forbidding it in his diocese. Thus it seems that Benediction is to be the battle-ground for another struggle between the conflicting elements of Anglicanism.

Perhaps, as a result of it, some may see the inconsistency of Anglicanism and seek admission into the true fold of Christ, like the Monks of Caldey, who in 1918 did so, rather than give up Benediction and other Catholic practices. In the bosom of the true Church, without any fear of hindrance, they may peacefully enjoy that edifying and helpful form of showing devotion to Our Lord in the Blessed Sacrament, which, in their own sect, would be impossible even were the authorities ever so willing; for, lacking a true priesthood, they also necessarily lack the Sacrament of the Holy Eucharist.

THE FUTURE OF POLITICAL PARTIES

The convention of the Liberal party recently held at Ottawa was, no doubt, an important event in the history of that party; but we feel more interest in its importance to the country, since country should always be put before party by all good citizens.

The recent Liberal convention has an important significance for the future of the country; for good or for ill, according to the view one takes of the benefit or the detriment which a nation gets from a two-party political system. The impression is strongly conveyed by the event in question that the two-party system has survived the political disturbances which took their rise during the War, and that that system is not yet very markedly affected by the tentative steps so far taken towards the formation of other parties; farmers' party; labor party; western party, and others. Of course, one can hardly judge exactly how the old two-party system stands with the people until they have had a chance to go to the polls once more. If the new group movements have really taken any hold on the public, there will be indications of it in the next general polling.

But the general indications from the Liberal convention seem to be that the two party system is about to take on a new lease of life. And, with all its faults, it is not at all certain that that system has outlived its usefulness. Popular politics tend to become artificial and unreal in times when no great issues which strongly arouse public feeling are under discussion. At such times, party fights are made on platforms that are not substantial and that are framed with more regard to getting the ins and outs in than to the real welfare and the true interests of the nation. At such times, party war cries become little better than personal appeals, at their best; or than racial, sectional or religious squabbles, at their worst. Abuse takes the place of argument; and the masses of the people begin to feel a certain degree of contempt for politics in general.

During times of quiet prosperity, when no one has anything very definite to complain of, and no proposals are on foot which arouse general interest, the character of politics suffers; and the prestige of public men falls off. We think it is true that during a number of years, preceding the War, Canadian politics did not command due attention from the general public, under one government or under another, and there appeared in the public mind a sort of good-natured and half contemptuous indifference to public government. The members of the House might talk themselves hoarse; but the public in general were not listening to them very carefully.

The sudden coming up of problems of a vital and general character directed public attention to Ottawa, and what was done and said there, as it had not been directed during a number of years. Our public men, who for a considerable time had been neglected a good deal in public attention, found themselves in the spotlight as perhaps public men in Canada had never been before. Government and opposition leaders came under a strong glare of public opinion. Thousands of citizens who had had little but good natured ridicule for politics and for politicians, suddenly perceived the fundamental political truth, that public government is, next to religion, the most important thing that citizenship is concerned with. The people at large, we be-

lieve, perceived, more or less obscurely, perhaps, but still did perceive, that governments and parliaments reflect the tone and temper of the country and the times; and that much—very much—of what is wrong under any and every government is our fault rather than that, or as much as that, of the delegates we choose to be members or ministers.

The War set men thinking, and when the human mind is deeply and powerfully stirred men think of many things. So far as the average Canadian is concerned, a good deal of the artificiality and unreality of politics went overboard, and clearer views took their place. Had the sound common-sense of average Canadian citizenship put all the blame on our elected rulers, when the unreality and the relative unimportance of some of the former party conflicts were perceived, the two-party system would probably have gone down never to rise again. But fortunately, as it seems to us, the fault has not been more in governments and in parliaments than in us who make and unmake governments and parliaments.

The two-party system seems to be going to survive. In the new-born impotence to be up and doing; to take up at last a score of great public matters which ought to have been taken up years ago; farm colonization; higher education; vocational training; more equal justice to labor; the restraint of inordinate commercial greed; the possibilities of co-operative enterprise; in the new enthusiasm for such measures, it looked for a time as though the two-party system would give place to political groups without a system. And it cannot be said, as yet, that that danger is wholly past.

Special interests; agriculture; mining labor; industrial unions; soldiers' unions; western interests; other interests; seemed, for a time, about to insist on separate group representation in Parliament. It is possible they may yet so insist; but at the moment the chances seem to be that they will seek expression by means of the two-party system. And, as between many and diverse interests, the only practicable solution comes through, first, understanding and second, compromise and accommodation, it seems more hopeful to continue the two-party system.

The experience of nations which have been governed under the group system,—if it can properly be called a system,—is not encouraging. Nor is the experience of those who have had the two-party system so very discouraging. The faults of the latter are common knowledge; one need not emphasize them. Its good and strong points are that it tends to harmonize conflicting interests; to moderate excesses; and to give us strength in public government where the group system would almost inevitably give us uncertainty and weakness.

NOTES AND COMMENTS

THRIFT, ECONOMY, and return to plain-living point the surest way to the solution of after-war problems.

WHILE in Britain and the United States a serious effort is being made to circumvent the profiteer and solve the high cost-of-living problem, the authorities in Canada seem to be content to let things take their course. Why?

THE PLEA of a bigamist arraigned in a New York court that his justification lay in the fact that certain patriarchs recorded in the Old Testament were permitted plurality of wives points to the folly of indiscriminate Bible reading when unaccompanied by that authoritative guidance, the need of which is apparent throughout the sacred volume.

A WRITER in one of the big dailies queries why, on the principle that "all services rank the same with God," those high in command during the late War, who have enjoyed large emolument throughout and have issued from the conflict laden with honours, should now be singled out for huge money grants, while the soldier in the ranks who has devoted three or four of his best years at the merest pittance to his country's service and has returned to civilian life with impaired constitution, should be handed out what is in comparison the merest dole.

THERE is, opines the same writer, something wrong with the social system under which such a state of things can go unrebuked. All who sacrifice for their country should be placed in the same category, subject only to degrees of sacrifice upon the greatness of the sacrifice, the greater award being due, naturally, to those who have laid down their lives for the cause. Especially true is this of those who, trained to the arts of peace, have at their country's call sacrificed position and all hope of material advancement for the drudgery, the monotony, and the peril of a soldier's life.

ALL THIS may be conceded in principle, and yet the answer lies ever on the surface that so it always has been, and while society is constituted as we know it, is likely to continue to be. "To those that have shall it be given" is, despite the dreams of social theorists, the mark of our civilization more now than ever in the past. Selfishness and greed and the worship of the material are increasing characteristics of that civilization. A man is measured now as never before by his ability to transmute everything in life into gold. He may be a poet or a philosopher, or a scientific genius of the first order, or may have spent his life in doing good to his fellow-man, yet if he lacks the faculty of acquisitiveness, or has not learned to apply his talent to material gain he is very apt to be looked askance at as an "unsuccessful man."

SO IN regard to service in war. There is a glamor about high position that has ever attracted the multitude, and the deed done in the limelight elicits the applause which if man were not man would be shared with the quiet deed of heroism performed at the sole behest of duty. We are far from saying that things as they are are right, or that there is no room for reform. On the contrary we are in perfect accord with the writer quoted in lamenting the disparity of reward as between the officer and the man in the light of their common sacrifice. The soldier's life is as much to him as the commander's, and while the latter's responsibility is the greater and merits recognition it is none the less true that his reward is often at the expense of the hero of the ranks who has given his all. But in a world ignoring God these things seem inevitable. In return to the maxims of the Gospel lies the only solution.

THE PRESENT STATE OF RUSSIA

RECENTLY several prominent men gave their views about the present condition of Russia. Mr. David R. Francis, American Ambassador to Russia, believes that unless the League of Nations helps the Russian people to select a government and then sees that it is supported, the country will quickly go to ruin and drag down the rest of the world with her. He estimates that Lenin does not represent more than one-tenth of Russia's 180,000,000 population. Mr. Francis continued:

"The Russians are tired of fighting. Men are compelled to serve in the Bolshevik army by a tyranny as relentless as that of the Czar's Government. It is the only means of their staying (starvation for men in the cities. They must serve the dictatorship or starve. If the decision of the League were given to the Kolchak Government, and to the other anti-Bolshevik forces, there would be enough men in the Bolshevik territories who would welcome the help to obtain their freedom."

Mr. Boris Bakhtostoff, who may be considered Russia's Ambassador, on his default, to the United States, on returning to Washington after an eight months' sojourn in Paris looks back "with confidence and satisfaction" on the late progress of events in Russia. He finds that since last December when anti-Bolshevik groups were struggling independently of one another conditions are improved. For now

"A great unifying effort has been exerted. As a result, all the regional formations have recognized the Government of Admiral Kolchak as the Russian Government, and have pledged loyalty and subservience. The armies which are fighting in Siberia, in the South, in the North, and around the Baltic are but parts of one huge military body gaining in organization and unity of command. Moreover, the purpose of national action has been defined and announced beyond misapprehension. Its aim is to save the country from moral and material ruin and give the people of Russia the opportunity to establish their destinies according to their own choice through a freely elected Constituent Assembly.

"The process of healing and reconstruction has clearly revealed itself. The national movement has found its own and found its leader. The outcome is certain—a country liberated from anarchy and national life

reconstituted on firm foundations of law and self-government. Another most important point is the definition of policy toward Russia which has found expression in the recent exchange of correspondence between the Powers and Admiral Kolchak. An end has been put to hesitation and uncertainty. It has done away with the prospect and attempt to solve the Russian problem through "persuasion of Bolshevism." The Powers have openly proclaimed that reconstitution of Russia is bound to the success of the national movement. Admiral Kolchak has been acknowledged as the leader of National Russia and the Powers have pledged their support and assistance to his Government."

Colonel Winston Churchill, speaking in the House of Commons, July 29, undertook to defend England's policy in Russia, promising that "British troops would be removed from North Russia at the earliest possible moment consistent with their safety and British honor." He said that failure to support Kolchak and Denikin would have strengthened the Bolsheviks and developed a formidable situation. For the Bolshevik forces, if unattacked, would have made war on new weak states.—America.

COMMENTS OF ENGLISH NEWSPAPERS

ON SIR EDWARD CARSON'S THREATS

Catholic News Service. The political fireworks which Sir Edward Carson let off at Holywood, near Belfast, on the occasion of the celebration of the Battle of the Boyne, went off with a loud noise and after that fell flat. The fact seems to be that the Ulster chieftain has made the mistake of thinking that what was possible in 1914 is also possible in 1919. The solemn warning uttered by Cardinal Bourne at the Peace Thanksgiving service on the Sunday before, is an indication that the English Catholics will no longer tolerate the present conditions in Ireland, and that an immediate change is desirable.

But if the great Ulsterman expected to find support in the English newspapers that might have encouraged him in 1914, he was grievously disappointed. The Times, which since the signing of the Peace has been calling for a liberal and generous solution of the Irish question, comments on Sir Edward Carson's threats as follows:

"Has he forgotten the immediate consequences of his former military preparations—the creation of the Nationalist Volunteers, the Irish Volunteers, the Citizen Army of Dublin, and eventually, the Easter Rebellion? In those days he may not have been able to foresee the danger of playing at soldier in Ireland. He has no such excuse today."

"When Sir Edward Carson tells America to mind her own business he courts the retort that the wishes of the 15,000,000 Irish Americans in the United States are a part of her business, that their doings form one of her own questions at home; and that had it not been for British mismanagement of Ireland in the past, there might today be fewer Irish Americans animated by ill-will towards this country."

The Daily Express, which has not always been distinguished for a hearty advocacy of the Irish cause, says: "The threat of rebellion if any sort of Home Rule is granted to Ireland is belated and out of date. The world is weary of wars and armed revolt. That sort of thing could be discussed in cold blood in 1914, but since then we have learned too much of war. Great Britain will never forget the prowess of the Ulster regiments. Nor will she ever forget that Irishmen from the other Provinces rivaled their brothers from the North in courage and devotion. . . . At a time like this, when any spark may set things afire, Sir Edward Carson's threat of civil war is simply indefensible."

The Daily Mail says: "It is an important factor on the good feeling between this country and the United States, and more over, between this country and our Dominions, that we should satisfy all these freedom-loving peoples that we are honestly desirous of burying this old feud and setting up a free National Government in Ireland."

"Sir Edward Carson's sabre-rattling can only be intended to arouse passion against a quiet and just consideration of the Irish problem. The Government will make their path all the easier in Ireland and in this country if they let it be known that they intend to deal as firmly with Bolshevism among ex-Ministers as among Labour agitators."

RIDICULE LED TO CONVERSION

Dr. Alma Webster Powell, Ph. D., LL. B., A. M., Mus. B., prima donna, sociologist, lecturer, suffragist and traveler, whose home is in Brooklyn, has joined the Catholic Church. She was baptized at the Church of St. Francis Xavier, Sixth Avenue and Carroll Street, of which the Very Rev. Monsignor David J. Hickey is rector.

Dr. Powell received her instructions in the faith from Rev. Joseph L. Williams, a curate at St. Francis Xavier's, who also administered the sacrament of baptism to her. The noted musician's conversion came about in a strange manner, it became

known last week, and was the result of a conversation she had with one of her pupils, who was under instruction by Father Williams. Dr. Powell, it is said, was inclined to be skeptical, some of the instructions her pupil was receiving and finally she visited the priest to discuss the problems with him. This was about a year ago and the outcome of that conference was her final acceptance of the Catholic faith herself.

POPE BENEDICT AIDS LITHUANIA

CLAIM OF LITTLE COUNTRY TO INDEPENDENCE SUPPORTED BY HIS HOLINESS

Paris.—J. Stangaitis, vice president of the Lithuanian Taryba (congress) and head of the second Lithuanian mission to Pope Benedict, which has arrived in Paris from Rome, states that His Holiness received the commission with particular benevolence and expressed cordial sympathy with the aspirations of the Lithuanian people, that he detained the commission in conversation for double the time appointed for the audience, and that when they departed he bestowed his blessing on the whole nation. Mr. Stangaitis announces that henceforth Lithuania will maintain a permanent representative at the Vatican.

This is the second time that Pope Benedict has unqualifiedly endorsed the Lithuanians' claims for recognition as an independent nation. Following an audience granted Count Alfred Tyszkiewicz, envoy extraordinary from the Lithuanian government to the Vatican, and in reply to a letter setting forth the Lithuanian claims and their bases, the Holy Father sent the following reply through his secretary of state, Cardinal Gaspari:

"The sentiments of deference towards the supreme ecclesiastical authority expressed by Your Excellency in the name of the Lithuanian government have been particularly agreeable to the Holy Father, who knows well and appreciates greatly the noble qualities and virtues of the Lithuanian people exhibited not only through the political importance they had in the past, but again and above all through the firmness and constancy they displayed in defense of the Catholic faith in the face of the gravest difficulties. The Holy See does not doubt that a most brilliant future is reserved for Lithuania after the prompt realization of the terrible damage caused by the War. It expresses the wish that to Lithuania too may be granted the right of self-determination and that the generous Lithuanians must soon bring to the concert of nations precious contributions of new energy intensified by their faith and reinforced by the happy acquisition of their liberty. The Holy See will not fail to favor all that tends to the realization of the just and legitimate aspirations of Lithuanians and the safe guarding of their religious interests. It nourishes the firm hope that Lithuania, for its part, remembering always the prolific results produced even in civilian affairs by the happy understanding of two powers, will always preserve toward the Holy See its traditional sentiments of filial veneration. The Holy See accords with all its heart to you and to its Catholic sons of Lithuania Apostolic Benediction."

(Signed) CARDINAL GASPARI.

PRIESTS' EUCHARISTIC LEAGUE CONVENTION

A great impulse towards Eucharistic devotion was given last week by the Priest Adorers assembled in convention at the University of Notre Dame in the State of Indiana. The venerable Father Emard, Founder of the Congregation of the Blessed Sacrament, obtained from Pope Leo in 1887 canonical approval for the Association known as the Priests' Eucharistic League. The movement spread rapidly from Rome throughout the Catholic world and found its way into Canada in the year 1891, with Montreal as a centre for the French clergy. In 1894, just two decades and a half ago the League was established in the University of Notre Dame for the Priests of the United States and English-speaking Canada. It was therefore most fitting that the Jubilee Congress should be held this August in the same seat of learning and sanctity. All the facilities of this famed University were placed at the disposal of the clerical delegates by the hospitable Fathers of the Holy Cross. An Archbishop, 8 Bishops, and more than 200 representative Priests conferred for three days on ways and means of Eucharistic propaganda. From every section of the United States and from points in Ontario rallied Diocesan Directors. Rev. Dr. O'Leary, representing Toronto. Pontifical Messes, masterly sermons, scholarly papers, solemn hours of adoration, and a great open-air procession featured the Congress program. Benedictines, Franciscans, Paulists, and Holy Cross Fathers united with the secular clergy and the Fathers of the Blessed Sacrament in promoting devotion to Our Emmanuel. The titles and authors of the papers were as follows: "The Eucharist is the Only Remedy for Social Evils," by Archbishop Messer of Milwaukee; "Eucharistic Preaching," by Rev. Dr. McMahon of New York; "The Priest as Minister of Holy

Communion," by Monsignor Peterson of Boston; "The Eucharist, the Holy Hour," by Rev. Dr. Kirin of Philadelphia; "The Confessional in its Relation to the Eucharist," by Rev. Barry O'Neill of Notre Dame; "The Priests' Eucharistic League," by Right Reverend Bishop Schrems of Toledo; "The Priest and his Personal Relations to the Eucharist," by Right Rev. Bishop Charrtrand of Indianapolis; "Eucharistic Societies for the Laity," by Rev. Dr. Selinger. The depth of thought displayed in these papers was a good indication of zealous Eucharistic propaganda. The keynote of the practical discussions that followed was to animate the clergy, and through them the laity, to know and love the Bread of Angels. Much was communicated as to the various methods employed by the American clergy in their laudable efforts to carry out the legislation of the late Pope of the Eucharist, Pius the Tenth. The Congress was the largest and most stirring in the history of the League, and worthy of its Silver Jubilee Year.

THE LIMBURG QUESTION

FROM AN INTERNATIONAL AND STRATEGIC POINT OF VIEW

Apart from local and domestic considerations the matter of the Measricht wedge furnishes a very serious problem in military strategy. From no matter what angle a solution is sought a danger exists from which some escape must be found. In 1839, Limburg, with this Measricht salient wiping out the Belgian line of defense on the Meuse at this point, was given to Holland to (Prussian advantage). If, in August, 1914, Lidge had held out two days longer the German army, instead of passing through Visé, would have crossed Dutch Limburg; the Dutch troops had been drawn but even if this had not been the case defense of the territory would have been impossible. In November, 1918, seventy thousand Germans whom we might have otherwise captured entered through Limburg in the neighborhood of Susteren with great quantities of material and plunder stolen from the Belgians, under the complaisant eye of the Dutch authorities. These are undeniable material facts. Without a base for defensive operations, Belgium would remain perpetually at the mercy of the first invasion. What the future offers, we cannot quite foresee at present. Certainly the rights and liberties of the Netherlands must be scrupulously respected, but we do not doubt that in Holland, where the élite are highly educated and where the masses have a profound feeling for freedom, the legitimacy of the Belgian claims will be thoroughly comprehended. But if some of the statesmen of Holland, forgetting that the blood spilled by the Allies in a combat with German imperialism has safe guarded the independence of their country, should wilfully turn from a question so essential to Belgium's future—would it not be well to remind them that the prediction of Joseph de Maistre "the nations will form themselves into a social state as individuals have done," is perhaps in these days not far from fulfillment.

In Dutch Limburg and particularly in the Measricht district there still subsisted a quarter of a century ago a current of real animosity against Holland; this feeling of antagonism has disappeared in more recent years; the coal mines afford livelihood and contentment to the laboring classes, and the government is not neglected. Nevertheless the inhabitants are still far from unanimously satisfied with regard to possession by Holland or Belgium, in spite of the assertions of people from Amsterdam or Rotterdam or the Hague.

Most of the industrial leaders incline to the belief that they would have been better off economically and morally if Limburg and Measricht particularly had formerly been given to Belgium—Measricht is eight hours by railway from Amsterdam and only an hour and a half from Liège—moreover there are seventy railway lines running into Belgium, three to Germany and only one into Holland—already the largest industrial enterprises are run by Belgian or Belgian capital. Most of the directors of the coal industries are Belgians—though a few are French.—Belgian Bulletin.

PEACE DAY IN ENGLAND

At Westminster Cathedral a solemn Mass of Requiem, for the repose of the souls of the French soldiers and sailors who have fallen in the War, was celebrated in the presence of the Cardinal Archbishop. The French Ambassador with his suite attended in state, and the Ambassadors of all the Allied Powers with their naval and military attaches and staffs were present, as well as the Lord Mayor and Sheriffs of London, who drove to the Cathedral in their state carriages with outriders. The King, the Prince of Wales, and Queen Alexandra were represented by high officials of their households, and many members of the Government were present in their official capacity.

The function was rendered with great solemnity. The band of the Grenadier Guards played selections of French music before the Mass, and at the conclusion, after the Cardinal had pronounced the

Absolutions at the cataloque, which was draped with the French flag and guarded by soldiers with fixed bayonets standing at attention, the buglers sounded the Last Post (Taps), which was followed by the French and British National Anthems.

The most striking feature of the whole ceremony was at the moment of Consecration when as the Sacred Host was elevated the silence was strangely and startlingly broken by a sudden fanfare of trumpets saluting this sacred action and the quick motion of the troops as, following the cry of the officer in command they presented arms.

AN OUTRAGE

Chicago New World, August 1

On last Monday morning the papers had a story of peculiar and poignant interest to a million Catholics of Chicago. In the land and brutal story of the murder of a little Catholic child it was made to appear that the perpetrator of the crime was a Catholic. He had been one, but had long since fallen away. He had married outside the Church, and to one not of his own faith. An enterprising detective thought of an expedient to wring from the criminal the truth of his crime. Aware of the sense of reverence and confidence towards the priest that remains even after all faith is abandoned, the detective disguised as a priest tried to secure a confession from the accused. This was not a wholly novel expedient. Some time ago a well-known detective had employed the same tactic. Without imputing any malign motives to the detective, he unconsciously tried to undermine one of the most sacred relations that exist on the earth. He endeavored to commercialize a seal that has never been broken in the twenty centuries of the Church's existence. He did not stop to think that what he was attempting to destroy was confidence in the Catholic priesthood, the sacredness of the confessional, and the one consolation that ought to remain even for the most depraved of creatures. He gave deep offense to the Catholic Church, its priests and its people, and his reputation ought to be as public as his crime. It ought to be made perfectly clear that traffic of this kind is little short of the very crime he was trying to unearth. For if the end justifies the means, all crime loses its significance. Above all, there should attach to such unholy methods an odium that should effectively stop a recurrence.

THE VATICAN CHOIR

Following the authentic announcement from Rome as cable to the Catholic Press Association under date of July 17th, the St. Gregory Musical Society of New York, under whose auspices the tour of these notable singers from the Roman Basilicas in the United States and Canada is being arranged, announces that preliminary details for this momentous visit are assuming splendid shape.

Within five days after the first publication of the official announcement that Pope Benedict XV. had given his consent for the Vatican singers to visit this country the gentlemen having the tour in charge completed arrangements for 25 concerts or nearly half of the entire number of engagements that will be played in this country in as many cities.

These arrangements are being so shaped that the choir may be heard in all the important centers of the country.

Mr. James Slovin, President of the St. Gregory Musical Society is leaving Rome next week and with him will come 72 members of the choir party from the Vatican, including Rt. Rev. Monsignor Maestro Casiniro Casiniri who will have personal charge of the concerts to be given on this tour.

Associated with Mr. Slovin in the direction of the American tour are Mr. E. H. Bizzillon, Mr. J. P. Muller, Mr. Carl Reed, Mr. C. William Jones, Mr. F. Howard Schenck, Mr. M. H. Hanson, Mr. J. J. McCarthy and Mr. Theodore Mitchell.

Mr. Carl Reed, who recently returned from Rome where he was in consultation with dignitaries of the Vatican, will be in personal charge of the organization en tour. The purpose of the tour Mr. Reed explains is to inspire deeper interests in the art of polyphonic singing. For such inspiration one naturally turns to the seat of the greatest musical art centers where for centuries masters have striven with fervor and zeal to enrich the world with their finest achievements. These contributions piling up for centuries have established a library beyond compare and from this inexhaustible material will be selected the programs of the concerts which are to be given on the American tour.

America and Canada are fortunate indeed to be granted the opportunity to hear this wonderful music sung by a choir composed of singers who have devoted their lives to the study of it and who have labored the best portion of their lives through painstaking rehearsals under the masters of the art in order to attain a superlative excellence which could not be possible under any other circumstances.

notable singers of the Roman Basilicas including men long associated with the choir of the Sistine Chapel, St. Peter's Basilica, St. John Lateran and the Schola Cantorum. In the 1600 years that higher sacred music has been developing under the guidance of the different Popes at Rome this is the first time in history that a Pontifical choir selected from such famous channels has ever been heard outside of the Vatican.

The great honor bestowed upon America and Canada by this arrangement cannot fail to arouse a deep sense of appreciation and gratitude in the hearts of all who shall enjoy the privilege of hearing one or more of the concerts.

Maestro Casiniri is one of the youngest men associated with musical developments in the Vatican to obtain such honors as have been bestowed upon him. He is at present Canon of St. John Lateran; director of the Pontifical Lateran Chapel and Master of Composition under the esteemed Father da Santi of the great Schola Cantorum. The presence of Maestro Casiniri with the choir will lend additional inspiration to the concerts and assure their artistic success.

A private letter from one of the church dignitaries at Rome in mentioning the special concert given by Maestro Casiniri under Mr. Slovin's auspices in the auditorium of the School of Higher Sacred Music at the Vatican on July 10th before a distinguished gathering of prelates, eminent officials and private citizens and the diplomatic corps of the American Embassy is so enthusiastic in praise of the program arranged as an illustration of what the choir was to sing in America that one impatiently awaits the arrival of the singers in this country.

PROFITEERS AND THE PEOPLE

At last the scandalous process by which tradesmen are unable to charge exorbitant prices for the necessities of life has been forced on the attention of the President. What he will do about this particular odious form of theft; indeed, what he can do to correct the evil is a subject of vague conjecture. Apparently the trusts which control the willing and unwilling tradesmen have come to stay. For years politicians and publicists, the law, the courts and, often, the pulpits were all in favor of the former kind of thievery. As a consequence, the devil that might have been strangled at its birth has become a devil strong enough to resist both State and national governments, and the poor are the victims.

An irritating feature of this present problem is that by the aid of a venal, subsidized press, the money-lords played diligently at suprapatriotism, and the blood of our soldiers returned to the Shylocks in gold, ringed, gold pieces.

What can be done to remedy this evil? Dissolve the trusts? Impossible; they are greater than the country; and could, if they wished, plunge it into financial ruin. Not so many years since one financier was anguished at a contemplated action of the national Government and got his revenge by causing a financial panic. If one man can work such havoc, what could not a combination of thirty unscrupulous, remorseless vampires do? The outlook is too black for contemplation.

What then shall be done with the trusts? Restrain them by law? For years they have made laws, unmade laws, broken laws, evaded laws, turned laws to their profit until at last they have become a law unto themselves. And there the case rests.

The trusts control the products of the country, the poor are scarcely able to live, and the President of the United States is considering what action should be taken. The outcome will be awaited with interest, but by the unsophisticated only. Everybody else knows now what the result will be.

But some day the unsophisticated will become wise; then a united and indignant people will solve the problem, for just there the solution lies, in the indignant people who know their rights and will insist that verbiage give way to the action which they, the real rulers of the country, will dictate for their own benefit.

And if this action is revolution, which may God avert, the responsibility will rest on the shoulders of a small group of short-sighted, selfish men who have turned their brothers into machines for the production of wealth and yet more wealth, to the benefit of the few and the detriment of the many.—America.

CARDINAL GIBBONS URGES THE VETERANS NOT TO FORFEIT INSURANCE

Washington, D. C., Aug. 7.—His Eminence, Cardinal Gibbons, has added the weight of his influence to the appeal of other distinguished Americans urging soldiers, sailors and marines not to forfeit the insurance the Government inaugurated for their benefit. In a message to the Bureau of War Risk Insurance he says:

"I am of the opinion that our soldiers, sailors and marines would make a great mistake, if, through any fault of their own, they should forfeit the insurance, which our Government inaugurated as a war measure. The provisions made for their benefit; the very low rate, at which it is offered; and the very

liberal concessions to change into such permanent forms as they may desire, urge me to continue this form of Government protection.

"I trust that our soldiers, sailors and marines, having in mind their own needs and the needs of their dependents, will keep their War Risk Insurance, or, if they have allowed it to lapse, will hasten to reinstate it."

"THE CATHOLIC HUT"

AT HOME AND ABROAD

Witley Camp, July 13, 1919

Why is it that the "Troops" speak so highly of the food, attendance, and comfort of the "Catholic Hut" both in England and Behind the Lines? Why do they yet call to mind, one with another, the good "feeds" and cleanly comfort of these Huts? Even as I write (waiting, as a mere private, for my return to Canada) the boys in my sleeping hut are praising the tasty "snacks" which they were able to buy for reasonable rates at the "Catholic Hut" here in Witley Camp, England. Why? I wonder. Surely it cannot be that these people have larger funds than the Y. M. C. A. and similar institutions? We know the Y. M. C. A. provides really good "shows" etc., but I am speaking only of the food question. One can live without these amusements but not without nourishing food. We all know it always has been well nigh impossible to exist on army food alone. Why else these huge crowds that hung around the different "dry" canteens?

No, I feel sure it is not funds that gave us all this good tasty food and kindly attendance, because the greater bulk of the Catholic body are poor. Some very poor. And yet the funds are forthcoming, blessed with a thousand silent prayers! Yes, and more so, dear friends, the funds are used in the spirit of real charity, it seems to me, or else how can this high standard of efficiency have been maintained all these years?

Yes, dear friends, here I think we have the secret of all this clean, tasty, yet cheap food which the war-torn soldier sought with almost crying eagerness. God bless you all, dear Catholic workers, for this work of mercy so well fulfilled! Jaw and Gentle, Protestant and Catholic, we all remember, with grateful pleasure, happy hours spent within your "well run" Hut!

G. V. MAGRANE, M.M.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A WESTERN LETTER

The Christian Brothers of Aurora, Ontario, every man's son of them Canadian, have taken possession of their new foundation "Out West" and are actively engaged in the erection of their Boarding College for Ruthenian boys. Rt. Rev. Nicasius Budka, the Ruthenian Bishop, will solemnly bless and lay the corner stone of this new Institute under his spiritual direction, early in the month of September.

It must be, to say the least, very confusing for the anti-Catholic forces in Canada to see this Catholic Bishop so eager to "Canadianize" his people—a man who has been publicly portrayed as prancing through the country warning his subjects against learning English. This alien Bishop and dangerous European propagandist has to our knowledge made every effort to bring to his good people in a strange land a proper realization of the benefits they enjoy in this Canada of ours. The necessity of applying themselves to the study of the new conditions under which they must live has been for His Lordship, in season and out of season, a most imperative duty, and well has he succeeded although harassed and hindered on every side by irreligious men and proselytizing societies.

The building of a first class College for the Ruthenian boys of Yorkton District has been for a long time the object of Bishop Budka's desires. The hope is now about to be realized. The Christian Brothers with all the requirements demanded by the Ontario System of Education are on the ground and delighted with their new charge. The following letter to the Extension Society from the Superior at Yorkton, Brother Ansbert, is worth reading:—

St. Joseph's College, Yorkton, Sask., Aug 5, 1919.

Rev. Thos. O'Donnell, President, Register Extension, Toronto, Ontario.

Rev. and Dear Father, I received your message of recent date forwarding the two thousand for payment on school-site and made immediate arrangements through "Mopbe, Smith & O'Regan" with the Royal Bank re the disposal thereof. Accept my sincere thanks for your favor and for the promptness with which it was delivered.

I am very favorably impressed with Yorkton and the West generally. The Yorkton district is very Ontario-like both in topography and climatic conditions. The people, in general, are very agreeable and sociable, and just about what one might expect from Westerners. There are, however, everywhere to be found, the agents of the bigoted warring sects, who are never lacking in gall, effrontery and financial support in

their nefarious work. It is pitiful to see how lamblike many of the poor foreigners fall victims to the ravaging wolves, and still more pitiful to contemplate the cruel manner in which these are handicapped who are laboring to retain these poor people in the faith of their fathers.

If some of our wealthy Catholics could tour this country and see for themselves conditions as they exist, here, they would be lacking in faith and heartless indeed if they did not feel impelled to do what they could to help us in our struggle. If we are not obliged to cease operations for lack of finances, we expect to have our college ready for opening by the beginning of 1920. Requests are coming in from all quarters for the establishment of similar institutions, to help to save our future generations from the influences of the so called "Canadianizing" propaganda; and the question continually being asked is, "How long will we have to wait?" The answer lies with the Catholics of the East, and unless they can come to a realization of their responsibility in this matter, there will be only a remnant to save.

Thanking you once more for your many favors of the past.

I am yours sincerely, BROTHER N. ANSBERT.

We feel sure that our readers understand the need of giving us substantial help for this new institution. It is a most necessary work and the real commencement of a movement to save the Ruthenians in Canada and keep them Catholic. Donations may be addressed to:

Rev. T. O'DONNELL, President, Catholic Church Extension Society, 47 Bond St., Toronto.

Contributions through this office should be addressed to:

EXTENSION, CATHOLIC SCHOOL OFFICE, London, Ont.

PREVIOUSLY ACKNOWLEDGED \$2,064 00

Miss E. F. Montreal..... 1 00

MASS INTENTIONS

E. G. P. Ottawa..... 3 00

John Sullivan, Hamilton..... 2 00

Etta Pender, Ottawa..... 2 00

IN PRESENCE OF DEATH

THE HELPLESSNESS OF NON-CATHOLIC MINISTERS AT THE BEDSIDE OF THE DYING

J. Godfrey Ranpert, K. S. G., who prior to his conversion, was an Anglican clergyman in one of the largest districts of London, writes of the utter helplessness he felt, when called upon to minister to the spiritual needs of his dying parishioners.

"Well I remember," he writes, "how frequently and strikingly this defect came home to me in the course of my life and ministrations as an Anglican clergyman. My first appointment upon my ordination was a large and busy parish in an Eastern suburb of London, where I had opportunities of studying the practical working of the Protestant system of thought under what I still regard as exceptionally favorable conditions. Our staff consisted of the rector and three curates; I think I may say that we were all men of sincere faith and desperately in earnest—ready, night and day to minister to our people, and to bring them all that the Gospel of Jesus Christ, as we understand it, has to offer to shipwrecked humanity.

"I had a large and thickly populated district assigned to me, and I did all I could to aid, to the best of my ability, those who desired my aid. I relieved their material and temporal needs according to the means at my disposal, and I endeavored to assist them in the time of sickness and of death. It was at such times, however, when they were smitten by disease and nearing death, that I most frequently became conscious of my utter helplessness and of the inadequacy of the means of spiritual aid provided by the Protestant system.

"Again and again did I stand by the bed of the sick and dying or come away from a deathbed with a painful sense of complete and utter failure—with a consciousness that something was radically wrong somewhere, if I could but lay my hands upon it and call it by its proper name. I never failed to realize that the soul to which I strove so earnestly to minister was really a sealed book to me; and that I could never under any circumstances be sure whether I had, in my ministrations, said and done the right thing.

"It is hardly necessary to consider seriously the claim made by some High Church clergymen that they are now reverting to Catholic practices, and that they are thus supplying the needs of sin-burdened souls. No accurately informed mind, acquainted with the origin and history of Protestantism, will be tempted to recognize the validity of the claim and apply for relief to a clergyman who is masquerading as a Catholic priest, but who is nevertheless a Protestant minister.

"By this very circumstance he has neither valid orders nor lawful authority to administer the Catholic Sacrament of Penance; nor has he the knowledge requisite for so delicate and complex a work. He is in the position of an amateur practitioner who has no qualification, and who is neither capable of rightly diagnosing the weakness of his patient nor authorized to prescribe the remedy."—Catholic Bulletin.

FOR PERVERSION OF SOUTH AMERICA

C. P. A. Service

London, July 31.—A striking advertisement appeared in our leading newspapers: "The League of Nations, to be successful, must include all, so must the kingdom of God—even South America. Send funds for the Protestant Mission to South America!" South America, taken as a whole, is one of the most Catholic portions of the globe, yet Protestant propagandists treat a highly civilized community of Christians as though it were composed of savages waiting on their bounty to become useful members of society. Already Protestant proselytizing efforts in France, Belgium and Italy, undertaken under cover of War activities, have led to many unpleasant incidents, and have done much to sow dislike and distrust among peoples who should be our friends.

1919 PONTIFICAL MEDAL

(Catholic Press Association)

Rome, July 18.—The Pontifical Medal for 1919, presented to the Holy Father on Wednesday last by the Cardinal Secretary of State and Comm. Serafini and Romagnoli, representing the technical department, bears as usual, on the one side, a representation of His Holiness with the inscription Benedictus XV., Pont. Max. Anno V. On the other side represented symbolically the charitable work of His Holiness during the War now happily ended. Above is the figure of Our Lord; below are represented a soldier returned to his wife and family, a woman praying; another reading a letter from the front; an old man praying; a wounded soldier with nursing Sister; a widow with orphan child; a disabled soldier. The inscription is Misericordia Super Turbam Sedis Apostolicae.

THE FRENCH CLERGY IN THE WAR

Recent figures given by La Croix place the number of French ecclesiastics killed during the War at 3,376. Nearly 1,000 received the decoration of the Legion of Honor, 888 received the Military Medal and 7,848 the Croix de Guerre. The Jesuits who were exiled by the French Republic in the name of liberty returned to France from all over the world. It is estimated that 900 were serving with the colors. The decoration of the Legion of Honor was bestowed on 62 Jesuits, 89 received the Military Medal, 310 the Croix de Guerre. Moreover, there were 595 who received citations in the Orders of the Day. There has been no indication that France is going to restore to the positions of citizens those of her children who cheerfully came back from the lands where they were exiled to fight for her.—America.

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario

Dear Friends,—I came to Canada to seek vocations for the Chinese Mission 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 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 list subscription.

- SACRED HEART BURSE
Previously acknowledged... \$3,202 99
Newfoundlander..... 10 00
Misses O'Connor, Clinton... 1 00
In memory of Mrs. Murchison..... 10 00
W. J. CURRAN, Dartmouth... 1 50
QUEEN OF ANGELS BURSE
Previously acknowledged \$1,501 28
ST. ANTHONY'S BURSE
Previously acknowledged... \$538 95
A Reader, Lingan..... 1 00
M. & J..... 5 00
IMMACULATE CONCEPTION BURSE
Previously acknowledged... \$280 00
Newfoundlander..... 5 00
COMFORTER OF THE AFFLICTED BURSE
Previously acknowledged... \$91 20
Hun..... 50 00
S. H. St. Francis Parish, Toronto..... 1 00
ST. JOSEPH, PATRON OF CHINA, BURSE
Previously acknowledged... \$1,001 32
BLESSED SACRAMENT BURSE
Previously acknowledged... \$113 50
ST. FRANCIS XAVIER BURSE
Previously acknowledged... \$281 80
HOLY NAME OF JESUS BURSE
Previously acknowledged... \$160 00
Holy Name Society, Reserve Mines..... 25 00
HOLY SOULS BURSE
Previously acknowledged... \$285 00
Mrs. J. V. Walsh, Rockland... 1 00
LITTLE FLOWER BURSE
Previously acknowledged... \$204 40
Newfoundlander..... 5 00

FIVE MINUTE SERMON

By Rev. M. POISSAERT

ELEVENTH SUNDAY AFTER PENTECOST

IMPURE CONVERSATION

We read in today's Gospel that when our divine Lord was curing the deaf and dumb man. He looked up to heaven and groaned. Why was this? A learned commentator tells us that it was because he perceived in this one tongue all the evil wrought by the tongue in the history of the human race.

1. We may class as impure every kind of conversation that raises a blush on the faces of honest people, whilst only the shameless approve. Every work is impure that reveals what is unseemly and imparts a knowledge of evil to one's neighbor.

2. Some will try to excuse themselves by saying: "My offences against the Sixth Commandment are only fun; I only hint at things and do not mean any harm." Can it be an innocent joke to allude to things that are sinful things of which St. Paul says that they should not be mentioned at all among Christians?

3. Others perhaps will argue this: "Whatever unseemly remarks I make before children and young people cannot possibly injure them, because they do not understand them."

Would God it were true that your foul conversations caused no scandal and produced no evil fruits among your neighbors, and especially among children! Unhappily it is not true, for we all know by sad experience what locustable and irreparable mischief can be done by an evil word falling on the ears of an innocent child.

Take therefore to heart St. Paul's admonition: "Let not fornication and all uncleanness so much as be named among you." If you have hitherto allowed yourselves to indulge in shameful conversations, jests, songs and ambiguous phrases, resolve to avoid these sins in future, remembering St. Basil's words: "Impure persons with poisonous tongues do not only themselves perish, but they drag down to destruction all whom they infect."

FOCHE'S FAVORITES

(Canadian Military Gazette)

The writer has the following story from a gentleman in whose word he has absolute confidence. Shortly before the armistice a private luncheon was given by a lady in Paris to a number of her friends, of whom Marshal Foch was one.

NO MORE KIDNEY TROUBLE

Since He Commenced to Take "Fruit-a-lives"

78 LEES AVENUE, OTTAWA, ONT. "Three years ago, I began to feel run-down and tired, and suffered very much from Liver and Kidney Trouble. Having read of 'Fruit-a-lives', I thought I would try them. The result was surprising. I have not had an hour's sickness since I commenced using 'Fruit-a-lives', and I know now what I have not known for a good many years—that is, the blessing of a healthy body and clear thinking brain."

WALTER J. MARRIOTT. 50c. 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.

RELIGIOUS PICTURES IN THE HOME

Parents have the most serious duty that can be imposed upon human beings, viz., that of training up their children in the fear and love of God. Those children have souls as well as bodies, and while their bodies will die and crumble into dust, their souls will live forever.

In this article, it is my aim to make a plea for religious pictures in the home, for the sake of the spiritual god they will do to the children.

Religious pictures are numbered among the sacramentals of the Church. As such they inspire good thoughts and increase devotion among adults, as well as help the spiritual upbuilding of the children.

When a child is born, its mind is blank, and it begins to furnish ideas to that mind through its carriers, the hands, the ears, the taste, the eyes. But, much as it learns through the other senses, I think that it acquires the most through the eyes.

People who wish their children to speak French or German, allow only those languages to be spoken in the hearing of the children; and those parents who wish their children to grow up healthy, keep them out in the air as much as possible. In the same way, those parents who wish their children to grow up religious and pious, should create an environment of religion and piety for them; and one of the factors in such an environment would be a plentiful supply of pictures portraying religious subjects, on the walls of the home.

What is it that makes the Church so devotional? Of course it is chiefly the fact that Our Lord is there in the Blessed Sacrament. But, besides, it is the plentiful supply of religious art. There are the statues, the Stations of the Cross, the pictures, and the stained glass windows, all portraying religious subjects; and the number—and weight, I might say—of all these creates an atmosphere of piety and devotion that is perceptible and unmistakable.

For the home is to do the same work as the Church—to train the child for heaven. If the child would get the best possible start in life, the difference between his home atmosphere and the Church atmosphere should be as little as possible; the more they resemble each other, the better. And when the child comes to the Church or to the Sunday School, if what he hears explained by the priest or teacher he has already seen depicted on the walls of his own home, he is much better prepared to profit by such instruction than if the work in the Church were not aided by various good influences at home.

A certain priest was once giving an instruction on the life, deeds and death of John the Baptist and he noticed that one little girl listened

to him with more than ordinary attention. As the instruction was nearing an end she showed by her uplifted hand that she, too, wished to be heard. And when the priest asked her what it was, she said: "We have a picture of the 'Beheading of John the Baptist' at home." It was this fact that made that instruction of particular interest to her; and, further, it called to the priest's attention the wonderful aid that can be given the work of the Sunday School by the presence in the home of pictures that illustrate the matter explained.

If children are to get all the profit possible from these pictures in the home, the subjects should be explained to the children. Many of them are symbolic, such as the Immaculate Conception and the Eternal Father; and their symbolism needs to be explained, if the meaning of the picture would be grasped. But even if the parents are not able to explain the pictures they should, nevertheless, have them in the home, for the children will later on obtain the explanation themselves, or, if they don't, they will inhale their spiritual fragrance anyway. A flower is just as sweet, whether the one admiring it knows its name or not.

Another advantage of having these holy pictures in the home is that they enable the children to fix their attention while saying their prayers. A child who from the beginning has been in the habit of saying his prayers before a really beautiful picture of Our Lord or the Blessed Virgin, learns to put meaning into his prayers, and feels that those prayers are being listened to and will be heeded by one who is kindly disposed towards him.

And besides being a wonderful help towards getting the child properly started in the manner of saying his prayers, these pictures will at all times help to protect the child from distractions; and when he is preparing to go to confession

CATHOLICS AND THE BIBLE

In the current number of "Physical Culture" George Bernard Shaw contributes an article on Morality and Birth Control, in the course of which he trots out the following oft-refuted fallacy: "To this day it is an unsettled question between the Roman Catholic and the Protestant Churches whether the one is right in withholding the Bible from the laity, or the other in scattering copies broadcast and enjoining its constant study."

That the Catholic Church withholds the Bible from the laity, is a statement that one might excuse in some obscure Protestant preacher who didn't know any better, but coming from a man who occupies a commanding position in the intellectual and literary world, it goes to show that misinformation concerning things Catholic is not confined to the dustiest among our non-Catholic brethren. We could quote Papal pronouncements exhorting the faithful to study the Scriptures, without convincing those who are not open to conviction. The whole controversy turns about the extravagant claims of the Protestants as to the importance of the Bible. Because the Catholic Church does not recognize these specific claims she is declared to be opposed to Bible reading.

Protestants have come well nigh to believing that the mere possession of the Bible is an indispensable means of salvation. As some one has said: "The Bible, and the Bible alone is the religion of Protestants." Private interpretation is a principle holy defended by Protestants, no matter to what conflicting opinions such interpretations may lead. The Catholic Church holds that the Bible alone does not adequately convey to the general reader a sure knowledge of faith and morals; that all revealed truths are not contained in the Bible; and that she, the Church, is the appointed witness and guardian of revelation.

As for the indiscriminate distribution of the Bible without note or comment by Protestant Bible Societies, there is a growing feeling among many thinking Protestants that this is a doubtful means of propagating Christian doctrine. A missionary on the Malay peninsula once complained that although thousands of Bibles had been distributed he "did not hear of a single Malay convert on the whole peninsula."—The Echo.

What is experience? A poor little hut constructed from the ruins of the palace of gold and marble, called our illusions.—Abbe Roux.

McClary's was not built in a day. McClary's make more stoves and furnaces than any other maker in the British Empire. Their leadership is unquestioned. It came naturally as the reward of a firm purpose. In 72 years, every plan, every policy of the McClary's institution has been actuated by one dominating thought. "McClary's must be the best value we can produce." Steadily, soundly, year by year, that purpose has built up a good-will with the people of Canada—and a giant Stove and Furnace institution. Any of this list of booklets on heating or cooking will be sent, if you mention this paper.

To him who goes cheerfully among the appointed thorns a thousand pretty blossoms spring up beneath his feet.—Sir Walter Besant.

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CHATS WITH YOUNG MEN

THE NEED OF THE WORLD

The world is needing you and me in places where we ought to be; Somewhere today is needing you To stand for what you know is true, And needing me somewhere today To keep the faith, let come what may.

The world is needing you and me To share the tasks it has to do; It needs high-minded men to stand Against the thoughtless of the land; Men who will scorn to stoop to wrong To win the favor of the throng.

The world needs humble men to toil, Men who will till a patch of soil, Men who behind their work can see More than its gold and silver fee And choose to serve where best they can Their country and their fellowman.

The world needs honest men today To lead its youth along the way, Men who will write in all their deeds The beauty of the spoken creeds And spare advantage here or gain On which deceit must leave its stain.

The world needs men who will not brag, Men who will honor Freedom's flag, Men who, although the way is hard, Against the lure of shame will guard. The world needs gentle men and true And calls aloud to me and you.

The world needs men of lofty aim, Not merely men of skill and fame, Not merely leaders wise and grave, Or learned men or soldiers brave. But men whose lives are fair to see Such men as you and I can be.

thing, will it, will it firmly, will it persistently, make the necessary means, and you will get there.

KEEP IN GOOD HEALTH

When some one was congratulating Mrs. Carlyle on the work of her famous husband, she said very truly, "But think, man, what he would have done if he had had a digestion!"

Not even a genius can do his greatest possible work when handicapped by ill health.

Health is the first wealth. There is nothing which pays a human being so well as to keep in robust, vigorous health. It not only multiplies his power, but saves him many a doctor's bill, by protecting him from the thousands of disease germs that would otherwise attack him.

When the blood is pure through eating pure food, scientifically prepared, and through right living habits, we are in little danger from the health enemies that might otherwise attack us.

How can you expect to win in the great game of life, in competition with giants, if not only multiplies his power, but saves him many a doctor's bill, by protecting him from the thousands of disease germs that would otherwise attack him.

The grand prizes of life depend upon entering the race every day in a superb condition, with every faculty intact, with all your reserve power ready to back you in any emergency that may arise. You can't do this if your blood is vitiated, weakened by poor food and by dissipation.

The power of every success asset is multiplied by every bit of improvement or increase in physical health, because robust health means the intensification and strengthening of all the mental faculties.

"Well might Emerson exclaim, 'Give me health and the day, and I shall make the pomp of emperors look ridiculous!'"

The foundation of all success and of ordinary happiness lies in perfect health. Health means confidence; it means hope; it means courage; it means faith in one's self and faith in others. Health means vitality, virility, forcefulness, masterfulness. It means a larger opportunity, greater possibilities. Health means efficiency, success, happiness. In short, everything we live for is so dependent upon good health that it becomes a duty to keep ourselves in a good physical condition.

Keeping physically fit to do the greatest thing we are capable of doing is the first success commandment.

It is not enough to be free from pain or distressing symptoms of any kind. The health that counts is the super health, the abundant life which radiates buoyancy, virility, magnetism. It is the sort of health which gives the sparkle to the eye and elasticity to the step, the health which sharpens the wit and puts lime in the backbone. It is the bubbling over quality which counts. This is what gives sprightliness to youth and joy to life, and this is the sort of health that we should all strive for.

We are not superbly equipped for our life work unless we keep ourselves in this condition. It is the surplus in the bank, the reserve capital that counts in hard times, in financial straits. It is this little surplus that so often saves business men from failure. It is the health surplus, the reserve in the physical bank that protects us from physical bankruptcy it times of great mental stress or physical strain, in emergencies of all sorts.

Another superior point of good manners is to listen. He has not learned to live aright who interrupts in the middle of a sentence—any more than he who talks too long or too miscellaneously. The world wants people in whom the world can repose its confidences—and you cannot tell anything to people who listen with half an ear and half a mind.

A great leader of men and of measures declared that this rule for success could be put in one word, "Concentration."

He shut out from his mind the extraneous thoughts; he shut himself in with the main idea whenever he was considering a project.

So his thoughts moved arrow-swift to the mark, not to be diverted. When he listened the business of listening engaged him; and when he spoke he did nothing but speak. He didn't talk over the heads before him to posterity; he talked directly and fully to those present.

A vastly successful shipbuilder and steel magnate knows the secret. When he is with you, he is with you only. He seems to be thinking of nothing and nobody else. You feel pleased and inwardly warmed, believing that your business must actually be of moment to this powerful personality. At once he has made a friend of you. When he wants you to do something you are likely to do it.

His personality has a power that mere machinery can never attain. Never will the human soul be put out of business in human affairs. "Things never yet created things." It takes people—real people—to stir people. Until the earth shrivels to a cinder and turns utterly cold—as long as our little speck in space is populated—personal influence will count, and in personal influence the deferential and considerate manners that are born of a genuine goodness of heart count primarily.—Catholic Sun.

Avoid little faults as carefully as diligent souls avoid great ones.—Father Scupoli.

for the well-being of our young people.—Catholic Sun.

SIMPLE HONESTY

In a beautiful valley of the "Haut Valais" tourists often love to stroll from the great hotel to the quaint little villages around. One day an English lady lost a valuable gold brooch, and after searching for it in vain all through the village where she had walked about, the thought occurred to her to ask the priest's help. "She told him to let his people know that whoever would find the trinket and restore it should have a reward. The good pastor replied: 'No madam, no reward is needed; they would be surprised at it and it would spoil their native honesty. In these mountains the people are still simple and unspoiled. I shall ask them to look for it, and doubtless they will succeed, but please, no reward! It would be an evil!'"

Two days after the brooch was found by a little shepherd boy and brought to the priest, who returned it to the lady.

This latter contented herself by dropping an offering into St. Anthony's box which was in the little village church, but how in her heart of hearts she admired the simple honesty of those plain, rough mountaineers as she compared them with the city throngs and their struggle for more, always more!—Alas! If only the world could return somewhat to its primitive simplicity.—Orphan's Friend.

"THANK YOU," NEVER HURTS A small boy had a message to deliver to an elderly captain of industry. Afterward the man of affairs met the boy's father.

"Your boy will succeed," he said sententially, "because he is polite."

One of the best features of every boy movement is that it teaches the market value of manners.

Of course it does not tell the growing lad that the forms of courtesy will put money in his pocket. It does not tell him that he can capitalize "Please" and "Thank you" in dollars and cents.

But it teaches him the lesson that the Beasts of the Jungle taught Kipling's child hero, Mowgli—that a civil tongue in his head will carry him far.

It is such small trouble to use these ceremonies that require but the flicker of an instant of time. And if more dies are caught with honey than with vinegar, have we not often seen how politeness wins where rudeness loses?

What is the use of rushing about the world knocking each other over in the hurly-burly of our eagerness to embrace an advantage, when the world resents such roughness and yields its prizes instead to those who are graceful and graceful?

Among the best of good manners is promptness. Many persons have many of the sweetest virtues of character and "miss out" because they are too late. They come when the party is over and the fiddlers have gone home, and there is nothing left for them but confusion and regret.

They attend a committee session long after it has assembled, figuring that everybody else will be late and so they might as well be dilatory too. They are amiable pests in society and business. They have to be ruled out when it comes to transactions that must be put through on time.

The American army abroad was an efficient army because it moved at the zero hour; it kept its appointments with the enemy and its rendezvous with Death.

Another superior point of good manners is to listen. He has not learned to live aright who interrupts in the middle of a sentence—any more than he who talks too long or too miscellaneously. The world wants people in whom the world can repose its confidences—and you cannot tell anything to people who listen with half an ear and half a mind.

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Avoid little faults as carefully as diligent souls avoid great ones.—Father Scupoli.

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WHY ARE WE DIFFERENT

We hear it said very often that the faith of Catholics today is weaker than that of their forefathers. There is some truth in this. Reception of the Sacraments was less frequent in the last generation than now. How is it then, that, on the whole, as man for man, it seems to many observers—and probably is true—that the faith is less strong? These old folks seem to us to have stood very close to God. They had many faults; yet, in their faith, they were as little children; and we have God's own assurance that that is precisely the state in which one's chances are best of entering Heaven. Where does the difference come in? Something is lacking. Much has been gained; yet something has been lost. We have less simplicity; less singleness of heart; is that not it? If the old folks had been in the habit of receiving the Blessed Eucharist as often as is now commonly done by Catholics, they would have become saints; yet, on the whole, it seems doubtful whether the proportion of saintly people is now greater. To look at it in another way, where would the Catholics of this generation be if they went to the Sacraments only as often as was usual in the last generation? There is more worldliness amongst us, is there not? The old folks were single-minded and single-hearted. They were not always—perhaps not often—devotees, or very pious; yet what a clear conception they had of relative values? How clearly they distinguished the dross from the pure gold! It is not our principal or most common fault today, that we have, consciously or unconsciously, too much concern of ourselves, and too much regard for worldly things, and does not that weakness subtract something from the benefit that would otherwise be ours from the increased practice of devotion? The old folks felt the presence of God around and about them at all times. Catholics today are not as conscious of that Presence as they were, though one would think they would be more so. The conditions in which we live are more accidental, less trying physically, but more trying morally. The very rigor of living in the old days; the uncertainty of even food and shelter at times; tended to bring home to men's minds and hearts the littleness of human things; the shortness of life; the immensity of the divine; the endlessness of eternity. We can talk better about religion than the old folks could; but they felt it more closely and more deeply than we do. Is it the influence of the world that causes the difference? Is it the unconsciously-felt influence of the doubt which affects and afflicts the large bodies of non-Catholics with whom we are more intimately associated in daily life than our forefathers were with the non-Catholics of their day? The old folks believed with child-like simplicity in the all-providing Providence of God; in His immediate intervention in answer to personal prayer. So do the Catholics of today believe in those things; yet do they believe as heartily; do they hope as confidently; do they trust as unquestioningly? Many competent observers and thinkers say we do not.

"How I wish," we heard an experienced parish priest say, as he came from the death-bed of a dying immigrant of the last generation, "How I wish that half my people had the faith of that old man!"

Why is there a difference? That old man was not a frequent Communicant, as frequent Communion is understood now. And if Communion were not more frequent now than it was years ago, how much religion would now exist amongst Catholics?

The Holy Fathers who promoted frequent Communion knew the changes that the world and society had undergone; knew the glamour of the world was increasing; knew the power of non-Catholic indifference and doubt on the Catholic attitude towards spiritual things. There can be no doubt that they

calculated upon all that when they made the Catholic world get closer to God in the Blessed Eucharist.—The Casket.

Maintain a holy simplicity of mind, and do not smother yourself with a host of cares, wishes, and longings, under any pretext.—St. Francis de Sales.

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GLOOMY PICTURE OF CHURCH IN FRANCE

CAMOUFLAGED RELIGIOUS SENTIMENT

In last week's issue of the Catholic Transcript published at Hartford, Conn., appears an interesting article by a priest, who has returned from Europe, on the religious situation in France. The writer draws a bitter indictment of the propagandists who sent sizzling cables to America denouncing the destruction of Catholic cathedrals in France...

THE PROPAGANDA

The article is as follows: "This article is not written as a defense of Germany. Germany has no defense to make—it was absolutely guilty of plunging the world into depths of blood formerly unimagined in the pages of history. English propaganda against Germany ran wild, but the latter made the mistake of committing enough atrocities to supply the bitterest enemy with the foundation of a giant superstructure which would be easily erected by a strong English imagination. So Lord Northcliffe and his worthy subordinates kept the Atlantic cables hot with some remarkable stories about the "heavily Hunns."

GENERAL PERSHING'S IDEA OF HORROR

"It is not the purpose of this article to enter deeply into the subject of particular propaganda for it does not concern the main idea in view. But we are glad to publish a fact which may have received very little notice in America, and it concerns the publication of a special memorandum by General Pershing last fall in which he forbade the Army to forward to America any incident stamped as German atrocity unless said atrocity was proven beyond doubt. We may easily draw our own conclusions. One thing is sure, General Pershing had a better idea of honor and fair play than Lord Northcliffe and his worthy propaganda spreaders.

CALAMITY SHOUTERS

"We now have reached the main point of our article. We remember how well the destruction of the cathedrals was played up to the public. The Cathedral at Rheims, Arras and Amiens were shattered and shall torn—and abuse was heaped upon the German's head for his dastardly crime. And rightly so. But who led the calamity shouters? Who dictated the marvelous articles and descriptions that filled papers and magazines? Men that probably knew nothing of churches in general in ordinary times and who probably would cast the news item aside which told that some grand Catholic Church had burned to the ground. It presented a rather peculiar picture to see so many worthy Englishmen heart-broken because a Catholic Cathedral was razed to the ground. But they knew the vast benefit to be derived from propaganda which would surely affect the minds of people who are reached through the glorious sentiment of religion, and so the English wept bitter tears because Catholic cathedrals were destroyed.

REAL REASON FOR RESENTMENT

"What was the general sentiment which actuated a just anger against the German for his destruction of these cathedrals? Because a great work of art had been destroyed. Never any reference to the Cathedral as a great temple of worship where God's grace was poured into man's soul through the seven channels of the Sacraments. Never any reference that here in the great Cathedral of Rheims the Eucharistic Lord would no longer be raised on high for adoration. No, simply a work of art had been destroyed. It might have been a theatre or a Hotel de Ville as far as its intrinsic value was concerned—it was a work of art, and so artists, Free Thinkers and even Methodists raved when the cathedrals of desolated France were mentioned. Cathedrals are not solemnly dedicated and consecrated to God to become works of art, but rather to become the material instrument of assisting man to fulfill his ultimate destiny.

RELIGION IN FRANCE

"As for the French and their Catholicism, the writer has very little sympathy. Take a miniature horse shoe, place on the map of France and outline it with a pencil. The marked lines will give a fairly accurate idea of the spots in France where real religious practice still prevails. The larger cities and commercial centers are fast becoming Socialistic. Religious practice is confined to the habit of wearing medals. The villages in Central and Southern France are entirely devoid of a semblance of Catholic practice. The writer was once stationed in a village of 800 inhabitants. The old curé was taken sick and the American chaplain filled the vacancy during the curé's indisposition. The average attendance at Mass on Sunday was twenty-five. The writer could site many villages and cities in which this same condition prevailed. It was really a sad and depressing

thought to recall the glorious page written by faithful France in the Church's history and then to see the lack of faith displayed in that land today. France, with its glorious line of Saints, missionaries and brilliant ecclesiastical minds is living on its past history, and it is sad to see it sit idly by as it permits the country to be ruled by a band of atheists and free thinkers. The Germans permitted a freedom of worship and religious action in Alsace-Lorraine that is entirely unknown in French provinces.

SOME MODERN INSTANCES

"The city of Bourges contains one of those marvelous gigantic cathedrals for which France is so justly renowned. The writer was in the city last fall and a French merchant was very insistent that the American must not leave the city until he had seen the wonderful Cathedral. The writer asked him if he went to Mass there on Sunday. No, he was very sorry to say he did not go on Sunday because he was very busy. And so it was with the big percentage of the city's population; it pointed out the Cathedral on six days of the week as a wonderful piece of art and they forgot it entirely on the seventh day as a temple of religious practice.

"A French captain was once billeted under the same roof with the writer. He was extremely well educated, quick of wit, bearing a wonderful War record and still possessing a fairly large degree of religious practice. We were discussing the same question considered in this article. He, too, had spoken often of France's great Cathedrals, but the same man was always the background of his admiration. He considered them as works of art only and the big religious sentiment and feeling of the Catholic religion and practice never entered into his natural awe for these works of art. The writer then described France's lack of religious practice and he sorrowfully admitted the truth of the matter. The writer suggested that France would be wealthier in spirit if she had more smaller churches which were filled on Sundays than hundreds of vast cathedrals which are relatively deserted on the Lord's day. The captain was rather stunned by the idea, but he admitted that the plan would surely save more souls even though art might suffer a loss. Thus it is that practically all France regards its great churches—merely as great works of art.

FACT AND FANCY

"This is simply the writer's philosophy on France's ruined Cathedrals. It is not a defense of the Germans and their actions, for he believes that they are burdened, with a difficult peace that was justified in every sense of the word. But two prominent facts came to his notice while he still trudged the ruined fields of Flanders. First, the wall of anguish which sounded throughout the world when French Cathedrals were destroyed was the human wall of artists, free thinkers and English propagandists. The Cathedrals were simply great works of art and not temples of divine worship dedicated to the Roman Catholic practice. Secondly, the French do not consider their great Cathedrals with any higher sentiment than their non-Catholic and anti-religious neighbors. They are show places for the most part. Let them show a real living faith in their religion, and build some smaller churches to replace their ruined monuments and then fill them on Sunday when they are built and perhaps God in His omniscience may judge that the passing of great Cathedrals wrought only material ruin.

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Attractions for the Great Exhibition September 6th to 18th

The Johnny J. Jones Midway Exposition, one of the largest, cleanest and best attractions on the road, have been secured for the Exhibition this year. This show travels in their own special train of thirty cars, carry their own bands and have thirty shows and rides of the very best that can be produced. The platform attractions will be the very best that can be produced. Trained Elephants almost human in their acts. Horses performing all kinds of feats on the track before the Grand Stand. Trained Dogs and Monkeys, Darkies Aminals in a pantomime act that will be something new and different. The Al Golden Troupe of Acrobats the best of their kind. The Ernestons Troupe, the Ducat Bros., the Melburn Troupe and others will all appear twice daily. Fireworks every night. Plenty of music all the time. All information about the Exhibition on application to the Secretary, A. M. Hunt, London, Ont.

DIED

SISTER ST. ALEXANDER.—On Friday, July 4th, 1919, at Montreal, Cong. de Notre Dame, Sister St. Alexander passed away. She deceased, a daughter of Mrs. Alex. McArthur, Port Hood, Nova Scotia, was in her twenty-second year. She leaves to mourn her loss a loving mother, three sisters and two brothers. May her soul rest in peace.

KEARNEY.—At St. Joseph's Hospital, London, Ont., on Sunday, Aug. 10, 1919, Mr. R. J. Kearney. May his soul rest in peace.

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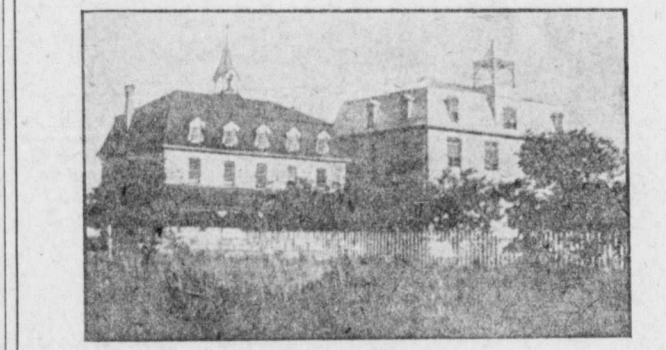
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TEACHERS WANTED QUALIFIED TEACHER WANTED FOR S. S. No. 1, Griffith. Salary \$500 per annum. Duties to commence Sept. 2nd. Apply to Daniel Donovan, Sec. Treas., Balvenie, P. O., Ont. 2180-4



NOTRE DAME DE LA MISERICORDIA, ST. LAURENT, MANITOBA Boarding School for Girls ST. LAURENT, MANITOBA ENGLISH AND FRENCH COURSES Primary Intermediate High School Music and Art Healthful Climate. Summer Home on Lake Man. Only two hours from Winnipeg. Rates \$10.00 per Month Address: REVEREND MOTHER SUPERIOR, FRANCISCAN MISSIONARY OF MARY.

Last Chance at \$1.00 Duplex Hair Cutter - \$2.00 Durham Duplex Razor \$1.00 \$1.00 FOR GOODS REGULAR PRICE \$3.00



If You Send Now - To-Day This Complete Barber Shop Only \$1.00 Post Paid With these two wonderful modern tools you are free from the barber's clutches for life. They will not only do better work, but do it quicker. They soon pay for themselves and then they will make you money for the rest of your life. They also save you many hours of valuable time. On receipt of only \$1.00 and this advertisement, we will send you both the Duplex Hair Cutter and the Durham Duplex Razor—regular price for only \$3.00.

EXTRA SPECIAL OFFER!! If your order is post-marked within 10 days of the date of this paper we will send you ABSOLUTELY FREE a coupon good for \$3.00, entitling you to a stripping machine and five extra double-edged blades ABSOLUTELY FREE. Send only \$1.00 for the Hair Cutter, Razor and \$3.00 Coupon. This great big \$3.50 worth of goods for only \$1.00. But you must send to-day. To-morrow may be too late. Agents wanted. DUPLEX MANUFACTURING CO., DEPT. 54, BARRIE, ONT.

WANTED TWO SECOND CLASS PROFESSIONAL teachers, for St. Louis Separate School, Medicine Hat, Alta. One as first assistant and the other for primary classes. Apply stating experience and salary expected to Rev. M. F. Fitzpatrick, Sec. Treas., St. Patrick's Church, Medicine Hat, Alta. 2181-8

WANTED A 2ND CLASS QUALIFIED teacher for C. S. No. 2, Township of Gloucester; one that can teach a little French preferred. Salary \$550. Apply to R. J. Smith, R. E. No. 1, Ottawa, Ont. 2182-4

QUALIFIED TEACHER WANTED FOR S. S. No. 2, Gurd and Hinworth, with 2nd or 3rd class certificate. Salary \$500 per annum. Apply to Casser Venessers, Trout Creek, Ont. 2180-4

WANTED SECOND CLASS PROFESSIONAL teacher for C. S. No. 8, Humberly. Experience necessary. Duties to commence Sept. 1st. Salary \$500 per annum. Apply to John Delaney, Sec. Treas., Corkery, R. R. 1, Ont. 2182-4

WANTED A CATHOLIC TEACHER, HOLD- ing 2nd class professional certificate, for the English Parochial school, Little Current, Manitowlin Island, Ont. Apply stating salary and experience to Laurent Leung, Sec., Little Current, Manitowlin, Ont. 2182-4

QUALIFIED TEACHER WANTED FOR S. S. No. 15, Huntingdon. Duties to begin Sept. 1st. Apply stating salary to Thos. O'Reilly, Huntingdon, Ont. 2182-4

TEACHER WANTED FOR ST. JOHNS Separate school, S. S. No. 1, Ellis. Salary \$525 per annum. Duties to commence Sept. 1st. Apply stating qualifications to Joseph Quinnan, R. R. 5, Stratford, Ont. 2182-4

TEACHER WANTED FOR CATHOLIC S. S. (Bilingual, No. 11, Anderson, 2nd or 3rd class qualifications. Salary \$600 per annum. Duties to commence Sept. 1st. Apply to W. S. Sunderland Sec. Treas., R. R. 1, Ash, Ont. 2182-4

WANTED A 2ND CLASS PROFESSIONAL teacher for C. S. No. 1, Central. Apply stating qualifications, experience and salary expected to Angus Chisholm, Sec. Treas., Northfield Station, R. R. 1, Ont. 2182-4

WELL EXPERIENCED CATHOLIC TEACHER wanted for S. S. One, Hutterford, Second Class Certificate, Male or Female. Salary \$700 per annum, duties to begin 1st Sept. Apply to P. R. Delamondiere, Killarney, Ont. 2182-4

TEACHER WANTED FOR C. S. S. No. 1, Opascoke holding 2nd class professional certificate. Salary \$600 per annum. Duties to commence Sept. 2nd, 1919. Apply to Thos. P. Boyle, Sec. Treas., Opascoke Stn., Ont. R. R. No. 2. 2182-2

CATHOLIC TEACHER WANTED FOR SEP. School, No. 10, Carriick. First or second class certificate. Duties to commence after summer holidays. Apply stating salary and qualifications to Charles Schetter, Sec. Treas., Midway, Ont. R. R. No. 2. 2182-3

WANTED LADY TEACHER FOR BRANT- ford Separate school. First or second class certificate. Salary \$550 to \$600 per annum. Date to commence Sept. 2nd. Apply Frank Walker, Sec., Brantford, Ont. 2182-2

CATHOLIC HOMES WANTED THE FOLLOWING CHILDREN ARE AVAILABLE for placement: Three boys, ages, five, eight and nine years and three girls, ages, three, five and seven years. Applications received by William O'Connor, Inspector Children's Branch, 153 University Ave., Toronto, Ont. 2182-4

WANTED A GOOD GENERAL HOUSE- keeper, a woman about forty years. This is a good position for a capable woman. Two adults in family; plain cooking; small house. Duties to commence 1st Sept. Apply stating age, experience and wages expected to Mrs. M. P. Byrne, Collingwood, Ont. 2182-2

DE LA SALLE COLLEGE, AURORA, ONT. CONDUCTED BY THE CHRISTIAN BROTHERS OF ONTARIO (TRAINING COLLEGE AND NOVITIATE) Students are prepared to become qualified teachers and members of the Institute of the Brothers of the Christian Schools. The course of studies is that of the High Schools of Ontario, leading to the Normal School and the Faculty of Education. It includes Music, Art, and Manual Training. For particulars apply to Rev. Brother Director.

WANTED A REFINED EDUCATED CATH- olic girl or middle aged woman to take charge of children, seven and eleven years. Apply stating age, experience, salary, etc., to Mrs. H. S. Kessan, 315 West 3rd St., New York City. 2181-5

YOUNG CATHOLIC DOCTOR, FOUR YEARS service Overseas desires to know of suitable location for practicing. City preferred. Address Box 142, CATHOLIC RECORD, London, Ont. 2181-2

WANTED ELDERLY CATHOLIC LADY TO look after three children. Good home and remuneration. Apply to Box 145, CATHOLIC RECORD, London, Ont. 2181-1

TRAINING SCHOOL FOR NURSES HOTEL DIEU, ST. JOSEPH, WINDSOR, Ont. There are vacancies in our Training School. Young women desiring to enter as pupil-nurses. Address Sister Superintendent, Hotel Dieu, St. Joseph, Windsor, Ont. 2181-2

MERCY HOSPITAL TRAINING SCHOOL for Nurses, offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age and have one year of High school or its equivalent. Pupils may enter at the present time. Applications to be sent to the Director of Nurses, Mercy Hospital, Toledo, Ohio. 2181-4

ST. JOSEPH'S HOSPITAL, REGISTERED School of Nursing, Far Rockaway, New York. Conducted by Sisters of St. Joseph, affiliated with Long Island College Hospital, Brooklyn, offers a two and one half year course in general nursing. Must have one year High school or equivalent. Separate courses home. For further information apply to Sister Superior or Supt. of Training School, Far Rockaway, N. Y. 2182-3

FARM FOR SALE 200 ACRES, LOT 18, CON. 3 Arthur, T. OF Wellington, all cleared, all well fenced and fit for cultivation, never failing spring creek at the rear of Lot, a large brick building, barn 60 x 74; Driving shed 30 x 40; and other outbuildings, a good frame house with kitchen; good spring well for house and barn. Good 20 rods from farm; rural mail and telephone two miles to Kenora; on county road. A good business village and C. P. R. station, with Catholic Church and Separate School. This is one of the best farms on the Toronto, there is no income there on the farm and easy terms can be given purchaser. For further particulars apply to Thomas Evans, R. R. No. 14, Mount Forest, Ont. 2182-4f

Catholic Ladies, Boys and Girls Spread the Devotion of Saint Rita In order to effectively spread the devotion of St. Rita (The Saint of the Impossible) we have designed a handsome prayer book card, size 2 1/2 x 4 inches, in exclusive blue-black tone, handsome die cut edges, showing a portrait of St. Rita on one side with a prayer of request for favors on the reverse side. This neat little card sells for only 50c. each, 6 for 25c. or 12 for 50c. If you sell 60 of these cards we will give you a beautiful Statue of St. Rita, 5 inches high, as a premium, tastefully painted in a jet black, portraying St. Rita in an attitude of meditation, clasping a Crucifix. If you sell 100 of these cards we will give you a Statue of St. Rita 12 inches high. If you sell 150 cards we will give you a Statue 18 inches high, and should you sell 200 cards we will give you a family size Statue of St. Rita 22 inches high. This is an excellent method to spread this popular devotion so it will reach every family in your parish in a great many cases. You will dispose of five or six in one family. Furthermore, this is a rare chance to get this beautiful Statue, which will be honored as a keepsake, never to be parted with, and we are sure that St. Rita will bring you favors for this meritorious work. Address all communications to CATHOLIC SUPPLY CO., 46 St. Alexander St. MONTREAL. Manufacturers of Religious Statues. Publishers of Religious Pictures. Send for our Catalogue.

FARMERS' CENTRAL MUTUAL FIRE Insurance Company HEAD OFFICE: WALKERTON, ONT. Amount of Property Insured Over \$15,000,000.00 Insures all kinds of farm property, Churches, Schools and Residences in Towns and Villages at lowest costs and most favorable conditions known. Under the Company's re-insurance facilities, large amounts are acceptable under single policies. Forty years experience in the business. Agents wanted in good unrepresented districts. Correspondence invited. Address: J. J. SCHUMACHER, Manager Walkerton, Ont.

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Wake up, Ontario! Let the Referendum Battle-Cry Be "No!" - "No!" - "No!" - "No!"

SINCE the announcement in the Legislature last spring that a Referendum on the Ontario Temperance Act would be taken this fall, the different temperance organizations of the province of Ontario have met together to consider what attitude they should take. The result has been the formation of the Ontario Referendum Committee, which comprises representatives from the organized temperance forces of the province and the temperance sentiment of the province outside of these organizations. The new Committee will conduct the Campaign. We are asking the voters of Ontario to vote "No" to all questions submitted on the ballot.

The Referendum Ballot AND HOW TO VOTE

| | Yes | No |
|--|-----|----|
| 1. Are you in favor of the repeal of THE ONTARIO TEMPERANCE ACT? | | X |
| 2. Are you in favor of the sale of light beer containing not more than two and fifty-one one hundredths per cent. alcohol weight measure through Government agencies and amendments to THE ONTARIO TEMPERANCE ACT to permit such sale? | | X |
| 3. Are you in favor of the sale of light beer containing not more than two and fifty-one one hundredths per cent. alcohol weight measure in standard hotels in local municipalities that by a majority vote favor such sale, and amendments to THE ONTARIO TEMPERANCE ACT to permit such sale? | | X |
| 4. Are you in favor of the sale of spirituous and malt liquors through Government agencies and amendments to THE ONTARIO TEMPERANCE ACT to permit such sale? | | X |

By the Ontario Temperance Act, sale and distribution of alcoholic liquors for beverage purposes within the province were prohibited. For practically three years the province has experienced the good effects of this law. Its repeal would be a calamity. Any of the amendments would spoil it. For the Temperance forces to win they must secure four "No" majorities. That is, a majority for "No" on EVERY question. The Temperance forces will be defeated if there is a majority for "Yes" on any of the questions. You must mark an X after each of the four questions, or your ballot is counted as spoiled. A century of temperance progress in this province is at stake in the coming Referendum. The Ontario Referendum Committee earnestly and respectfully ask you to mark your X in the "No" column after each and every question, as indicated in the sample ballot reproduced herewith.

Ontario Referendum Committee JOHN MACDONALD Chairman D. A. DUNLAP Treasurer ANDREW S. GRANT Vice-Chairman and Secretary (1001 Excelsior Life Bldg., Toronto) 50