The Catholic Record

LONDON, SATURDAY, APRIL 26, 1919

SPRING

For some weeks those of us who are in any sort of touch with the dawn now brightens the freshness framework of Nature, and whose senses are keen to detect outward ens the glow and enriches the dyes changes that echo themselves within, that bathe the earth in beauty. The have been conscious of mysterious mighty loom on which the seasons movements that portend vast up are woven is preparing the opening heavals of repressed forces on every scene of the pageant which will once hand. Earth and sky have been in treaty on a scale that we have not ing fancy and lay its spell upon exobserved for months. Hidden powers pectant hearts. The old distich rehave been reasserting themselves in minds us that "March wirds and bush and brake. Soft lights have April showers bring forth May played upon the grass; warm sun- flowers." Indeed we have not to rays have searched out the nascent buds in the hollows and caressed gers of the Earth Mother's bounty the shoots which are as yet but pro- Heralds of Spring have come from phecies of spreading boughs and rich afar, lighting up our thoroughfares foliage. The mornings have entered with the golden dandelion. But go the eastern gates earlier day by day, out into the parks and suburbs; and the evenings lingered a little there you will find the grass vividly longer over the western hills, almost green, the fields bestarred with galaxas though the seasons were conspiring ies of the "dear common flower" and to mask their joint operations or the pussy willows nodding as you successive reigns. Faint murmurs pass, while buds on trees and shrubs of brooding life overhang the cop- are bursting into leaf and blossom in pices, and a rhythm of delicate colour and sound seems to be heralding a new creation out of the old and outworn world. "Not dead, but sleeping," the legend runs, "and lo, May flower close by the "rathe primthe hour of awakening is nigh!" The annual miracle is being wrought. The transformation scene, which in some sheltered nook of a garden gave birth to so many bright forms daffodils dancing in the wind as in the Greek and Northern mythol gaily as when Wordsworth sang their the ruins of the world, would now ogies, is now in progress. Hermes cheerful message by Grassmere's lake spread over Europe and the rest of is alert in the golden air; Apollo and Rotha's stream. moves swiftly in his radiant car across the heavens; Persephone quits counter wind and weather even the sombre precincts of Hades and is when the moors and countryside are and the laboring classes suffer would restored to the yearning breast of bleak and desolate, but when the be increased a thousand fold. Demeter-even as Brynhild, in the returning sun awakens the slumber-Scandinavian epic, shakes off the ing earth the spirit of the towncoils of the dragon when Sigurd dweller who wanders afield to greet State morality can ever take the wakes her from her long slumber. the spring leaps out in response to place of religion. There is a divinely The toils of Heracles figure forth the the reviving breath of the quicken organized system of morality in the gradual conquest of the harsh ele- ing creation. A subtle perfume fills mental forces by the Sun as his the air; the frogs croak melodiously Government can lawfully usurp it. strength increases. The lengthening in the pools and ponds, which are No power on earth can substitute day enwraps many charming and fringed with meadow sweet and another code of morality for that illusive forms - Daphne and Iole; other fragrant growths that promise Eudymion and Danaë, with Penelope speedy delight to the yearning senses. can never put an end to the conflict the weaver of webs; and many The crows are building fast; and the of classes. Employers, employees,

All this is but poetry, and an age life's joy and fulness, matched by are excluded. that is naught if it be not practical the wondrously variegated insect easily brushes sentiment aside to tribes, with moths and butterflies, make room for ambitious schemes of those living flowers of the sunlit air. profit. To the dealer in real estate These and countless other beautiful the market value of scenery is the harbingers of the Spring give their chief thing. Yet there has never welcome to the outdoor pilgrim who been a time when the metamorphoses finds new strength and access of of the material universe did not ar. cheerfulness in the field paths, the rest the gaze of Earth's children. woods, and the hills; to whom indeed How sordid and bestial the career of no higher boon can be offered than a taught by religion.-N. Y. Times. our race would have been if the rebirth of the toil-worn soul and a changeful phenomena of the days renewal of that eternal friendship and years had not stimulated our early fathers to seek for hidden treasures of knowledge and pursue bright gleams of celestial fancy, while compelled to labor for the perishable goods that bare existence demands But our mental fashions change with the rolling centuries, and those who employ the ancient classic symbols are a diminishing minority. Greek is ceasing to be a compulsory subject at many Universities, and, though its vogue may be prolonged, the visionary universe of Hellas must at last give place to the kingdom mapped out by science. What then? Must we echo the lament of those who met the early invasion of the scientific spirit with scorn or fear-poets like Schiller, who grieved over a disenchanted earth and sky; or Keats, who cried, "Do not all charms fly at the mere touch of cold philosophy?" the conduct of this gathering and the Not by any means! Our boys and girls are learning the fairy-tales of science, and the "fair humanities of old religion" give play to the in- invocation of divine aid, though the on religion give play to the instructed imagination. If we no longer
beliefs of our citizens vary widely,
no prayer was recorded as prefacing get glimpses of the god Pan and his merry rout-breads in the dusky dells and Naiads in the rainbowed kind might hang for ages. The waterfalls—we are as close to Nature omission could not have been an oversight since the American and and may rejoice in her variegated disclosures of power, wisdom, and disclosures of power, wisdom, and beneficence, greater far than those missed the traditional form of beginwhich haunted Mount Olympus in the olden time.

The spring-time brings new and thought to dismiss any intervention bright possibilities to all wakeful in their plans on the part of the folk. A certain amount of lethargy creeps over all but the youngest and

relaxes its hold upon us. Though the trees and hedgerows are still only partly draped, there is an aërial tremor melting into a pearly haze that gives hints of coming change. The choir in the woods and gardens practises in the early hours. Every of the morning; every sunset deepagain make its appeal to our brood wait so long for those lovely messen tenderest tones of unspoiled loveli ness. Go further still, and in the recesses of the hills and woodlands you will come upon the shy, fragrant rose" of Milton's praise and Shakespeare's reverie, with here and there Happy are we if we can freely en

another haunting presence of the song birds will soon combine to give State and Church, must unite in the their charming demonstration of between nature and man, the sweet unconsciousness, the open mind and heart of childhood, ripened by grow ing fellowship with the unspoiled handiwork of the Creator.

WITHOUT GOD

Just previous to the convening of the Peace Conference the writer, commenting on the neglect to invite a Papal representative to the table, ventured the opinion that the dele-gates would be the losers rather than the Holy Father. No consolation could be found for any Christian community in the make up of the conference since those who were openly opposed to all forms of the faith, those who had fought it or those who had abandoned it wielded preponderant influence at the board.

When the start was made some editors noted the contrast between official meetings in our own country Whereas we open all public reun ions, political conventions and session of legislative bodies with the work of an assembly upon whose deliberations the destinies of man-English delegates being accustomed ning discussion. It was intentional, therefore, and possibly forced by the nemies of God who, in their pride.

It may seem far fetched, but the most vigorous when dull skies and sodden pathways make out door exerbe the laughter of God, mocking Stuttgart.

All they wanted it for, it seemed, was to photograph it, German scholars not being thieves even under the rule of Freiherr von Falthe futile plots. That the common man in this country begins to feel the desire to get a maximum of return top of Mount Thom. But why, it is retorted, do they maintain their own scholar from Fraser's Mountain to the for a minimum of service. The employer must likewise get a new viewpoint. He needs to learn the futile plots. That the common man in this country begins to feel. cise unattractive. Now the fireside | those that sought to do without His man in this country begins to feel that something is amiss and is not quite so sure that it was a wise thing to eliminate God from the conference is indicated by a strong editor. ial in a trade paper which is now widely quoted. It is well when the laity have their eyes open to the realization that they who seek to build without God labor in vain .- F. in The Guardian.

THE CHURCH ADAMANT

BISHOP MCNICHOLAS PICTURES IT AS HOPE OF CIVILIZATION IN THE CONFLICT WITH

BOLSHEVISM The three-day celebration of the porter fifth centenary of the birth of St. tute: High Mass. This was the first official ance with the provisions of the appearance of the Archbishop in a Hague Peace Conference, no doubt?" church other than the cathedral since his elevation.

The sermon was delivered by the Right Rev. John T. McNicholas, Bishop of Duluth. After reviewing the career of the saint who had con verted more than 300,000 Moore and others to Christianity, he said:

"The Church stands as adamant against the violence, the injustice, the indescribable calamities which the destructive forces, rising from the earth. Christianity and civilization would be destroyed by its pro-gram and its dectrines. The wrongs

Bolshevism can only bring greater evils upon the teeming masses of the world. No organized system of divine commission. No State, no which God has given. States and Governments, unaided by religion, settlement, but in vain will be the attempt if the Church and religion

"Material prosperity and material restraints cannot solve the problem. The forces of religion and morality alone have strength ultimately to restore the world.

Bishop McNicholas argued that the war with the evils it had brought on, was not a failure of Christianity, but the failure of civilization which had sought to do without religion and which had rejected the moral code

AMOUS MANUSCRIPT SAVED

This is the story of an attempted theft at Liege that is extraordinary in its outcome, for the Germans were foiled in their attempt to carry off a precious manuscript of the Ninth Century. Incidentally it proves that the learned professors of the old German universities had nothing to learn from the German military thieves whose record for stealing has surpassed anything of the kind in the history of mankind.

The Archaeological Museum at Liege harbored—it still harbors—a prize in the shape of a most valuable manuscript of the ninth Century, Bishon Notger's copy of the Gospels which the Belgian antiquarians jealously guarded as a most precious legacy to the present generation from the wonderful past of the City.

In 1915 German "scholars" re solved to possess themselves of this copy of the Gospels. They did not dare boldly to requisition the manuscript, deterred perhaps by a trace of decency, but they sent a grave professor, the learned Dr. Milkau, to reconnoitre with a view to acquir-ing the coveted treasure. But they had reckoned without the vigilance of the guardians who had hidden it away in a particularly safe place.

The trustees of the museum succeeded in creating the impression in the mind of the Teutonic professor that the manuscript was in safe deposit in England, but the peril was but temporarily averted.

In August, 1918, at the very moment when the German defeat was begin. the irreligious Public schools; but ning, Dr. Jeiger, the Kaiser's appoint the Roman Catholics at the same tee as librarian of the University of time pay all the costs of their private Liege, made a demand on the communal authorities to deliver the source. We have long regarded that difficulties that are being encountered in that famous conference may be the laughter of God, mocking stuttgart.

manuscript to another professor, Dr. as unfair treatment of fellow fair wage; and that conditions cannot citizens. If the case were reversed we would how loud enough to be substantially changed for good we would how loud enough to be

The latter, however, who had asked for the photographs as a pre-text for theft, refused the offer, and thenceforth the negotiations took on a character which became more and more bitter. The directors of the archaeological institute, with the knowledge that what they had hidden was well hidden, resisted all the demands of the Germans, and the learned doctors, who were bent on stealing the manuscript, backed up their demands with threats.

And one fine day the German ulti-matum was served on Mr. Marcel De Puvdt, one of the most active supporters of the Archaeological Insti-tute: "Unless an amicable decision Vincent Ferrer was celebrated in can be arrived at, the German Gov the church of that name at ernment will be obliged to order the Sixty-sixth Street and Lexington German secret police to interfere, Avenue, Sunday April 6, with which will find means to discover elaborate services, in which the whereabouts of the manuscript, Most Rev. Patrick J. Hayes, Archishop of New York, took part as the returned." This was certainly frank. celebrant of the solemn Pontifical Mr. De Puvdt inquired "in accord-

But fortunately these threats were not carried out. Events moved too quickly. Foch was victoriously pressing his advantage. On the very day on which the learned professors had planned to force the surrender of the treasure—if they could—they were hot footing it for Prussia.

The Bishop's Gospels, preserved from German scientific greed, will soon be restored to the cases of the Archaeological Museum, whose trustees deserve the gratitude of the country for their energy, resourceful-ness and devotion.—Belgian Bulle-

RELIGION IN THE SCHOOL

Recently we listened to a minister cturing on the 'forward movement' intemplated by the Presbyterian Church in Canada. He said in passing that during the next few years world. It has a divine charter, a the church would ask the people for divine commission. No State, no three or four million dollars to carry great thing in life that condition the Gospel to where it was needed. We thought he was rather doubtful about getting the money, but not in favor of Separate schools." the least in doubt about the necessity of getting it. It ran across our mind that his faith was little in comparison with that of the Finance lion dollars.

> preacher as belonging to the ward movement" was to get religion taught in the Public schools. This was a difficult problem and the preacher had, he said, no solution of it. Probably the old adage comes in here about fools rushing in where angels fear to tread, a certain editor being prominent in the concourse of However, the problem is not as hard of solution as it is for some people to get rid of prejudice and in-tolerance. As a fact, Presbyterian ministers and other good Presbyterian people were principally respon sible for the setting up of irreligious schools. They thought that if religion was put altogether out of the schools; or rather, if the common schools were set up without religion wary to be caught by chaff. Roman of infidelity had taken its place, an atmosphere which they dreaded even more than they did positive teaching of, say Presbyterian doc-trine. Therefore, they kept away from the common schools as from a plague; and as a fact, where relig ion is concerned they are as danger

ous as a plague.
What is the solution? Take New pay their share of maintaining the Pablic schools of the town; but they will not send their children to them. Why? Because the religious educa-tion of the children is to them of secular education. Therefore, they own private schools where they teach their children their own reliwere written in the famous encycligion, as well as the three "R's." The province and the town take the taxes of the Roman Catholics to maintain schools without assistance from any

tious notions. They deem it their long forgotten truth that wealth is first duty is to teach their children stewardship, that profit-making is tainly they could not expect that to be done in the Public schools.

The solution to our mind is to re cognize the Catholic schools, give them their proportional share of the truth which many of his class began public money, county grant, provincial endowment of teachers, and town taxation. Apart from religious teaching we do not think that they would object to the public inspector in their schools. That with licensed teachers, in our opinion, is all that the State should insist upon.

The next step would be to intro duce religious instruction into the Public schools. There would then be no bar or hindrance. In fact there is none now apart from the old notion. The Protestant consciold notion. The Protestant consciences would be relieved by having done justice to their fellow Catholic citizens—a splendid conscience it is when not played upon by bigots.

Is there a necessity for teaching religion in the Public schools? The preacher showed that very clearly. It parents wish their religion to be held by their children they teach it to them. The proof of that is shown by the way the Roman Catholics hold their children in their faith. If Presbyterians, Methodists and men of testant churches wish to hold their children they will do with them what the Roman Catholics do with theirs. The preacher gave the figures of members of Sunday schools who arrived at the age of twenty without connecting themselves with the church of their parents, and the number was appalling. A Catholic priest once said to the writer: "We must hold on to the education of our they may go out into the world with more safety." We had to acknowl-edge the justice of the statement, for it those children went into public schools at the age of five years, at the age of fifteen they would know as far as the schools were concerned no more of the Bible and the prayer book than they did of the Koran or the doctrine of Confucius. So far as Protestant children are concerned the common schools are generally should be changed.

Ah, it will be charged, "You are in that, if religion is as important as th Word of the Lord says it is, then if we cannot have it taught without separate schools, let us have them. Minister of the Dominion who asks We surely are not willing to sacrifice for between three and four hundred the children's eternal welfare for the million dollars this year for home sake of a system-a system that has expenses and will, he says, be round signally failed to effect the purpose by autumn asking in addition, for a of its invention. If religion is not loan of three or four hundred mil- of importance, then we have nothing more to say-better still if Another point dealt with by the said nothing .- The Eastern Chronicle, New Glasgow, N. S.

THE NEW SPIRIT

A special cable to the New York Times says that the changes contem plated by the conference of Capital and Labor which the British Govern-According to the programme outlined by the conference, the Government must estab-lish a national industrial council, must undertake definite legislation on such matters as wages, hours and nnemployment, and must order complete recognition of existing trade unions.

Coming on top of the declaration being taught, or practiced, it would do away with objections of the Roman Catholics to sending their of an eight hour day, and the estabchildren to them. But, as time lishment of a commission by our own drifted along in its proverbially tan-drifted along in its proverbially tan-drifted along in its was seen that bility of industrial councils, the dethe Roman Catholic bird was too cision of the British conference is an unmistakable indication of an almost Catholics soon realized that, though revolutionary change in the attitude no Protestant doctrine was taught in of governments and people toward the common schools, an atmosphere the question of Capital and Labor The truth is that the war has swept away the old thinking on this subject. The world is coming to realize that the peace that has been pur-chased at so terrible a cost can only be maintained on the basis of social justice and contented peoples; and in order to allay the deep unrest so emphatically and so widely voiced among the masses everywhere, it is Glasgow as an instance. Our fellow endeavoring to base a lasting settle-ciazens of the Roman Catholic faith ment upon the basis of justice and ment upon the basis of justice and Christian brotherhood. said Pope Leo XIII.,—a great thinker and statesman as well as churchman —"can be healed in no other way tion of the children is to them of even more importance than their and Christian institutions." The

> cal of twenty-seven years ago. Changes in our economic system will have only partial and feeble efficiency if they be not reinforced by the Christian view of workand wealth. The laborer must come to realize that he owes his employer and society have long regarded that treatment of fellow fair wage; and that conditions cannot

viewpoint. He needs to learn the enterprise, and that there are such things as fair profits, fair interest and fair prices. Above and before O. M. I., of Winnipeg, who has just all, he must learn to cultivate the celebrated his hundredth birthday, to grasp for the first time during the war; namely, that the laborer is a human being, not merely an instru-ment of production; and that the laborer's right to a decent livelihood is the first moral charge upon in-dustry. The employer has a right to get a reasonable profit out of his industry, but he has no right to interest on his investment until his employees have obtained at least a

living wage.

This is the human, the Christian, in contrast to the purely commercial and pagan, ethics of industry; and the sooner the former code prevails in this country and in others the better it will be for all the world.—

SOUND WORDS FROM MAYOR HYLAN

Whatever little divergencies have occasionally separated Mayor Hylan from numbers of fellow citizens, all Americans of this city will applaud his effort to stop the preaching of the gospel of destruction by the splendor the finest traditions of the aliens whom we too hospitably grandees of his native land. A Cathshelter, to the injury and for the olic of ardent faith, all his life was ruin of our form of government, of ordered according to that faith. He equal rights, and of ordered freedom. was a daily communicant. In a letter to the President of the Board of Aldermen, Mayor Hylan proposes the preparation and submission to that body of an ordinance children until they reach their first to prevent the holding of meetings Communion. After that we feel that the abuse of our Government, or by or under the auspices of any person or persons who are not citizens of the United States." This too tolerant and indulgent country, following still the old tradition that it is "an asy lum for the oppressed of all nations, has become a camp meeting for for-eign propagandists, who seek to destroy its political institutions, who have no sympathy with its free and generous policy, who seek by vio nce to overthrow democratic repubican self-government and to set up in its place a monstrous, intolerant class autocracy. One may differ with the Mayor believing that these missionaries of disaster are "wild, crazy They are deliberate destruc tionists. Their wildness and their craziness are descriptive only of their theories, which contradict undoubted social and economic fact and the recorded experience of mankind. In the dissemination of those

> ignorant, the discontented, the in-tellectually and morally weak elements of the community, they are far from being wild and crazy. They proceed with a deliberate plan and As Mayor Hylan says, deluding themselves and others with the belief that "they are the apostles of liberty," they "preach murder and destruction as a quick remedy for all the economic shortcomings of the human race." If they preached in English, the reasonable part of the population, the immense major-ity, would take notice of the poisonous and infect opinions poured out, would be indignant and alarmed, and would take the necessary measures for its protection. As it is, the city is invaded by aliens who come here to disturb it, to emit in a dozen foreign tongues the evangel of overturn and murder. These insolent aliens, essentially enemies as well as aliens, spout revolution, aid and comfort ur enemies, are the accomplices and abettors of Germany and Bolshevist Russia at home and abroad. Under the protection of our laws they work constantly for the subversion of those laws, of the Constitution, and for the birth and triumph here of a savage communism that would banish equality, justice, social tolerance, freedom, and establish a class despotism. "We must not tolerate." writes

theories, in the winning over of the

Mayor Hylan, "those who have not been in this country long enough to learn our language, or who are not citizens, to abuse our hospitality by endeavoring to incite anarchy. The Constitution gives our citizens the right to assemble and speak freely. but I do not believe it was intended to protect aliens in an effort to tear down the Stars and Stripes." The ordinance advocated by Mayor Hylan ought to be passed, and it is a pleasure to find him one in purpose and feeling with the great body of his fellow-citizens .- N. Y. Times.

Life is a warfare; watch and prepare your armor. The soul which is control from the parliamentary body, founded on holy thoughts becomes to which the parson takes objection, invincible. The mind becomes it looks as though an impasse had invincible. The mind become strong in meditating upon great truths of the faith : it is strengthened to resist the terrors and troubles with which the devil assails our understanding. Let your vigilance be founded upon a assais our inderstanding. Her sick bed, and died two days later, humble fear and sweet confidence in fortified with all the rites of the the goodness of our Lord.

CATHOLIC NOTES

On April 10 Right Reverend Edward D. Kelly, D. D., was installed as third Bishop of Grand Rapids, Mich. He succeeds Bishop Gallagher, now of Detroit.

Rev. Father Damase Dandurand received a cablegram from Pope Benedict, congratulating him on the occasion and blessing him. venerable priest celebrated Mass at the Juniorate Chapel.

Rome, April 3 .- Among those cently received in private audience was Dr. Yakin Behar, who has come to Rome specially to thank His Holiness for all that he has been able to do, through the means of Mgr. Dolci, Apostolic Delegate at Constantinople for members of the Jewish commun ity suffering from the war.

In the beautiful Island of Capri, in the Bay of Naples, a very touching custom is observed on Easter Day. The people bring caged birds to the church, and while the choir is singing about our Risen Saviour's work of freeing "the souls in prison," the mprisoned songsters are set at liberty.

London, February 13. - A great Spanish Catholic noble has passed away in the person of the Duke of Santo Mauro, head of the household of Queen Victoria Eugenie, who died suddenly at Madrid on Friday of heart failure. He was a great patriot and one who upheld the

was a daily communicant. With opportunities for close con sultation among themselves and with the Pope and the Papal Secre-tary of State, there were in Rome recently important representatives of the Oriental Church. Cardinal Bourne was also there just returned from his tour of the near East; and it is no secret that he is enthusiastic over what he has seen of the strength of Catholicism and the possibilities for the Church in the coun-

tries he has visited.—The Monitor. London, April 3.-The Armenian Patriarch, exiled by Said Pasha, has just returned to Constantinople. He was conveyed thither in a British warship; and Allied forces and the Greek community assisted in his welcome. Allied bluejackets formed a guard of honor as he left the ship, and Armenian boy scouts escorted him on shore. His first action was to visit the Cathedral of the Virgin, where he presided at a solemn service of thanksgiving and gave his blessing to all present at the close. The Patriarch tells frightful tales of the sufferings of his people and of the thousands have been butchered in cold blood.

An Aleatian, Leon Bailey, writing in the Paris "Intransigeant," says: "Although Alsace-Lorraine suffered cruelly, morally, under the Germans, materially it was well administered. Life there was easy. The laws regulating labor were of the most liberal character. Finally—and this is a capital fact-liberty of conscience was most scrupulously assured to all Catholics, Protestants and Jews. It is regrettable, therefore, that France should, as seems to be the case, begin her reoccupation of Alace by inaugurating ligious persecution. Catholic schools have already been placed in non-Catholic hands and school books, condemned by the Catholic authorities, forced upon pupils in Catholic schools.

The death of a noted convert to the Catholic Church in England has just taken place. Dr. John Charles Cox. who died in his 76th year, was a world famous antiquary author, his books dealing church history and related topics number more than fifty volumes. Dr. Cox had spent a long and honor able career as a clergyman of the Church of England, being successively Rector of Barton-le-Street and Holdenby. He was born in 1843, and in 1917 was received into the Catholic Church by the Benedictine monks at Downside Abbey, near Bath. Dr. Cox was a Justice of the Peace for Derbyshire, a member of the Royal Archaeological Institute, the British Archaeological Associ-ation, and various British and Continental learned societies.

London, March 13 .- Things are coming to a crisis in the Church of England also. A vicar of a country parish has raised a grave issue this week by refusing to obey an injunction against having the cerem Benediction, on the ground that the objection that Benediction is contrary to the usages and belief of the Church of England is a lay decision, and that he cannot accept lay con-trol. As the Bishop also takes this been arrived at. Meanwhile, an-other English clergyman, the Chaplain of St. Barnabas Home, Scaford, has been better employed. received into the Church whilst on a Holy Church.

REAPING THE WHIRLWIND

BY CHRISTINE FABER CHAPTER I.

Eastbury folk gave to the sole living member of the Brower family the same high regard they had given to her once prominent father. The tradition of former wealth still clung to her and her own exclusiveness did the rest : also, that she was a young girl and a girl of unusual beauty contributed much to the popular feel ing for her in a country town where ere were no rivals.

On this summer morning, seated on the low sill of the cottage window she looked as fair and sweet as the roses which grew within touching distance in the garden below. She was strewing flower petals about her and humming a lively tune evidently in accord with her gay spirits But the tune was suddenly stopped and she herself in some sense depths of the little room :

And so you are going ?"

The speaker was a tall, masculine looking woman with a form that showed angles instead of curvesangles everywhere, as if they were

Her face matched her form : hard. pallid, cold, indented with lines which were not the effect of age, and made repellent by a wide, rigid mouth and scanty, straight, black hair. The only redeeming teature of this uncomely face were the eyes, but even they, black and lustrous as they were, caused fear and repulsion rather than admiration. Her voice deeper than the ordinary feminine tones, and there was a slowness and distinctness about her words painfully unnatural, being in such strange contrast to her quick,

The girl sprang from her seat : "Yee, I am going, and why should I not go, Barbara Balk?" her face flushing hotly, and her whole manner showing disdainful defiance

But Miss Balk did not depart from mpromising attitude, from her painfully slow and distinct

Because there is no legitimate reason for you to go, and because, if you do go, you will return more filled with vanity and folly than you are now. These are the reasons why you should not go, Helen Brower." The girl laughed saucily.

"Do you think I am going to resign the only chance I ever had, and perhaps ever shall have, of seeing a great city like New York? Don't be a fool, Barbara, and set up those antiquated notions of yours against the customs of civilization and good society. I expect to return knowing a good deal more than I know now, for you may be sure I shall keep my eyes and ears open, and what if I do come back with better taste about my own dress. and disposed to give even you some ideas about your ugly old costume? What do you say to that, Barbara ?

and she laughed heartily.

Miss Balk waited in haughty silence for the mirth to subside; then, without a change in her countenance or the slightest alteration in her unnatural manner of speaking, she replied :

You are a vain fool, Helen Brown and you'll come to grief through that vanity of yours before you die, mark Where you're going now you'll run your head into a noose of your own making, and you'll break somebody's heart, but it won't be your own—oh, no! it will not be

A grim smile played for an instant Miss Balk's thing, pallid

Helen began to pout.

things to me; I am not beholden to father died he did not charge you to father died he did not charge you to be my mentor, and I shall not eager and yet half deferential way in the submit to such dictation," shaking which he rose, and extended both hands to greet her.

figure.

"Better for you your father left

But it somebody to be your mentor. But it makes little difference; your tether will be short; faces like yours do too much mischief to reign long; and you a question on my own account. What do you intend shall become of me during your absence ?'

with an accent of intense ent. "Why, you will stay astonishment. here, of course, and keep house as

Oh, indeed! And entertain the rats, I suppose, that make nightly Thank you, but I purpose doing about thing. You have said you would be afraid to live here alone.

She stopped suddenly, and let not tears have their way sufficiently to make her eyes and long, dark, extinct a containing the stopped suddenly.

Barbara, you are forty house for papa ever so many years.

Of what can you possibly be afraid?"

"Not of abduction, certainly, you would say if your prudence hadn't checked you," replied Miss Balk, with a sarcasm that made her unnaturally slow tones still more unfeminine and painful. "But, nevertheless, I decline to perform the part of hostess to myself, and during the half year of your absence I shall board with Mrs. Burchill."

Bower's exclamation.
"Yes; Mrs. Burchill. Does it

astonish and displease you? Are trickly you afraid that I shall tell Gerald Thurston disparaging things of you; ate.

that I shall describe to him your vanity and selfishness; that I shall tell how your very gentleness of manner, which he and everybody manner, which he and everybody else admires, is only another offshoot of your vanity; that there is no genuine kindness in it, and that he'll never know until he marries you how little real heart you have? Bah! don't be afraid. I shall not tell him; if he is silly enough to be

caught by your pretty face, let him put up with the consequence."

"If we were both men, Barbara Balk, I'd strike you where you stand," and the flaming cheeks and eyes and clinched hands of the speaker evinced a very desperate inclination to enforce her threat

regardless of sex.
Miss Balk was not in the least dismayed. She folded her long, bony, scantily-covered arms, and looked down scornfully on the indignant young beauty.
"Keep your wrath, Helen," she

" you'll only waste it on me." and she herself in some sense shocked as there sounded from the changed as suddenly to passionate grief; she flung herself on the floor

'Oh, papa! why did you insist that I should keep this woman with

Miss Balk was as little moved by the sight of her companion's tears a she had been by her anger, and waiting only for the sobs to become suffi-ciently subdued for her own voice to

be heard, she said:
"Your father insisted that I should remain with you because he knew that I was the only one who would tell you the truth about yourself. And now, you'd better not cry can't get away from; that's me. You'll never get away from me till one or the other of us is taken by death. If you attempt to leave me. I'll follow you; I'll haunt you, and I'll publish the story of your broken mise to your dying father until are shamefully disgraced. I you are shamefully disgraced. I won't disturb you while you are on this visit, even if you should make it longer than the six months you say you will stay; but you must write regularly, and there's Gerald Thurston coming in.'

There had been no change in the tone of her voice, nor in her slow manner of speech, as she uttered the last words so that the weeping beauty on the floor did not immedi ately catch their purport; when she did, the old fashioned knocker was already sounding, and Miss Balk had gone, with her heavy step, to open the door. Helen hastily gathered herself up, and fled into another room.

CHAPTER II.

Manly was the most fitting term with which to describe the young fellow whom Miss Balk, with grim politeness, was ushering in neither the regularity of feature nor the richness of complexion to be styled handsome, but Le had the strong, athletic physique and manly which go to women's heart far quicker than mere beauty of

familiarity to await Miss Brower's coming, and without again address-ing Miss Balk; there was never much intercourse between these two, owing to a settled antipathy on the part of each. And Miss Balk, having brushed with her apron the window sill which Helen had littered with flower petals, went in grim silence from the room.

Miss Brower's tear stains had been carefully washed away, and her curls put back into their proper becoming fashion. Her face, with its smiles and its blushes and its expression of arch surprise and delight, looked to I do not know why you say such had ever seen. Nor did he attempt to ongs to me; I am not beholden to into the room, the prettiest sight he you, Barbara Balk, and when my out in the glow of pleasure which father died he did not charge you to

> tonight," she said, with a pretty assumption of bashfulness, and an attempt to withdraw the little white hands which were held so firmly.

'Nor did I expect myself to have now, having told you to your face the pleasure of so early a visit; but truths that other people will say behind your back, I should like to ask hours this morning in return for my Mr. Robinson gave me a couple of hours this morning in return for my detention last evening, and I came over to talk a little further about this matter of your going away.

She gave her head an impatient One would think I was going to New Zealand, or South Africa, or I don't know where, the way you and Barbara Balk go on about my going I declare it is too bad. Here's Bar bara making my life perfectly miser

she stopped them, for if allowed to years old, and I am only nineteen, and you have lived here and kept her nose red and spoil her interest-

ing appearance.
Her lover became grave and concerned; emotion in Helen, and that emotion caused by himself, was like

"It is not possible," he said, "that woman has dared to question or

reprove any of your plans, or—"
"It is possible," she interrupted.
"Indeed, there are times when she makes me wish I was lying with

"Mrs. Burchill!" There was now was an appropriate time for amazement and dismay in Miss her tears to thow, even it they did make her pretty nose a little red: accordingly, she let a very few drops trickle effectingly down her cheeks. The young fellow became desper-te. "Helen," he said, "that prom-

ise made to your dying father was not meant to bind you after your of papa's death, for, owing to their protracted stay in Europe, they did not hear of it until a fortnight ago. understand that she has sufficient means to provide another home for herself.

"Marry you, and papa dead only three months! Surely, Gerald, you cannot mean that? A year, at least, I must have : I could not put off my mourning sooner."

A strange feeling passed over the young fellow at her last words. his idol not all he painted her? Was this beautiful exterior, this gracious gentleness which made her so charming, only gilding after all He released her hands and looked anxiously down at her. Never was there a more perfect picture womanly beauty and modesty than she at that moment presented. The timid, downcast air she had assumed, the tears still upon her cheeks, the inward sobs, all combined to exert an influence which honest Gerald Thurston could no more resist than he could stem the tide of a madly

rushing river.
"A year then, Helen," he said, taking her hands again. "But only year, and for half that time, at lea But only a you will be free from Barbara Balk. You told me the other night she was

not going with you."
"No; she will board with Mrs.

With Mrs. Burchill! There will be the devil to pay! Beg your par-don, Helen, but I was surprised into the profanity. What, in the name of all that's wicked, put it into her head to go there?"

"I don't know, unless it is because you are there."
"I! Why, she hates me as his Satanic majesty is said to hate the

sight of a cowl.' Well, it's owing to some perver sity of hers," said Helen a little impatiently, as if she was desirous of changing the subject; "though," she continued, "I shall be rid of her for six months and you, Gerald, will have her."

"Yes, with a vengeance. I wonder if Mrs. Burchill will have the bad taste to place her opposite me at table? I don't believe I could stand those eyes of hers; they'd have me riddled in less than half the time you are to be away." I thought you came over to talk

about my journey? Here is a half hour gone, and you have not begun to discuss it yet. She spoke in a light, playful tone, but even her lover detected the im-

patience and dissatisfaction for the conceafment of which that tone had been assumed. Yes," he said gravely. "I want to have my mind quite clear on every matter connected with you, you yourself have given me this

right to a knowledge of all your actions, have you not?" And he touched for an instant the ring which sparkled on her finger. "Yes," she answered, archly; "to a knowledge, but not to a control of

my actions yet."

Without seeming to notice her reply, he resumed,-"This family in New York, whom you are going to visit—comprising, I think you told me, the father mother, and two daughters-are they wealthy?"

"Very. Magnificent house, their own carriage, yearly trip to Europe, and all that," manifesting an enthus iasm in her description which struck

"How is it these people having such ample means of entertaining you"-there was an almost impercep tible sarcasm in his tone; but, faint as it was, it somewhat disconcerted Helen, and dashed for a moment the glow with which she would have given further details—"have never tendered an invitation to you before?

"They have. I thought I told you some time ago." Her eyes distended "Stop! you are st what, to do her justice, she really supposed he had known, and she continued, eagerly, "Why Mr. Tillot-son was the best friend papa ever had; they were at college together, and when papa became so reduced that he had to come here from Boston and live, right after the death of my Mr. Tillotson offered to place papa in business again, and to send me away to school with his own daughters; but papa was so spirited and proud he would not accept either offer; he preferred to live here in this plain way, and to educate me himself only thing that he regretted was that he couldn't sent me abroad for my nusic, but even that he himself taught me very well; at least you, who have heard fine musicians, do not find fault with my execution.

No; it pleases me," he answered. with a preoccupied air, and then he turned away and seemed to be looking very intently at the fragrant little garden lying almost on a level with the low open windows.

"Why don't you continue your catechism?" she asked, after waiting a moment, and watching him with a

puzzled air. He turned to her quickly.

but the affectation was not suspected and the three by the honest fellow awaiting her gether at home. reply—"I have forgotten. Invitations from the whole family to me dow that day after class, and all at

They are also the more urgent for my acceptance of this invitation, as both daughters are to be married in a couple of months, and I am, in some measure, to take their place for some time after their departure. I suppose if there was a son in the family you would like to forbid my going," she

continued saucily.
"I should like to forbid it now," he said, very gravely, and placing his hand on her arm. She flung it off. "I declare you are too bad, Gerald; you forget that I have never been to

New York, and that I have no society here, and that—and that——"
Failing to find another cause of reproach, she was obliged to leave her sentence in its ambiguous, unfin-

ished form, but he completed it: "And that you are pretty, and would like to have New York admirers. Yes. I know it all. Helen and I suppose I ought to remembe that you are a woman, and a very young woman at that, and I ought not to be too hard upon you—ner shall I; but listen to me, and bear

He took her hands again, and tried to look down into her eyes, but he could only see the white lids fringed by their long, dark lashes, for she

kept her eyes down.
"Mr. Robinson seems to be much pleased with me, and he hints of giving me a more responsible posi tion than the one I now hold. He is hard and close with his employees, you know, and it requires peculiar management to suit him; but I have succeeded so far, and I have no doubt of continuing to do so, so long as I forward course. Then there is something else—a great hope which may be fulfilled; and if it should be, you as my wife shall be as rich as these

What do you mean!" He had no difficulty now in looking down into her eyes; they were lifted to his, bright with curiosity and expectation. Again he experienced that uppleasant feeling which had assailed him in the earlier part of the interview, a feeling akin to dis trust of his beautiful betrothed, and longer look at the exquisite face disarmed him. He proceeded:
"I cannot tell you, nor must you

seek to know, for it may be only tell why I spoke of it to you at this time unless I thought it might moderate your eagerness to go away just now. Helen"-his tone changed, becoming quick and somewhat impassioned-"if you knew what I have suffered in my past life from the want of affection, you would hardly blame me for apparently strange and unreasonable fears now. I have given my whole heart to you, and if you should prove false—God! if you should prove

As it in his imagination he realizing that of which he spoke, he flung her hands from him and began to pace the room. Helen, surprised and alarmed, watched him. paroxysm of jealousy or distrust, or whatever it might have been, passed and he turned to her penitent and

even a little humbled Forgive me. I have frightened you; but when you know my past, as you shall know it one day, you will understand and pity me. There, look up, bonny love, and tell me when you shall start. I am to drive you to oston, you know, and to see you safely on board the train; and you to be very careful about those New York admirers in order not to make me jealous; and you are to be very anxious about Miss Balk and myself as to how we shall get on in the same

in astonishment at his ignorance of this nonsense," and one little white hand was placed over his mouth. She was pacified and happy, and he he was neither, but she did not know that.

TO BE CONTINUED

THROUGH SAINT ANTHONY

Lily Drake, sixteen, pretty, bright and affectionate, although not of the household of the faith, attended a Catholic school because her mother liked the gentle, refined manners of the Sisters. Some years before a great sorrow had befallen her home; she had lost her father, not by death. but by a quiet separation of her par-There was only Howard, her eighteen-year old brother, and herself; and now her father had sent the boy to college.

Pretty Mrs. Drake went out con-

stantly and entertained a great deal. Lily realized that it was her mother's extravagance and love of pleasure that had caused the quarrels ending in the separation. It was all so queer, so lonely! Why could they not be together again? Her mother "All that you have told me is but was a prominent figure in society, detail of Mr. Tillotson's kindness to but poor Lily was thinking just now your father; there is no account of that she would just as soon have a Oh!"—with a little affected start, husband and the four Donagan boys and the three Donagan girls all to-

was correcting exercises. The Sister looked up. Then she rose and came to the weeping girl. Some echo of the family trouble of the Drakes had her through the other looked up. The Sister ends.

It was after dinner next day that Mr. Drake, in his lonely room at the hotel, opened Lily's letter. He saw that it was intended for her reached her through the other pupils, but she did not like to speak of it until Lily herself should bring up the subject. So she merely soothed the child until the paroxysm had passed.

"Sister Agnes," the girl said, lifting her tear-stained face to the gentle one above her, "you Catholics ask St. Anthony to find what you lose. Ob, I have lost something so dear to me." The voice broke again into sobs. "Would he bring it back to me if you and the girls would ask him? He would not listen to me could not refuse you-nobody could ever refuse you anything!"

Sister Agnes smiled indulgently at the naive compliment. But you must ask him yourself, Lily. Of course the girls and I will join you, and if it is for your good—your real good—St. Anthony will certainly find for you what you have lost."

"Ob, Sister Agnes, it must be for my good. I can never again be her son's letter, which was really in happy if I do not find—Oh, don't you tended for Lily. She had been hold Can't St. Anthony bring my father back? Doesn't he ever find the people we love-who go away just as if they were lost ?"

be found again.

Sister Agnes went to the little heard no good of herself. cup-board in the corner of the room expressed her surprise to another and brought out a pretty statuette of that Mrs. Drake should be entertainst. Anthony. "Lily, dear, suppose you take this home and put it in was known to be on the verge of room, and every day ask St. Anthony to find your father and favor. And surely, with so many pleading to him, he will grant your wish.'

When Lily reached home there was sound of much chatter and laughter in the house, for her mother was holding a high tea. again, as on that previous occasion, a longer look at the exquisite face disarmed him. He proceeded:

girl went quietly to her room and, unwrapping the brown clad saint, placed him upon the mantle. On the table she found a letter from

"It's flerce, Sis," the boy wrote, not to have any home to go to any more. All the other fellows have What is the matter with us What is the matter with us 'It's flerce, Sis," the boy wrote, have to go to a dingy hotel.
f course it's a good one, but it's to owe money and keep up so much style. Anyhow, Dad is staying here orphan or a foreigner! It's ghastly.

me to Mater.

fellow will respect his mother; but I fellow will respect his mother; but I wanted to add, "And I want you, and the sent it off as it was.

Then she went to Lily's room. The young girl was spending the wanted to add, "And I want you, want you, want you, want you, want you Of course, any decent jolliest home. He wanted me to stay there for vacation, but when I spoke of it Dad seemed like he was 'jolly saint!'" she said as she saw spoke of it Dad seemed like he have hurt and said I was leaving him, too; know the Mater keeps the house full of company, but I think you would rather have Dad and me than all the you can find our lost love for us. rest. Jimmy Rhodes hasn't got near as fine a home as ours, and his father is only a clerk, but it's a real home

Lily laid down the letter and, going over to the mental sobbed out to the brown-clad saint: "Ob, St. Anthony! I don't belong to your things for the girls-please bring me

Even to a woman as worldly as Mrs. Drake, the mother love is given and the thought of her fine, manly son without a home was disquieting. Then Lily, her "pretty Lily," as she liked to think of her, was growing pale and was very silent. "It's the pale and was very silent. "It's the Sisters who are making Lily so serious," Mrs. Drake told herself. "They are very nice, of course, but after all a girl who is to enter society needs the training of a fashionable After this year Lily must leave the Sisters."

A few days later the girl sat writing to her brother, to whom she could always pour out her heart in these strange, lonely days: "And Howard, I have something to tell you, and you must not laugh, for it means a great deal to me. The Catholic girls at school all pray to St. Anthony when they lose anything and he helps them to find it. He even helps them with their lessons. So Sister Agnes gave me a statue of St. Anthony and I am begging him to find my father and bring him back to me.

Now, whether St. Anthony helps people to make mistakes for his own plain mother like Mrs. Donagan, purposes and for their own benefit, I Jennie's mother, who could keep her am not enough of a theologian to say; Donagan, purposes and for their own benefit, I but at any rate he caused Lily Drake, who had trusted her case to him, to place her letter to her brother in the envelope addressed to her father; tions from the whole family to me came frequently whenever they were home from Europe; but papa's health would not suffer him to accompany me, and he would not permit me to go without him. This last invitation, which I have accepted

brother, but he read it, the while a great longing came over him to see his little girl. As he read, he saw Lily, tearfully pleading with the good saint to bring her father back to He put the letter in his pocket and sat thinking. Business had begun to grow better. Perhaps after all his wife's extravagances were not so harmful. Perhaps if he went home

"I'll put it up to Ethel to make friends for the children's sake. I'll do it! Lily will soon be grown and she will need her father. Howard, too, should have a home. How he loves Lily, and how devoted she is to They should certainly be together in a home. I'll just make the E. L. Middleton advances and make up with Ethel. It certainly did make me sore though to have her scattering my money on a lot of foolish people when I was staring failure in the face!" Before the bright grate fire in her

pretty room Mrs. Drake sat reading ing a high tea and was very tired. Somehow everything was growing tiresome. The laughter and the chatter of the crowds who frequented Sister Agnes drew the golden head her house were beginning to pall updown upon her shoulder. Out of the past came a memory of her own girlhood—the death of her beloved father, the lifelong grief of her de- of loneliness swept over her. Then voted mother. There would be no she recalled bitterly a remark she "fluding" of him ever again in this had overheard at the function that world. It would be only in the afternoon that was not intended for Great Reunion that loved ones would her ears. Perhaps St. Anthony made her listen, and like all listeners, she bankruptcy. Mrs. Drake smiled bitterly as she recalled the words. bring him home. All the girls, and Her supposed friends had partaken I, too, will ask of him the same of her hospitality and then had cen sured her. She recalled all these things as she read and reread her boy's letter to his sister.

"Sis, that must be a very jolly saint-your St. Anthony-if you are asking him to find your father for you and bring him back home. Anthony! Seems like I have heard of him before. And you have a of him statue of him and you are asking him every day to bring back dear old Dad! It he does that. I'll never for

Home! Mrs. Drake laid down the of course it's a good one, but it's her husband had provided for her! not home. Dad is worried about his And she had driven him away, and business and I don't blame him for trying to keep down expenses and triving to keep down expenses and Lily was grieving for her father's love and Howard was longing to come home. And it was all because of her own selfishness and extravaat a hotel and I am going to see him soon. Just think of it—visiting your husband was on the verge of bankruptcy-facing failure and without wife or children or home!

"Little Sis, Dad misses you so much that I sometimes wish the terms of the separation gave you to him and the separation gave you so much that I sometimes of the separation gave you so much that I sometimes of the separation gave you so much that I sometimes with the separation gave you to him and the separation gave you see the separation gave you to him and the separation gave you have a separation gave you have a separation gave you have a separation gave you have

'jolly saint!'" she said as she saw the brown-clad plaster statue. "Well, I, too, will ask a favor of you-that you bring my husband back. If you can find little things for other people

Mrs. Drake was still standing be-The girl shrank from the ridicule which she expected to receive and was surprised when her mother said softly :

"I read Howard's letter to you Anthony! I don't belong to your Church; I am a Protestant: but I do want my father. You find so many Anthony to find your father for you! He made a mistake and addressed it Well, I am not St. Anthony, but I sent a telegram this evening to your father asking him to come back to us. I told him that you and Howard wanted him." "And you want him, too-you know

you do, mother."
Mrs. Drake drew Lily into her arms without a word, but it was answer enough. Howard Drake was preparing for a visit to his father. He was think-ing of Lily, of his mother and of the

pretty home, where henceforth he would only be a visitor. "It's flerce—that's what it is!" he muttered. What had he done that he had no home when both his father and his mother were living ?-Why Dad was not so poor, and lots of the

boys in school poorer than he, had

homes to go to, and he and dear old Dad had just to stay alone at a hotel!

"O hang it all!" the boy cried, impatiently wiping something like a tear from his brown cheek. Mr. Drake began preparations for returning to his home immediately upon the arrival of his wife's telegram. He smiled as he thought of the boy's happiness when he should learn the great news. Without waiting for the elevator, Howard bounded up the stairs and into the room after his knock at the door had been

answered. "Why, where are you going, Dad? with a fall in his eager voice. Was Dad, too, about to leave him?

His father pushed him into a chair. Where would you like best to go.

my son? Howard looked up. The answer that came to his lips he hesitated to

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Cum min

"Well, my boy, we are going home 'O Dad! dear old Dad!" was all

Howard could say.
"Well, come on now and have dinner, and we will leave on the nine o'clock train.

'O Dad! dear old Dad!" "Well, you see, Howard, I had just about decided that I must go home when your mother telegraphed that you children wanted me." In his own mind he thought wistfully: "I wish she had said she wanted me, Perhaps she does-my own

The maid gave a gasp of surprise then a cry of joy at the sight of the kind master who had been gone so long. Howard escaped from his mother's long embrace to run to find Lily. No one could share as fully in his happiness as the dear little sister, for no one else knew what the breaking up of the home had meant. too, he thought father and mother could best talk over every

thing alone.
At the door of Lily's room he knocked, and in a moment he was kissing her joyously and wiping away her happy tears.

"Now, let's see your jolly friend!" he said, when the emotional strain became too great for his boyish re-

Lily led him to St. Anthony's "Howard, dear, I could not do less

than join his church, could I?' Sure thing, if that's all he wants.' Well, then, I have accepted St. Anthony's faith, and some day may-be you and father and mother will follow me. We owe so much to St.

Outside of their reunited circle no one was happier over the father's return than Sister Agnes. There was no longer any thought of sending Lily to a fashionable school. Mrs. Drake grew less worldly, and when, six years later, Lily entered the convent as Sister Antonia, her mother made no opposition. The brown-clad saint still stands serene upon the mantel of Lily's old room, and his memory is cherished by all the household. — M. E. Henry Ruffin,

BISHOP SHAHAN

WARNS AGAINST FALSE TEACHERS

"It is not to a false philosophy the Great War owes its origin, its supreme ferocity and its results that transcend all calculations?" was the vital question the Right Rev. Bishop Thomas J. Shahan, rector of the Catholic University of America, asked and immediately proceeded to answer forcibly in his magnificent discourse delivered Sunday, March 31st, at the Franciscan Monastery, Washington, D. C., at the consecration of the Right William Turner, D. D., as Bishop of the Diocese of Buffalo.

Is it not to a false philosophy that the Great War owes its origin, its supreme ferocity and its results that transcend all calculations? Moloch ever consumed nine million men whose miserable fate we can rightly charge up against naturalism, materialism and rationalism? For many decades the schools of the civilized world, and not alone those of the vanquished enemy, have resounded to the plaudits showered on he false teachers whom they "heaped to themselves," teachers who taught and teach yet in the name of the civil authorities and at public expense the very doctrines from which this war has issued as surely as the war has issued as surely as the meat from an egg.

Man is only matter, hature alone exists, and human reason is supreme, independent and self-responsible.
There is no other world. There is There is no other world. There is no divine revelation, there is no divine revelation. The fact that the divine that philosophics are being suggested to meet the emerging to the notice of an universe, not a number of men going into the oburch at that hour, and not knowing of any repairs going on, for which I would have been called upon, I went in and informed my seemed to think are many see ned to think are many see ned to think are many see ned to think are many seened t life and the narrow metes of earth and time. We are the essential stuff of savagery, and only the happily endowed, the favorites of opportunity, the remorseless possessors of a critical day, or an ingenious weapon or indispensible supplies, or climate or ports, or of ingress and egress, or fortunate combinations of material advantages, only such have of the soul and another life, of revelation and prayer and virtue, of all things that men have from immemorial time held as fair and noble and worthy truths.

After all is it not a doctrine which holds the world in suspense intellectual phase of modern materialism? That doctrine began with the governing classes of Europs, but on the character and resolution of a doctrine is laid down by St. Paul in world-religion, only minus God, the soul, a future life, and all Christian truth and experience? A false philexis and the control of God from the osophy has given life indeed to a new Frankenstein, cruel beyond belief hearts of the multitudes which it has deeply transmuted in the awful process and poisoned almost beyond lope, almost beyond recognition of their once Christian temper and out-

CHRIST PROVIDED AGAINST FORCES OF ERROR

Right here, dearly beloved breth-ren, we enter upon the latest phase of the conflict between Jesus Christ and this world. For in this continuous conflict, is it not Jesus Christ who is forever being driven from His rightful place in the human heart by all these forces of error? The truth all these forces of error? The truth is always hated, says Tertulian, and this is particularly true of the Eternal Truth, of the Word of God made Man. Foreseeing this Himself, He made a divine provision for the security and the perpetuity of His teaching by the foundation of His Holy Church, by its commission as His authoritative representative, even as the mystic body of which He was the head, and by the mandate given to His apostles to teach all that He had taught in His name, i. e., by His authority, and with the assistance of His Holy Spirit to the end of the world, promising them that He would preserve them at all times from error. It is this sublime provision which is re-enacted in the consecration of every Catholic Bishop; each one becomes thereby a successor of the Apostles, and in union with his brethren the world over and under the guidance direction of the successor of Peter. before all mankind as the divinely commissioned represent-ative of the God-Man. Now, Jesus Christ left to His Apostles neither earthly power nor lands nor riches nor prestige nor even writings, only His sublime doctrines and His holy name, i. e., His power and authority. But He did leave to them the unique form of government which His followers should adopt, a paternal office in which the teacher and the ruler were blended in one, and the power of the latter was guaranteed by the sanctity and the moral beauty of His teachings. This was a new magistracy, unknown to Jew or Rom an. Its forum was chiefly that of conscience, and its compelling force was based on the intimate persona relations of the Bishop with Jesus Christ.-Standard and Times.

GOD STILL REIGNS

(REV. B. X. O'REILLY)

An international diplomacy that ignores God is doomed to failure. "Unless the Lord build the house, they labor in vain that build it." So far in the proceedings of the peace conference there is no official or public recognition of that generally accepted fact that God exists and rules the destinies of nations. There has been no petition to God for guidance in the greatest crisis that has ever faced the buman race.

Mankind as a whole has every where and at all times believed in the existence of some Supreme Being whom we and the world about us are dependent. There have many forms of error and superstition but they do not destroy the force of the argument of the existence of God from the universal consent of man-This universal consent cannot be explained upon any other grounds that it is the result of the perception by the minds of men of the evidence for the existence of God. Religion has degenerated. The belief in God has degenerated. has remained universal. There are a few atheistic philosophers who oppose the common belief of mankind. They do not represent the opinion of normal humanity. few do not excel in ability, education or life. The larger number of cul-tured men believe what the race at large has always believed. Professor Huxley, who was not a man of great Huxley, who was not a man of great religious character, witnesses that When we study the evils of the "Not a solitary problem presents it-self to the philosophic theist at the have been presented for centuries and have failed to overthrow man's

permanent in human life. It has been urged that we do not find any conclusive argument in the Old or New Testament for the existence of God. The Psalmist says that only the fool will in his heart conthe right to exist on this earth to fees that there is no God. Tae truth enjoy, to propagate and multiply, to of the existence of God is taken for develop into communities and the granted in both the Old and the New State, to impress on all civilization the spirit of their origin and to evict from the world by every manner of oppression and persecution whoever thinks of God and man thinks otherwise of God and man, there is an indirect though quite conclusive argument for the existence of God in the condemnation of those we find it clearly taught that the things that are seen require a cause in this very hour? And are not distinct and greater than themselves ing stream of water he heard the the eyes of mankind fastened and that this cause is God, who is upon the apostle nation of this final intellectual phase of modern mater. certainty not only to exist but to possess in Himself in a greater degree all the perfections that are mani-

belief in the existence of God is the

best guarantee that it is something

Though we had no argument for the existence of God from the revealed word we do know that His existence can be proved or demonstrated, that but what force or argument shall is, that God can be known with cer-undo this immoral and anti-social tainty. This has been decreed by undo this immoral and anti-social tainty. This has been decreed by work of a century of error, arrogant the Vatican Council. It does not and violent and irresponsible, ground moreover as it were into the very proved with the same clarity that we prove a problem in mathematics. whom he had often it does declare that by the light of fore a cabin nearby.

not distinct in itself but rather dif ferent phases of the same proof. Argument is based on the validity of the principle of cause and effect. It may be summed up in a few words: It is impossible, according to the laws of human thought, to give any ultimate reasonable explanation of the things that we see about us and our own consciousness unless we admit the xistence of a self-sufficient and selfexplanatory cause of being and activ ity. It is commonly accepted by scientists that the actual organiza tion of the material universe had a definite beginning in time. gan the question naturally arises how did it originate. The original mass from which through a process of evo lution we have the present universe was inert and uniform. There was no power within that could set it in motion. There must have been some power that existed of itself which must have existed from all eternity, that is to say, that no matter how far back we go we cannot point to a time when this being was not already in existence.

This Being which existed before all other things, which is the primal cause of all motion must be a person There is an element today who will admit the existence of a Supreme Being in a vague and general but deny the existence of a personal God. When we say that God is a person we mean nothing more than that He is an intelligent and free The intelligence of God is verse found in the harmony of creation. proves the existence of a mind of vast intelligence which ultimately must lead to God. We have heard the terms "natural selection" "survival of the fittest." These terms are used to describe a process of evolution but in reality they mean nothing more than blind fate. we study the universe, that yast com plex system of inter dependent parts each part subject to its own law and all subject to a common law; when we see each working out its own particular end, we are forced to believe that this cannot be the result of accident. It means design, which implies a designer. If the author of the created universe existed of Himself and by Himself before all things were made He must be a free being. There could be none to make a law that would govern Him, none to rule over Him. The author of the uniover Him. verse is intelligent and free. He is a personal God.

Of more practical interest to us, particularly at this time when we are trying to readjust the civilization of the world, is the knowledge that God not only brought the universe into existence, but that He still over it. In every religion, whether Christian or pagan, we find a belief in Divine Providence. Amongst the savages of today as among the pagan nations of old, we find prayer, bless ing and sacred rite. The history of every race or tribe testifies to a general belief in some ruling power. When we speak of Divine Providence we mean God Himself considered in that act by which in His wisdom He orders all events within the universe to the end for which He created them. The universe is a system of rected by Him to that supreme end. His honor and glory. God has not only created the universe, but He preserves it, acts in and with every creature that He has made in all their activities. We find sin and evil, but these are due to the per-version of the free will with which God endowed men. Though God does not will any evil He even sin itself to the final end for The individuals suffered in the war, but in God's original purpose it was not contrary to the good of the whole human race

We trust that the peace conference will remember that God lives and God reigns. Back of the State and superior in His claims and rights of the State is God. If the League of Nations ignores God and His Providence it will not endure. If we are to realize the brotherhood of man we must first recognize the fatherhood

An interesting story is told of the young manhood of George Washing ton, which shows clearly the kind of who fail to worship the one true God mettle that was in him. Washingparty of surveyors in the midst of a great forest. One day near a rushing stream of water he heard the as the author and ruler of the ton was only about eighteen years of tort universe. In the Book of Wisdom age at the time, and he was helping a my

> As soon as she saw Washington she cried out, "Oh, sir, will you not help me? My poor little boy has fallen into the water, and these men will not let me try to save him."

"It is of no use," said one of the men. "If she jumps into this rocky river she will be dashed to pieces in men. a moment. She cannot possibly save the child, and will only lose her own life.

But Washington scarcely waited to

whom he had often seen playing be



roaring rapids.

boy, my darling child!"
At times it would seem that he

the sharp rocks.

Again the sharp current would bear him under till he would be lost to sight. Twice did the child dis-appear beneath the waters and rise On and on struggled the brave Washington, almost in reach of him, but unable to grasp him.

At last they reached the most dan-gerous part of the river, the falls themselves. The mother trembled with anxiety lest now the young man give up his perilous task. Not so; he only redoubled his forts. Just before they reached efforts.

him up with his strong right arm What a shout of joy came from those who were watching from the shore

But, alas! suddenly both the man and boy disappeared over the falls. The mother ran forward in terror, but soon gave a glad cry as she saw them at the foot of the falls unharmed. The brave Washington was still holding her child and making his way toward the shore.

Washington, himself, was nearly exhausted, when he finally reached the shore, with the safe, though unconscious, child.

It is impossible to describe the gratitude of that mother when her child was at length sleeping sweetly

God will reward you," she said to Washington. "He will do great things for you in return for this day's work, and the blessings of ousands besides mine will

This mother's words were a true prophecy. In later years Washing-ton plunged into the turbulent waves of war which threatened the very existence of the American colonie with the same heroic spirit that had led him to risk his life in saving the child. And God gave him victory. As a nation we will never know how much we owe to the indomit able courage and fidelity of George rules Washington.—Selected.

THE INSCRUTABLE WAY OF GOD

DR. EMMET'S REASON FOR EMBRACING FAITH

It was my privilege to kneel beside the body of the saintly Dr. Thomas Addis Emmet, grandnephew of Robert Emmet, whose life of inces sant activity ended March 1, at the age of ninety years, writes S. H. Horgan. Noticing the rosary and Horgan. crucifix which was his daily companion clasped in his delicate fingers, I recalled how beautifully he himself told the story of his conversion in his "Raminiscences," chapter xvii, in part as follows:

"Shortly before the close of the Civil War, on my way to the hospital, where I was due at 2 o'clock, I happened to pass St. Stephen's Church in East Twenty-ninth street, world it must be borne in mind that where I had a pew. I was surprised God created a universe, not a num-ber of isolated beings. During the into the church at that hour, and upon, I went in and informed my-self. ent delicate situation to prevent the wrecking of civilization.

"The way of Almighty God is inscrutable, for I walked into that

I had married a devout Catholic, dren receiving a religious training, as my observation had convinced me those who had received this training at the mother's knee were the most fortunate in after-life. For years

way. I went to church sometimes with her, but I am free to confess I never

a wilderness. The grace of God prompted me to enter that church filled with men, and I was told they were attending a mission given by a young priest of the Redemptorist Order, the Rev. Father Gross, subsequently Bishop He took a rapid glance down the edge of God.

Many proofs have been brought to prove the existence of God. Each is

threw off his coat and leaped into the roaring rapids.

"Thank God! He will save my boy," cried the mother. "Oh, my boy, my darling child!"

begun a sermon. I did not know what his text was, but he was speaking of the mysteries of the Church in relation to faith, and stated that we were not expect-At times it would seem that he would surely be dashed to pieces on the sharp rocks.

At times it would seem that he would surely be dashed to pieces on the sharp rocks. acknowledgment of the authority of Almighty God and of His right to exact obedience. That it was evident we should not comprehend them, as we would then be equal to

angels in heaven.
"I had never met with a better illustration as to the importance of a ing even the Moral Law; for, while few simple words. For years had I the highest motive of obedience to of learned men as to what my duty for the Creator Who is infinitely was in regard to this subject. Here good in Himself and worthy of being in a few words I had my way made clear. I was ready to acknowledge the falls he seized the how and held God's authority without question; also that He could ask nothing but also that He could ask nothing but selfish human nature, and that the the truth; therefore I was divested fear of the punishment of Hell for

of all responsibility in accepting what I could not understand. 'As soon as the clergyman left the pulpit I saw him in the sacristy, thanked him for his sermon, and asked him when he could give me conditional baptism, as I wished to enter the Catholic Church. He said the step must not be taken hastily, and that I had first to be instructed. I stated this would be unnecessary, as I knew everything that would be required of me; that I always decided and acted quickly in what I cided and acted quickly in what I more costly to the criminal, and his wished to do, and again I asked him prison less attractive? when he would be at leisure. After asking me some questions, he stated he would be at, my service in an

'I returned home and told my wife, and asked her to put on her bonnet quickly, as we did not have much time to spare. She said nothing, but kissed me, and as she left the room her eyes were filled with tears of joy, and as she was absent longer than was necessary to get her b net, she doubtless returned thanks the answer to her prayers she had been offering for years. I was baptized, went to confession and Communion next morning, and from that time to the present and after an interval of nearly fifty years, I have never had the slightest regret I know what is required of me, and as it is easier to obey the law than to transgress, I have no trouble, so that my life is gliding on to the close while I am contented with my sur-roundings and at peace with all

The above was written by Dr amet in 1910, five years after his wife's death. Since then he learned to lean more and more on the conso lations of his Catholic faith, his prin cipal devotion being that of the rosary.-St. Paul Bulletin.

GO TO THE ROOT

To day the entire civilized world stands in fear of Bolshevism. People and Governments alike dread the anarchy, which threatens to override all law, and to deluge every country on earth with chaos, cruelty and crime. Rulers, statesmen and social welfare workers are at their wits' end to find some effective means of averting the impending catas trophe. All sorts of expedients are wrecking of civilization.

We are strongly of the opinion, however, that the peril will be only church to take the most important step in my life. My father had been nominally an Episcopalian, as his father had also been as nominally of the Church of England, and for the same, educational and correct the church of England, and for the trouble and apply the axe there, are the correct to have present the same are to same ar same reason. I am naturally of a if we are to have permanent relief religious turn of mind, but beyond the existence of a sincere belief in We must get rid of the wishy-washy God the Creator, my faith had been at a stand-still since I was a child.

"I had married a devout Catholic, secondary schools; and we must put A MOTHER'S PROPHECY but I was perfectly indifferent as to her faith; had she been less zealous that takes from our penal and straining influence of imprisonment and punishment.

When at the behest of hair-brained theorists, corporal punishment was entirely abolished in the schools, the seeds of anarchy were planted far and wide. When the old and salutary est reference to religious matters or attempted to influence me in any way.

proverb, "Spare the rod, and spoil the child," was eliminated from the disciplinary dicts of pedagogy, one of the most serious mistakes in the history of education was made; and did so but for a purpose, when I have I would be undisturbed for an hour or more, and when I had an address or leaves to the straint, and disrespectful of authority. address or lecture to prepare, or I Strikes have even become fashionable in the schools; and juvenile courts operation. I could in church draw my head figuratively within my shell, and be as little influenced by my surroundings as if I was alone in shell, and be as little influenced by were the extreme application of the my surroundings as if I was alone in "moral suasion" fad put the rod on the shelf.

Perfumed penology came along to continue and complement the structive work of "moral suasion" pushed to the extreme in the schools Silly sentimentalists of women an

responsible for his crimes. Therefore, the dear women visit the crook or the thug in his prison, and bring him candy and fruit and flowers, and their own sweet sympathy; and the sap-head sociologists make his confinement so tolerable, that the sanc tion of the law loses about all its deterrent effect upon him. Cans 25 80° 3

What can be expected from such methods of education and penology? Human nature, in its fallen state, is prone to evil; and it must be restrained from wrong-doing by the fear of punishment. Punishment is the principal sanction of every civil law; fear of it is the most powerful incentive to obedience of the law. Therefore, it is unwise to neglect to make proper use of its influence to deter the wilful, to correct the way

ward, and to chastise the obstinate. We are not minimizing the value of moral suasion. It is undoubtedly great and should be utilized; but to expect that respect for authority, and obedience to law can be maintained God Himself, and superior to the by recourse to moral suasion alone is nothing short of folly. pectation is not entertained regardattempted to comprehend the views the Commandments of God is love obeyed, it cannot be denied that the hope of the reward of Heaven for obedience makes a stronger appeal to disobedience is, after all, the very strongest incentive to virtue for the

average person.

In the light of these considerations would it not be well to return to the old sensible discipline, which insisted that, "if a child does not mind, he should be made to mind?" "Train up a child in the way he should go; and, when he is old, he will not depart from it." "As the twig's bent. the tree's inclined." And would it not be well to make law-breaking

This is the way to effect a radical cure of Bolshevism. Stop the rear-ing of embryonic Bolsheviks in the schools; insist upon the development of habits of respect for authority and of obedience to law. couraging the mature would be shevik; when they violate the laws let their punishment be sure, swift and severe.—Catholic Telegraph.

PETAIN A CATHOLIC

CANON CABANEL CONFIRMS STATEMENT IN THIS PAPER St. Paul Bulletin.

Some time ago we stated that Mar-shal Petain of the French army is a Catholic. A number of papers affirmed that he is an agnostic. Canon G. B. Cabanel makes the following statement which claims Patain for the Church :

Permit me to say that the state ment about Marshal Petain's being an agnostic is unfounded. I have been of late painfully surprised to notice in certain newspapers a very decided trend to belittle nearly all the glories of France, and I think that responsible editors should accept only with great reserve rumors which are spread everywhere by thoughtless people who seem unable to realize the harm they do.

As head chaplain of the 66th Division of Alpine Chasseurs, as member of the French High Commission in the United States. I deem it my duty to protest against the above tion. I knew General Petain at "Chemindes Dames." Ilearned from one of his staff officers that the gen eral is, and always was, a staunch and practical Catholic, and that he attended Holy Mass every Sunday.

Marshal Petain is not an unworthy companion of Foch, de Castlenau Mangin, Gouraud, de Maudhuy, Frauchet d'Esperey, many other great generals who are the idols of France and of the French army. All of them gave to our soldiers, in the tragic hours of the war, the high example of the purest and liveliest faith.

CANON G. B. CABANEL.

Nature unadorned is said to be adorned the most, but the bare truth isn't always a thing of beauty.

Do not imagine that you are too humble and insignificant to be a co worker with God. We are all takers in His work, as, if we be faith ful, we shall be sharers in glory.



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LONDON, SATURDAY, APRIL 26, 1919

WHAT MUST SOCIETY DO TO BE SAVED!

The Evils which Afflict Modern Society" - the subversion of the primary truths on which human society is based, the insatiable craving for things perishable, with complete forgetfulness of things eternal, reckless mismanagement, waste, and misappropriation of public funds, etc .- was the subject of Leo XIII's first Encyclical Letter forty-one years ago.

"Now the source of these evils. he wrote, "lies chiefly, we are con-vinced, in this, that the holy and venerable authority of the Church, which in God's name rules mankind upholding and defending all lawful has been despised and set The enemies of public order, being fully aware of this, have thought nothing better suited to destroy the foundations of society make an unflagging attack upon the Church of God, to bring her into discredit and odium by spreading infamous calumnies and cusing her of being opposed to progress. They weaken her influence and power by younds daily inflicted, and to over throw the authority of the Bishop of Rome, in whom the abiding and unchangeable principles of right and good find their earthly guardian and

For those non-Catholics, the relig ion of whose warped souls is merely an anti-Catholic prejudice, and even for many Protestants who possess a measure of positive Christianity, anticlericalism has been synonymous with progress and liberty. Few thoughtful observers today will fail to see that the great Leo diagnosed this social disease much more accurately.

This warning, which when uttered in 1878, and even up to a very few years ago was regarded with contemptuous indifference, will not today be dismissed so lightly.

"And if any one of sound mind of Christ with those happy times when the Church was revered as a mother by the nations, beyond all

There is in all the horrors of Bol- she created. shevistic rule in Russia, as elsewhere. not a single act that is not the logical | conformists Lord Hugh said : outcome of principles openly advocated for generations past, but the advocates were anticlericals, there. preachers teach to all Christian confore the apostles of liberty and progress in the purblind estimation of Christ and His Church, and their those who hate Rome more than they love Christ.

Forty years ago Leo thus condemned those very principles whose practical application today threatens civilization with impending ruin :

"These are they |Socialists, com-

munists and Nihilists in very truth

who, as the sacred text bears witness, defile the flesh, and despise dominion and blaspheme majesty. They leave scathless or that which human and divine laws alike have wisely ordained to ensure the preservation and honor of life. The natural union of man and woman, which is held sacred even among barbarous nations, they hold in scorn; and its bond, whereby family life is chiefly maintained, they slacken or else vield up to the sway of lust. In short, spurred on by greedy hankerings after things present, which is the root of all evils. which some coveting have erred from the faith, they attack the right of property, sanctioned by the law of nature, and with signal depravity while pretending to feel solicitous about the needs and anxious to satisfy the requirements of all, they strain every effort to seize upon and hold in common all that has been ininheritance, through intellectual or manual labor, or economy in living.

Lord Hugh Cecil talking to

pooklets and spread broadcast everywhere through the daily press.

These are precisely the principles we see in action today; this is the harvest. During the seed time. secular education, that thing of shreds and patches which flouts Christian principles, universally accepted as an all-sufficient guiding principle, guarantee of progress, and absolute assurance of ascending and unending progress, the dogma of evolution Naturally this optimistic theory favored all advocates of radical changes Materialistic evolution is not alone unChristian, it is unscientific and insane. Alfred Noves in the Saturday Evening Post puts his finger on this sore spot, this radically unsound all modern secular education:

"Attacks upon certain religious dogmas and traditions have developed into something like a dismissal of the first postulates and axioms of a sane existence, one of which is that the greater cannot be produced by the less. We have developed a system of explanations of the universe which are in direct contradic tion of this first postulate. We explain man by something less, and that again by something less, until we have whittled away all things visible or invisible. We have deliberately taught ourselves to look downward into nothingness, though true science and true reason and every natural instinct of religion would teach us to look upward the ever-expanding heavens and the infinite power of God.

It is a direct result of this abandonment of the very foundations of thought that the world should be bewildered by its own growing in-

What will the anticlerical apostles of unrestrained liberty and unending progress say to the Godless proletariat's acceptance of their theory with which they have supplanted and displaced the Christian truths on which Christian civilization has been builded?

Academic Socialists have disclaimed this or that principle of oppressed, dechristianized, and propteachings which appeal to their predatory and sensual instincts? To take the liberty of repunctuating:

again!

With clear-headed frankness, Noyes writes:

"The destructive process shows no signs of redeeming the world or changing into a constructive procese.

Leo XIII. wrote forty years ago;

"That kind of civilization which conflicts with the doctrines of Holy Church is nothing but a worthless initiation and a meaningless name.

Lord Hugh Cecil in a recent

address shows that Englishmen of the educated and governing class are going further towards realizing than ever before since the revolt of the sixteenth century that there must be and can be only one true Church, the Catholic Church founded compare the age in which we live so hostile to religion and to the Church served by Christ's own divine plan in making Peter its foundation and its centre, whose living voice speaks question he will see that our epoch with divine authority to all true ing in this latest and greatest crisis known that Thou art the Christ the is rushing wildly along the straight Christians, and whose power alone can preserve the civilization which

Addressing a gathering of Non-

"We must make it part of the first love and allegiance to Jesus country comes second to that. If we do not, the League of Nations will have no life in it. It will be a machine without any motive-power, an engine without petrol, lying inert and useless, for all the good-will and

into it What we all want today is not to make a greater and much larger much more national English Church -for which I feel no enthusiasm have loved to see."

the speaker recognized and openly tionary clerical" these progressives St. Peter as the divinely appointed foundation, centre, guardian and prehis Church on Peter: but it is a remarkable approximation to the sound Catholic view of all the ages, that view which crowding worldevents have pressed with a new urg- tion in schools. ency on the attention of thinking men; and his quiet thrusting aside as useless the aspirations and efforts for Protestant reunion is not less

Lord Hugh Cecil talking to Protest-

claim in public meetings, uphold in letter on "The Evils Affecting Modern pending, and which the English perhaps inevitable.

The great Leo recalled to the civilized world that it owed its civilization to the see of Rome.

"This Apostolic Chair," he wrote, "it was that gathered and held to-gether the crumbling remains of the old order of things; this was the kindly light by whose help the culture of Christian times shone far wide; this was an anchor safety in the fierce storms by which this sore spot, this radically unsound the human race has been convulsed; principle which corrodes and corrupts this was the sacred bond of union that linked together nations distant region and differing in character; in short this was a common centre from which was sought instruction in faith and religion, no less than guidance and advice for the maintenonce of peace and the functions of civil life. In very truth it is the glory of the Supreme Pontiffs they steadfastly set themselves up as a wall and a bulwark to save human society from falling back into its former superstition and barbarism."

> All modern and reputable historians now agree that when the influx of barbarous hordes threatened to submerge all civilization, all learning, all religion in Europe, it was the Catholic Church which "held together the crumbling remains of the old order." "No part of history," writes Professor Fisk, "is more full of human interest than the troubled period in which powerful streams of Teutonic life pouring into Roman Europe were curbed in their destructiveness and guided to noble ends by the Catholic Church. Out of the interaction between these two mighty agents has come the political system of the modern world."

This Protestant historian wrote these words only thirty years ago. Little did he then think that because of the rejection of the authority and Socialism; but do they think the influence of that power to which it owed existence, the political system ertyless millions have not been most of the modern world would so soon profoundly affected by just those present but "the crumbling remains of the old order." Who or what can hold them together? Only the Church Catholic which speaks to all "Have we risen from out the classes and all nations with the living voice of divinely constituted authority. But there never was, there never will be a Catholic Church which rejects the authority of Peter's successor, " in whom the abiding and unchangeable principles of right and good find their earthly guardian and champion." If Europe and the world is not to sink again into barbarism the stone that the builders for the last four centuries of the corner.

In countless earnest souls the

echo: "Would that this healing author-

in the history of Christendom.

ANTICLERICAL PROGRESS AND LIBERTY

No reader of the daily press need to be reminded that a certain proportion of Canadians claiming to be Christians have shown openly and uniformly the warmest sympathy with European anticlericals in their warfare on the Christian religion because the anticlericals were and are clerical" government of Catholic Belgium, were the object of their fulsome and ignorant adulation. The Belgium's Catholic Government: great Primate, Cardinal Mercier.

bate on an interpellation regarding over which Mr. Wilson presided. the attempt on the part of various States to prevent religious instruc-

"The revolutionary Government at Hamburg has retained the brothels and abolished religious instruction. In Brunswick the People's assembled Commissioners assembled 1,500 school children in the Cathedral for These monstrous views they pro ants today, whether he ever read the anti-Christian exercises.

The Clerical delegate, Mumm, said:

Here this reactionary and unpro-Society" given by Leo to the world gressive Catholic Delegate sees no just forty-one years ago, uses almost progress in the programme of the the same language in pointing out the anticlerical Socialists, and is so unsame (and the only) remedy for that | reasonable as to protest against the ruin which the Pope then saw im- progressive notions of liberty which any radical or attenuated form the the glory of the resurrection in comassembled 1,500 school children in President may approve, had this to statesman now sees as imminent, the Cathedral for anti-Christian ex- say as to the capital of the League of their baptismal innocence. Holy ercises. In what refreshing contrast Nations where bureaus and secretar- Church, true to the spirit of her to this are the broad (and familiar) lates must set up and whose import- divine Founder, never casts out even longer in the theological systems to notions of progress and liberty voiced ance must, if the League is anything the unrepentant sinner, but bears by the friends and allies of our own Canadian anticlericals.

Hellman, Majority Socialist, explaining his party's attitude, said :

"The Church, like all social institutions, is subject to steady changes and will eventually disappear."

Not a word about the outrageous tyranny complained of; no denial no excuse, no repudiation; with all the impudent assurance of that type of our own Canadian Protestants who cheerfully undertake to enlighten Catholics on what they believe and on what their Church teaches, this a matter of no importance as the Church "is subject to steady changes and will eventually disappear !'

But though like her divine Founder she may carry her cross up the bloodstained slope of Calvary, though bloody and brutal barbarism seem to triumph over her tomb, she will have a glorious resurrection, for it was the Who gave this promise to His Church: "Behold I am with you all days even unto the consummation of the world." Nor can there be room small nation that saved Europe. for the slightest shadow of doubt as to which is His Church; for He also said: "Thou art Peter and upon this rock I will build my Church and the gates of hell shall not prevail against it."

Though empires crash to destruction, though robbery and lust and a Catholic man or woman of faith chaos stalk through the ruins of succumbs to some vice, he or she by Jesus Christ on the rock of Peter and his successors will rise again and recreate the Christian civilization which schism and heresy and

We know it: for we have the promise of Christ, the Eternal Son of the Eternal Father, to Whom a thousand years are as a day, to Whom this age, like all ages, was present to His Omniscience when He gave the divine Commission, the divine Command and the divine Promise 'All power is given to me in heaven and on earth; As the Father sent me so I also send you; Going therefore teach all nations whatso ever I have commanded you; And have rejected must become the head | behold I am with you all days even to the consummation of the world."

Yes, the Gentiles may rage and words of Leo XIII. (which again ex. princes device vain things, the press the identical sentiment of majority of men may ally themselves Hugh Cecil) will find an answering with the powers of darkness, the gates of hell may seem to prevail; but in the words of Peter to whose ity had never been slighted or set lawful successor we glory in yielding obedience, we say not in despair, not Pious wishes may avail no more in doubt, but in faith and hope and than vain regrets; but they at least love: "Lord to whom shall we go? point the direction to which earnest Thou hast the words of eternal life. souls and thinking minds are turn- and we have believed and have Son of God."

> The promises of Christ can not fail of fulfilment; heaven and earth repentants sinner carries with it a off India. A Mohammedan of promite the other day by Sir Sam Hughes, shall pass away but the Church of lesson that we might all take to nence, the Hon. Abul Kasem, has concerning the Catholic Church, is Christ's promises shall not pass heart in these days when there is so issued a writ against a periodical away.

THE HEART OF THE LEAGUE

OF NATIONS President Wilson proposed that Geneva not Brussels be declared the heart of the League of Nations:" their faithful allies against the Pope and twelve votes were attracted by and the Catholic hierarchy. A few Wilson against seven for Belgium. all the good work that has been put years ago the Belgian Socialists, be- The Matin reports President Wilson cause opposed to the "reactionary and to have exclaimed: "A majority has of the country. It was said of our regard the Christian religion as a Roman Catholic Church that the pronounced; Geneva is therefore chosen." Japan proposed that a motion professing "the principle of whatever—but a world wide Catholic Church such as St. Paul would the heroic love of liberty of Catholic treatment of their nationals." The the equality of nations and the just vote stood eleven for Japan, eight We do not of course pretend that and revealed also the type of "reac- against. President Wilson decided: A majority is not enough ; unanim urged the claims of the successor of hated in the person of Belgium's ity is indespensible." So Japan lost and Belgium lost. The President Just a month ago the Associated evidently thinks it a poor rule that server of that unity for which Christ Press in a despatch from Weimar can't be made to work both ways for prayed and planued when building summarized the respective attitudes of him. These things happened in the reactionary and progressive in a de- Commission of the League of Nations

"But Baron Makins will appeal to the plenary sitting of the Conference. M. Hymans will appeal to the Conference. M. Bourgois will appeal to the Conference. It will be in full view of the public. We will see what certain arguments are worth. We will see if there are two sorts of a majority: one good, pronounced against Belgium; and invalid when pronounced against America.'

was delivered in the Commission virtue, being associated so closely whelming optimism to regard present over which President Wilson presides, the New York Times, an outand out supporter of the League in that the repentant sinner shares in more than a Hague Conference, be- the disgrace that his life reflects It is certainly the case that large come increasingly important:

"The Hague has been too full of League founded by the which defeated Germany, and based on the resolve that no other nation world as Germany tried to do.

"Geneva has somewhat better standing in allied opinion than The Hague just now, but the argument in its favor is not much stronger the other hand, the German in vasion of Belgium presented a test case whose nature could not be obscured by any German fiction, in the Socialist delegate intimates that it is strife between law and lawlessness. was the symbol of the momentary triumph of ruthless self-interest, the return of King Albert was the vindication of moral law. To establish the headquarters of the League in Brussels would be a perpetual re-minder of the circumstances under which the League was set up, of the type of lawlessness which it will re-Perhaps that is why the Germans and their friends do not favor Brussels as the capital Eternal Son of the Most High God of the League; it is an excellent reason for the rest of the world to fix upon it.

Pretty shabby treatment for the

BEWARE OF THE LEAVEN OF THE PHARISEES BY THE GLEANER

Our readers have, we presume. noticed the phenomenon that when his or her fall is all the greater. The person who reaches only the rung of outer respectability, and aspires no higher, may with a little worldly prudence easily retain his hold and enjoy the reputation of good citizenship in the community. It does not follow, however, that the man who is conscious of his spiritual degradation and who prays "O Lord have mercy upon me a sinner" is not greater in the sight of God than the honored citizen who lives in the respectability of sin. Nor should we, in our self-conscious righteousness, be too quick to judge such a one, remembering with St. Augustine that there is no sin under heaven that we might not commit if we were not supported by the grace of God. What's done, it is true, we fairly resisted.

So judge none lost; but wait and

with hopeful pity, not disdain; The depth of the abyss may be The measure of the height of pain And love and glory that may raise This soul to God in after days !

Our Lord's attitude towards the much phariseeism in the world, tithing of mint and anise and looked forward to with much interest cummir, and so much neglect of the in India, as it contains the solution is so often made a cloak for malice, what position, for example, will it nationalism, prejudice, sectarianism and when the leaven of hypocrisy leave those who whether in India, in has permeated the whole public life Great Britain or in Canada, seem to that it was by the influence of the Lord: "Why doth your master eat fair mark for ridicule or ribaldry? Great War was precipitated was the with publicans and sinners." "This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner." Our Saviour's libelling Catholics, their Faith or Sam should have been sharply reanswer was: "They that are in health need not a physician, but they that are ill. Go then and learn what this meaneth, I will have mercy and field will lie open for the lawyers! not sacrifice : for I am not come to call the just but sinners." "Many sins are forgiven her because she hath loved much."

Protestant commentators have

Before this Solomon's judgment had forfeited the reputation for Meanwhile it would require an overwith Him Whom no man could con- conditions with equanimity. vince of sin. Our faith teaches us mon with those who have retained cisterns of sin to the fountain of living waters.

Are, we may ask, Catholics wholly

free from this modern phariseeism?

which shock the moral sense of the the creators of public opinion, more imaginary example, which we believe mutual justice and concord. will find its actual counterpart in many parishes, will illustrate this. Two young Catholic men start out in life together. Strict attention to lief, or a more prenounced tendency business and a not too scrupulous to debasing superstition as now. The He marries a non-Catholic and gives his daughter in marriage in a Protestant church. He never makes his Easter duty but nevertheless poses and the occult, as witness the as a representative Catholic, and even grows quite eloquent, when the ism and "Christian" Science in occasion warrants it, in his protestations of his loyalty to the Church. The other does not grow wealthy, partly because his conscience will not permit him to choose an easy for the existence of a "vast amount road to affluence but chiefly on of witchcraft" in the England of account of intemperance. Nevertheless the clings to his supernatural moorings; he keeps the faith; he makes brave efforts with the aid of the sacraments to conquer temptation and he perseveres in the fight to the end. In the sight of God the civilized society, the Church founded generally falls lower, at least as former is not worthy to loose the regards external appearances, than latchet of the latter's shoe; yet such does the worldling who has no is the insidiousness of human respect supernatural aspirations. The reason that many would be more ready to for this is that the former aims acknowledge fellowship with the rationalism and infidelity shall have higher and has climbed higher the vain, wealthy traitor to his faith ladder of perfection. Consequently than with the poor sin-scarred Catholic who would scorn to sell his birthright for a mess of pottage, who strikes his breast in humble contrition for his sins, and who goes down to his house justified.

NOTES AND COMMENTS

REVIEWING A recent political convention, during the sessions of which the brim with love of God, and you women appeared on the platform and are good and holy; let the precious discussed political subjects, the contents pour out upon the souls of Statesman remarks: "It was the others, and you are zealous. Zeal definite entry of women on the public always has its eyes on foreign platforms, and marks a departure missions. It is restless at the sight which cannot but be productive of of evil; it feels the pressure of its good in the political sphere." That own earnestness; it moves abroad is one way of looking at it. Let us and sets to work to remove and hope that the Statesman's prognos. utterly root out every wrong. Until tication may be realized. But those all sin ceases, until all souls are who have had any experience in saved and occupying the highest may compute, but know not wnat's | Canadian politics may be pardoned | possible places in Heaven, zeal will if, out of sheer reverence for the sex, | not be content." they see in this departure a step backward rather than forward. Is there no danger of woman losing more than politics may gain?

> AN INTERESTING sidelight on the Or, (what in these countries is perhaps the more prevalent) how will those be affected who are wont to tion of Protestant Germany were not indulge without stint the habit of actually disloyal and Hunnish. Sir their practices ? Should the Hon-Abul Kasem's suit have to him and his creed a successful issue what a bly of a nation over forty per cent.

WHILE MEN and women in every part of the world have been praying for and anticipating a great revival of religion as one result of the Great contended that Mary the sinner was War, there are those who since the not the same person who stood at the cessation of hostilities think they dead by the hundred there in foot of the cross and who threw herdiscern a widespread tendency in the self at the feet of the right Sayiour other direction. Has the War with foot of the cross and who threw her- discern a widespread tendency in the self at the feet of the risen Saviour other direction. Has the War with on Easter morn. The reason for this all its attendant horrors brought attitude of theirs is that they cannot | mankind nearer to God, or has it but | understand the wonderful transfor. increased the sense of human pride mation that grace operates in the and self-sufficiency? That is a quessoul of the sinner. They cannot tion which only the future (the notrealize the possibility of her, who distant future, however) can answer. Equally unworthy and deplorable

THE ENGLISH correspondent of the Statesman records his impressions in these terms: "The war has made men and women, in vast upon her, ever hoping and praying numbers are turning from the ortholike a fond mother that he may dox (sic) creeds and the orthodox German agents to command instant some day turn from the empty churches. Many of them are turning to agnosticism." This reflection of course primarily concerns English Protestantism but if it even moderately reflects the attitude of the Are not sins of human weakness public mind, the hopes based upon the Conference at Paris, of ushering whited sepulchres of uplift, who are in an era of lasting peace, are founded upon shifting sand. There can be no severely judged by us than even a lasting peace while men and nations deliberate denial of the faith? In are estranged from God, the Prince practice we believe they are. An of Peace, and the only true bond of

> CERTAIN IT is that never was there so great latitude in the matter of berecoil from dogma has ever carried in its train such evil tendencies. The inherent craving for religion then finds vent in the mysterious abnormal development of Spiritour day. Even witchcraft generally relegated to a past age, finds its dupes and votaries in this. A writer in the London Daily Mail vouches today, and proceeds to back up this assertion with numerous examples cited from court records and other trustworthy sources. The extent to which mascots and charms were worn by soldiers in the late war, and the virtues ascribed to them is common knowledge. And, what is not so well-known, Sun-worship is publicly practised and has 16,000 followers and thirty temples in England, which conditions can hardly be termed indicative of a return to God in the immediate future. To the extent that longing eyes are turned to the Barque of Peter will hope reassure itself.

"ZEAL," SAYS Father Francis Donnelly, S. J. (The Heart of Revelation). 'is truly a heavenly thing, the overflowing of charity. Fill your soul to

A PUBLIC DANGER

SIR SAM HUGHES SCORED BY PROTESTANT EDITOR

It appears that the ill-advised de liverances made in the Commons most deplorable result having a throughout the country. (presumably Anglican) for publishing ments of such a well known character when men strain at a gnat and alleged insulting remarks about the as the ex-Minister of Militia naturally swallow a camel, when there is much Prophet of Islam. The outcome is gain a fairly wide acceptance in the more English communities of the Dominion. In French and Catholic centres, on the other hand, such weightier things of the law, judg. of certain technical difficulties that words simply beget a bitter despan ment, mercy and faith, when virtue must have far-reaching effect. In which is the natural incubator of

> The statement of Sir Sam Hughes most pernicious and utterly baseless calumny that could well have been uttered, even if its implied exculpabuked by the speaker for the use of such words in the Canadian House of Commons, the representative assem of whose subjects are of the Catholic faith. With the undving witnesses of ruined cathedrals, with the viola-tion of Catholic nuns, and the torture of Catholic priests, with the testimony of the wounds of Catholic Belgium, and the broken shrines of Catholic France, with the evidence of the lives of Catholic chaplains figure of Cardinal Mercier, how, with all this, can Sir Sam Hughes or any other man who has never stood be hind the guns dare to hurl such an insult! That the "hidden hand" of the Church was making itself felt in Canada to prevent recruiting is an

remark to come from a privy

APRIL 26, 1919

councillor of His Majesty. All thinking people will realize the complete absence of justification for this savage diatribe on the part of cation was personal spite, political intrigue, or religious fanaticism, it has been equally ungenerous, liberal, and detrimental to the welfare of our Dominion .- Quebec Telegraph, April 15.

AFTERMATH OF THE CONTROVERSY

ROBERT E. SPEER SPEAKS FOR HIMSELF

Editor Free Press: Readers of The letters which appeared in the Free Press of March 21 and April 1, 1919, in which a number of misstatements are made about myself. May I ask the privilege of correcting some of these explicitly, one by one?

1. Your correspondent "Speer's specialty was the vilifica-tion of the Catholics of the whole South American continent—no small undertaking; and, incidentally the collection of funds from the gullible some addresses and publications after returning from South America in 1909 I tried to state carefully and truthfully what I had beared. victims of his falsehoods—an easier truthfully what I had learned. If to me is free from error or untruth any statement in these addresses or I do not think of your correspondent publications is incorrect I shall be as an opponent but in making glad to have the error pointed out and shall correct it. As to the collection of funds. I have never colany funds from those heard these addresses or read these publications or from any one else.

2. Your correspondent says offered as proofs of his slanders two forged documents, followed this precept which he comone a bogus encyclical attributed to Pope Leo XIII., and the other a counterfeit pastoral of the Archbishop of I have never mentioned Santiago. or cited in any way a pastoral of the Archbishop of Santiago.

3. In another place your corres pondent says I quoted a pastoral of the Archbishop of Venezuela. I presume he means "the Archbishop of Caracas and Venezuela." A pastoral letter of this Archbishop, Juan Baut istro Castro, I did quote. October 18, 1910," your correspondent says, "I was informed . . . of malicious forgery against the that the Archbishop of Venezuela Catholics of South America, and, as styled his alleged pastoral a wicked and vile calumny, a coarse fraud." I was never so informed. This pastoral was published in fullina leading newspaper of Caracas, El Constitutional, December 7, 1908. The letter was not disavowed at the time. The pose to show that Mr. Speer has not I have never heard of its being disavowed since. I have inquired of residents of Caracas and find that they have never heard of its disa vowal. When and where did the vowal. When and where did the archbishop disavow it and style it the Rev. Mr. Speer says: "I am not the Rev. Mr. Speer. I am a layman." a wicked and vile calumny, a coarse

Speer delivered a lecture before a missionary convention in Cincinnati on 'Our Duty to our Benighted Brethof South America.' This lecture had been previously delivered in Rochester, N. Y. On both occasions the Rev. Mr. Speer repeated his slanders against Catholics of the South American continent, and quoted as his justification therefor a pastoral letter of the Archbishop of Venezuela and an Encyclical of Pope Leo XIII. to the clergy of Chile." I am not "the Rev. Mr. Speer." I am a layman. I never delivered an address on this subject. I did not from the all ged Encyclical of Pope Leo to the clergy of Chile in Cincinnati. I did quote from it in an address in Rochester, believing it to be authentic and having adequate grounds for this belief. These encyclical in various books and magazines for 10 years, namely, Young's "From Cape Horn to Panama" (1900), Geography and Atlas of Protestant Missions" (1901), "Protestant Missions in South America," (1901), "Protest-Clarke's " A Continent of Opportunity" (1907), and Neely's "South America, Its Missionary Problems" (1909). The Independent referred to this correspondence between the Vatican and Chile editorin its issue of March 17, 1898. correspondent says, "Mean-Your correspondent says, while the vile calumny had been given wide publicity by Mr. Beach, Independent." This is not true. Their references to the matter were made long before, and they knew of

5. Your correspondent says "The point to be kept in mind is that Speer was found out, and that he did not announce the discovery himself. The whole correspondence was published by the Rev. Father Martin, of Cleveland, who after following Speer relentlessly for more than two years, finally forced him to admit that the documents in ques-tion were forgeries." These are all tion were forgeries." These are all the press since 1878. He at once turned to the two articles—the Venezuela's pastoral is still unrerefuted. The instant the alleged papal encyclical was called in ques-tion I withdrew all quotations from it. All references to it were cut out of published reports of the speech in Rochester. I myself began at once a search for the origin of the docu.

Santiago, Chili and Honolulu. search for the origin of the document. The first printed mention I could find was in Young's book. Santiago, Chili and Honolulu.

4.—Mr. Speer avails himself of a could find was in Young's book.

no contradiction of their represen-

covered the author. I at once published all the facts. Father Martin's entirely courteous correspondence did not begin until after I had instituted the search for the facts in the case and it had nothing to do either with prompting that search or with publishing the results.

6. Your correspondent says: "With a delicate consideration for the forger Speer did not disclose his name. 'A his request I keep his name secret. He even went the length of intensify ing his offense and further stultifying himself, by offering the tes-timony of the undisclosed forgery in a final effort to substantiate his calumnies : 'The author of the letter' (that is the forger), 'claims that the statements are true, even today. It is impossible to fittingly qualify such conduct." What will your readers think when they know that not one word in the two quotations in this statement which are attributed to me is mine? In putting these words in my mouth your correspondent states what is absolutely

There are other misstatements in these letters, but it is not necessary now to deal further with them. Nor do I need to deal at all with the uncorrections I have sought to follow the precept which he quotes from Dean Stanley: "Let us never impute to our opponents intentions which they themselves disclaim, nor fasten upon them opprobrious names, which they themselves repudiate. Has your correspondent in his letters

mends? New York, April 10, 1919.

BISHOP FALLON REPLIES TO ROBERT

E. SPEER Editor of The Free Press: The letter of Mr. Robert E. Speer which you published this morning is an exquisite specimen of a neat rivulet of quibbling fact meandering through a meadow of cunning equivocation such, might easily be left to the luxury of his own reflections. But his authority was dragged into a local controversy, and he has not me improved his position by his latest communication, and for that purpose I shall deal with it in para graphs "explicitly, one by one.

I accept the correction, and apologize 4. Your correspondent says: On wise apologize to the clergy for many oril 27, 1910, the Rev. Robert E. as justification of my mistake, I have a letter or the mantion that in seven letters written to him by Rev. Father Martin between April, 1910, and May, 1912. he was addressed as "Rev. Robert E Speer" and "Rev. Dear Sir." In none of his replies did he deny the soft impeachment.

2.-Mr. Speer says: "I have never collected any funds from those who heard these addresses or read these publications, or from anyone else. Mr. Speer is the secretary of the Board of Foreign Missions, with headquarters in New York. The whole purpose of Mr. Speer's trip to South America and of his subsequent talse and calumnious books and lectures was to arouse Protestant enthusiasm for the evangeliza tion of the benighted Catholics of South America and the securing of grounds for this belief, South America and the Mr. Speer grounds were the uncontradicted appearance of the quotation from the would have been far more fittingly employed in protecting the funda-mental doctrines of Christianity amongst his own associates than in slandering the Catholics of the South American continent, the latchet of whose shoes he is not worthy to loose

3.-It took Mr. Speer only a few months to discover the defects of the Catholicity of the whole continent of South America. He needed, how-ever, more than two years prodding before publicly admitting that he was engaged in the industrious circulation of fraudulent documents He had been notified on October 18. a professor in Yale University, and by Dr. Ward, editor of the New York papal encyclical to be "a palpable fraud and forgery." The alleged reply to the archbishop of Chile to the papal letter would necessarily likewise be a forgery and a fraud. And of this fact Mr. Speer was him-self informed by his South American agent and friend, the Rev. Webster E. Browning, who wrote to him as follows: "I called at once on this gentleman" (the forger!) "and stated the case to him, and, without a word, he arose, went to his safe, unlocked it, and brought out a book of clippings of his articles contributed to pseudo letter of the Pope and the reply of the archbishop—and stated that he had written them both . . . and laughed at the whole matter as a huge joke." Mr. Speer cannot get away from the record now by mixing or respect to the crucifix and to the

Through the publishers of that book regard to the concealment of the (Acts xix., I learned that the alleged encyclical name of the forger. He is technic xxviii., 18). Through the publishes of state book larger of the forger. He is techni-had appeared in a Chilean news- cally right, but he is shamefully

paper, La Lei, October 24, 1887. A wrong. It is true that he is not friend in Santiago, Chile, followed up originally responsible for the failure the matter there and at length dis the rotten forgery which he circulated. He merely co operated effectually in the concealment. The Rev. Webster E. Browning was the agent and friend with whom Mr. Speer communicated in South America, and Speer appropriated and published in his book these words of Mr. Browning: "At his request (the forger's) I kept his name secret, but you are authorized to use my letter and statements as you think best. The author of the letters claims that the mother of God; but we never the statements are all true, even give her supreme or divine bonor, Mr. Speer is welcome to today." any comfort he may derive from the fact that these are not his own words. But in the minds of unpre judiced readers, he will scarcely escape his share in the guilt of his chosen attorney. The effect of the failure to disclose the name of the forger has been evident in the course of the local controversy, for one correspondent stated that the forger "presumably a Roman Catho-while another went the length of declaring that he was "a Roman Catholic priest." In view of the secrecy surrounding his identity, and scrupulous care taken by Rev. Mr. Browning and Mr. Speer not to give the public his name, I should be quite justified in assuming that the

> 5.—The evidence of the forgery was given to the press not by Mr. Speer, but by the Rev. Father Martin, who for two years had been insisting that Mr. Speer should either justify or retract his references to this coarse and fraudulent papal encycli-cal. On May 12, 1912, Father Martin wrote to Mr. Speer: "I am taking the liberty of turning over our corres pondence to the editor of The Catho lic Universe."

torger was really one of Mr. Speer's

South American friends and con

6 -The view held of Mr. Speer in Chile is well illustrated by a letter under date of June 27, 1910, written by Mr. C. E. Spencer, of the firm of Spencer & Waters, Chilean importers. Mr. Spencer writes with regard to the calumny against the Catholic clergy The author, a Mr. Speer of Chile: whom I had occasion to know some years ago, is one of those persons who qualify all who do not have his be-lief as a bad kind, as though his belief was the only correct one. I am a North American who has lived in Chile for 45 years, and though educated a Protestant, have always been taught to respect the beliefs of The Catholic clergy are a others." body of men to be highly respected, and it would be well if the author of the calumny would take lessons from them instead of defaming them. I would not desire to change places with Mr. Speer, who has made futile attempt to calumniate a body of men who are so evidently his superiors."

-Mr. Speer reproaches me with a lack of courtesy and invokes the words of Dean Stanley: "Let us never impute to our opponents in tentions which they themselves disclaim, nor fasten upon them opprobrious names which they themselves repudiate." This is the same Mr Speer who in his book, "South American Problems." published years ago, wrote the following sentences: 'The great mass of South American people have not been given The central Christianity. . . . The central place is Mary's. Mary is the central religious person. . . . Mary, not Christ. And Mariolatry is the religion of the land because the Church has taught it as true Christianity."

In dealing with Mr. Speer and his imitators I throw courtesy to the winds. I ask no quarter and give

none. +M. F. FALLON. Bishop of London. London, April 16, 1919.

THE CATECHISM AND THE HONEST

INQUIRER

To the Editor of The Advertiser: With no desire to prolong or add to the recent controversy over the Catholic devotion to the Virgin Mary but in a spirit of good-will toward the inquirer, I beg leave to submit these extracts from the Catholic Catechism which may be had for 5 cents, or from a Catholic friend by any non-Catholic desirous of definite and authoritative information on the subject. The language is plain, straightforward and untechnical, and Scriptural warrant is given for each answer. The writer studied this little book fifty years ago as a child. and got quite a definite and intelli-gent grasp then of distinctions which seem to puzzle learned adults today.

First Commandment? A. To adore one God and to adore but Him alone. (Matthew What is forbidden by the First

Commandment? A. To give to any creature the honor due to God alone. (Deuteron-

omy xxviii., 14.) Q. How do Catholics distinguish between the honor they give to God and the honor they give to the Saints, when they pray to God and to the

Of God alone they beg grace and mercy, and of the Saints only ask the assistance of their

pictures of Christ and His Saints? Yes; because they relate to Christ and His Saints, being representations and memorials of them. of the (Acts xix., 12; 1 Par. Chronicles,

we then pray to the

the Saints? A. By no means; for they have neither life, nor sense, nor power to hear or help us. (If Kings xviii., 4). Q. Is it 'awful to honor the Virgin Mary?

A. Yes; whereas God Himself so much honored her and the Scrip-ture says all nations shall call her (Luke j., 48). What honor do we give our

Blessed Lady? We honor her more than all

the other Saints because she is which belongs to God alone. (Philip pians ii., 19; Romans ii., 10.

Theology like every other science. has, necessarily, its technical terms clearly and unmistakably defined If one unskilled in chemistry, and regarding that science as a superstitious development of Egyptian black art, were to attempt to teach chemists the meaning and menace of their own terms, he would-to use 'discourteous language' of Shake speare, and exception being made for females of the species-write himself down as an ass.

GOOD-WILL. London, April 8, 1919.

FROM A FORMER HIGH CHURCHMAN Toronto, April 11th, 1919. Editor CATBOLIC RECORD

Dear Sir .- I have read with great interest the letter of "High Church-man" written from Woodstock to the Free Press, and incorporated with editorial remark, in the current number of your excellent jour nal. I can corroborate all that he says of the practices and beliefs of High Churchmen, both in England in America. Canon need go no further afield than the ground afforded him by the bounds of his own religious body, to find abundant scope for his warnings against what he conceives to be dangerous error. Let him then begin at home. But perhaps he is one of those who rejoice in the "glorious freedom" in the domains of belief and practice, which is accorded to her children by the Church of England.

More than half a century ago being then resident in London in close touch with High Church workers and their activities. I was acquainted with the late Dr. Little-dale, and have been a guest in his house. I hold no brief for Dr. Little dale, nor for the arguments of his book "Plain Reasons" so well and so ably refuted by Father Henry Ignatius Dadley Ryder, of the Ora tory; but I can assure Canon Tucker that Dr. Littledale, whatever anti-Catholic prejudices he may have bad. and they were many, would have had no part nor lot with the school of Anglican theology yelept "Evan gelical" to which it may be assumed Canon Tucker belongs. Why Dr. Littledale denounced the Reformers both English and continental as utterly unredeemed villains" But I suppose that notwithstanding their glaring incongruities these men will go on singing

"We are not divided All one body we One in hope and doctrine One in Charity."

What-to go no further - about the Real Presence, Baptismal Regen-eration, the use of the Athanasian Creed ("Quicunque Vult") -as to all of which a man may believe or disbelieve, practice or not practice teach or will and be a member of the Church of England.

Let the Canon get these things set right before he attacks the faith of his neighbors and (does he ever thick of it?) of his forefathers for multiplied g

Yours truly, One who was once A HIGH CHURCHMAN.

BISHOP INVESTS TWO LONDONERS

VICAR GENERAL O'CONNOR AND MR. POCOCK HONORED

London Free Press, April 21 Following the celebration of Solemn Pontifical Mass at St. Peter's Cathedral yesterday morning, His Lordship Bishop Fallon conducted the formal investiture of Right Rev. D. O'Connor, Vicar-General of the Diocese of London and director of Peter's Seminary, and of Mr. Philip Pocock, chairman of the London Public Utilities Commission, in the high honors recently con-ferred upon them by Pope Benedict O. What is commanded by the Father O'Connor has been made a domestic prelate to His Holiness, while upon Mr. Pocock was conferred the dignity of Knight of st. Gregory the Great.

In commencing the investiture Bishop Fallon said: "It is our very great privilege today to give formal effect in this cathedral to the wishes of our Holy Father, Pope Benedict XV., with regard to one of our dis-tinguished priests, Father O'Connor, vicar-general of this diocese and director of St. Peter's Seminary, and likewise with regard to one of our devoted laymen, Mr. Philip Pocock, who has been long and favorably known in this city for his Catholic ity and for his fine public spirit.'

Rev. Father Brennan read to the congregation, both in the Latin original and the English translation, the brief from His Holiness, formally conferring the honor of domestic prelupon Vicar-General O'Connor that creating Mr. Pocock a Knight of St. Gregory.

authority and symbol of his new distinction Bishop Fallon spoke in glowing terms of Father O'Connor's serv

ices in this diocese "In handing you these official tokens," he said, "I wish to say to you that our Holy Father has mitted me to say to you in his pres ence that as vicar-general of this diocese and as director of the diocesan seminary you are most diligent in the exercise of your duties. I have never appealed to you, as I often have to do, without receiving a gen-

erous response."
Similar sincere praise was given by His Lordship in officially conferring upon Mr. Poccek knighthood in the Order of St. Gregory the Great.

"Mr. Pocock knew absolutely nothing until four or five weeks ago of the papal recognition that had already come to him," the Bishop told the congregation.

I would be frank enough to say that knowing him as I know him I did not dare to speak to him of my intention to ask the Holy Father when I visited Rome last August to confer this honor upon him. I knew how much he shrinks from public notice and from the advertising of his acts of charity and of his acts of devotion to the Catholic Church.

But there comes a time when these acts in the glory of God should be known. So it was that in audience last August with Pope Benedict I asked him to create Mr. Pocock a Knight of the Order of St. Gregory.

Bishop Fallon added to the expressions of appreciation of Mr. Pocock's services in connection with the Diocese of London contained in Pope Benedict's official letter, his personal gratitude. "There has been nothing I have had to do," he declared, "that "There has been nothing could not find in you ready sym pathy and assistance. Therefore it is a great joy to me to confer upon you this honor, which comes from the highest power on earth.

A GENEROUS CATHOLIC

BROAD MINDED PROVISION FOR HOSPITAL

Leaving an estate of about \$6,000 00, Thomas O'Neil, the well known merchant and real estate developer after provisions for his widow, planned in his will for the establishment of one of the most unique country, a new Loyola College and a new Cathedral. The will was offered for probate in the Orphana' Court today and bond in the sum of was given through the Fidelity Trust Company.

LOYOLA'S GREAT GIFT

All the bequests made by Mr. O'Neil show an unusual interest in seeing that his fortune after his death shall go for the real comfort and betterment of his fellow-man. In addition to the \$200,000 which he had given in his life to the Associated Professors of Loyola College, he now, by his will, gives \$300,000 more to be used for erecting a church.

His earnest desire is excressed to have his great retail store turned in-to a corporation, in which his employees will become stockholders. and carry on the business which he built up in his lifetime.

The hospital is to be founded after the death of the testator's wife. He gives to her by the will an annuity of \$25,000 and gives her the right dispose of \$250,000 of his estate. directs the trustees during the life of Mrs. O'Neil to accumulate the surplus income.

HOSPITAL WITHOUT HIS NAME At Mrs. O'Neil's death he gives to Baltimore, the then pastor of the they accept adoption to the Western First Methodist Episcopal Church of dioceses requiring their services. Baltimore, the then pastor of the First Presbyterian Church of Balti-men, our realers are requested to more, and Michael Jenkins, Charles contribute generously to the Catho-Joseph Bonaparte, John J. Nelligar, Bishop John E. Gunr, of Natchez, Miss.; Judge N. Charles Burke, Dr. J. Albert Chatard, Hammond J. Dugan and Ferdinand C. Dugan, the purpose being to erect and maintain a hospi tal in Baltimore city or Baltimore county, but he enjoins upon them that the same is not to bear name. He provides that not more than 40 per cent. be used or ex pended in the hospital buildings, and that out of the yearly income some portion of it should be laid aside for the erection of other hospital buildings.

PRIVATE FREE ROOMS Mr. O'Neil requests that the hospi-

tal should be under the management of the Sisters of the Bon Secour or the Sisters of Charity, and that at least 20 private rooms shall be set aside and be for the free use of A Friend, Kitchener. persons in moderate circumstant and enjoins upon the board of trustees that such free rooms shall be carefully guarded as a secret matter and that the persons occupying these rooms shall be treated and generally regarded in the same manner as if they were paid patients. and the fact that they are free patients is not to be divulged. He recommends to the trustees of the nospital that they should never borrow money by mortg ge upon the hospital or securities or other prophospital or securities or other prop-erty owned by it, as he believes that the income will be sufficient for the ordinary running and maintenance of the same. — Baltimore Star, April 11.

In handing to the former the THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

HOME PRODUCTS

One, among many, of the important duties of a bishop is to provide for a zealous and efficient body of priests for his diocese. As chief pastor of a section of the vineyard of the Lord one of his most pressing responsibilities is to supply the means by which the souls committed to his apostolic care may be refreshed with the living waters and fed with the bread of life. To undertake this task and to perform it alone is an utter impossi-bility. Priests, his representatives before the people, are called to the work of assisting in the planting and gathering of the spiritual harves

We, situated in well organized dioceses, know of the many and various activities occupying the spiritual rulers of a diocese and the enormous amount of labor thereby Our institutions for the various re ligious works are so necessary that we cannot think of our dioceses without them. We look upon them as religious essentials. Yet, it would be impossible to maintain these fruitful sources of religious life unless we had a sufficient body of priests and religious helpers at hand. the need of priests but is it because we do not think enough and thank God enough that we do not realize to ourselves, the blessings we have and the deficiencies necessarily experi enced by other Catholics in less favored sections of our country?

In the years before us we are sure to witness the influx of population to the Great West. Many new settlers will come from the United States, many will go West from the Eastern that the Irish people are incapable of self government is that they have part of Canada, as in former years, and no doubt the European immigration in time, will set in again towards the vast plains of our Western Prov-inces. When this happens, how will we supply the spiritual needs of the We are unable to cope now with the requirements of the West. What then will the supreme pastors of the Western dicceses do in the future? The problem must be solved now; priests must be prepared for the work and such supply as to adequately meet the

We can no longer look to Europe for assistance. This is evident. The Church in Europe will have enough to do at home. Why can't we get our entire supply of priests and religious helpers here in Canada? Wouldn't it be better and more in accord with the spirit of the Church to have our own Canadian priests, men racy of the soil, to look after the new comers to our Dominion? Wa are all agreed on this. It rests then with our Canadian Catholics not to be too jealous of their offspring. them encourage them and offer them willingly to the Canadian Church. In the past Catholics have willingly given their children to well organized dicceses but the Church had look to other shores for young men and women to sacrifice themselves in the desolate parts of Canada. Such a condition must not endure. The Catholic laity of the East, en-couraged and aided by their pastors, must take a more Catholic outlook and view their responsibilities from a different angle than that confined by the provincial or parochial boundaries. Then, and not till then, are we sure that the Catholic problems of the future are certain of solution. Thanks to God, our Eastern Sem-

inaries today are preparing for the priesthood a goodly number of young men for the West. This is a begin ning and it is to be hoped that the number will increase as time goes

The Extension Society is willing to his executors one third of the residue of his estate to enable them to form a corporation to which are to be incompleted in the Western dioceses any young men unable to finance their own theological course. One conditions vited the following: The then Arch | tion only is placed, viz., that they be by the p St. Paul's Episcopal Church of ecclesiastical authorities, and that

To aid the education of such young lic Church Extension Society

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FORMER SENATOR BAILEY ON IRISH FREEDOM

Washington, D. C., March 27 .-Former Senator Joseph W. Bailey, of Texas, at the mass meeting of 10,000 Friends of Irish freedom, held last week, at Liberty Hut in Washington, said :

No league of nations, that exalts the freedom of Poland above the independence of Ireland, will ever have the approval of the American people. "You may search all history—back—back—back to the twilight of myth

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and fable, and you will find no per ple who have been more steadfast in their loyalty to the cause of freedom of nations," continued Mr. Beiley. "My answer to the oft heard fall acy

shown themselves capable of governing other countries-why not their He enlogized the Irish patriots. who, generation after generation have striven and suffered for liberty He tredicted that Ireland would vet take her place among the nations of the earth, and that Emmet's epitaph

> FATHER FRASER'S CHINA MISSION FUND

would at last be written.

Almonte, Ontario Dear Friends,-I came to Canada to seek vocations for the Chines Missions which are greatly in need of priests. In my parish alone these 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 sunds 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 burse. 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 All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will. I am sure, contribute generously to

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

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FIVE MINUTE SERMON

BY REV. F. P. HICKEY, O. S. B. LOW SUNDAY

GOD OR THE WORLD? The friendship of this world is an enemy of God." (Jas. iv. 4.)

St. Augustine tells us that there are two loves, which make two different cities or kingdoms—the love of God, spiritual and infused, which makes the city of God, the Church of the elect; the love of the world and of self, so centred as to exclude God, that makes the city of the wicked, which is the kingdom of the devil, by whom it is possessed and ruled. Know you not that the friendship of this world is the enemy of God? Whosoever, therefore, will be a friend of this world becometh an enemy of God." (James iv. 4.) This is the friendship that makes men insubordinate disobedient, and displeasing to God. "Love not the world," says St. John, "nor the things which are in the world. If any man love the world, the charity of the Father is not in him." (I John ii. 15.)

But let us beware of unreality and exaggeration; instead of doing good they do harm. So let us see plainly and exactly what is meant by the world and the friendship of the world. By the world here is meant vain and vicious men, who love carnal, transitory, and earthly things inordinately - that is, to the exclusion of God-and these very things them selves, which such men seek and desire, grasp and cling to, that they may be enriched, praised, and exalted in this short life.

Here is the evil and danger of it We are in the world, and have to be in the world and mix with the world; where is the evil, then, in loving the things of the world? God's love has to be first and fore-most in our hearts, and wherever and whenever things of the world seek to take this first place, there is the evil and the danger. Therefore duty to God constantly calls upon us to despise, break with, and even to hate the things and friendships of this world, inasmuch as they hinder us, or actually pervert us, from seeking and loving God. "For all that is in not of the Father, but of the world."

(I John ii. 16.) We must, then, thus far overcome the world that shall not allow it or any creature friend of it so to entice us that, for the desire or angels in their eternal inheritance."

As "the friendship of this world is all. an enemy of God," as the text tells us, we see plainly that we cannot be friends with both. God and the world have nothing in common; their ends are diametrically opposed to each other. The world bows down to wealth, influence, success; Christ blesses poverty, meekness, perse-The world makes the of the present and the things of life, for it knows in its heart that it passeth away. Christ bids us remember that we are pilgrims and wayfarers here, to rejoice if the world hates us, for our true home is heaven, whither we are tending. "Wonder not, brethren. if the world hate you," Wonder (I John iii. 13.)

A twofold attack does the world advance against the servants of Christ. Adversity threatens that we may lose courage, and through fear be induced to sin. The world tried this for three hundred years of persecution in the early ages; it has tried it again in later times in many countries, and especially in England and in Ireland. And the glorious martyrs gave a triumphant answer, and gladly laid down their lives for the love of God. And the martyrs of more recent times vied in courage and alacrity with the martyrs of the olden days. The children of the Church had not changed with the of centuries. In the same blessed choir of martyrs we behold Ignatius of Antioch and Fisher of Rochester, Cyprian and Thomas More, Lawrence and Campion the

an insidious one—the seductions of pleasure and prosperity, amusements and love, to entice and attack, to deceive and ensnare the hearts of the unwary and imprudent. This is the attack to which, in our days, so many an insidious one—the seductions of attack to which, in our days, so many especially the young and impulsive, fall victims. Too self-willed to heed warnings, resenting interference, they are swept on with the crowds of pleasure-seekers, forgetful of God and their souls; the love of the world slowly but surely possessing itself of their heart and ruling it. He alone can withstand this attack who, with the eye of faith, looks up to God, and for His love and honor despises and rejects the blandishments of all

created things.
St. John tells us what power it is that overcomes the world-our faith: "This is the victory that overcometh the world, our faith" (I John v. 4) -the faith that tells us Jesus Christ is our Saviour and our Judge, and therefore that our lives and hearts should be all for Him. A lively, strenuous faith pleases God so much! It is shove all riches and honors and the substance of this world. It is the gift of God, but we can pray for it, and pray for more and more of it. The Gospels bid us do it. "And Jesus saith, If thou canst believe, all Jesus satth, it shot can be believe, all things are possible to him that believeth. And immediately crying out, with tears, he said, I do believe, Lord: help my unbelief." (Mark ix. 22, 23.) "And Jesus saith, Have the

9

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Let us pray for the love of God and the contempt of the world, with faith such as this. Then victory would be ours. May that faith be ours which, and foring God. For all that the world is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life, which is sick, baptizes, justifies, restores poor love of it, we shall transgress the law of God.

May the great and Blessed God deign to bestow this faith upon us

THE RECONSTRUCTION COUNCIL

'Reconstruction' is getting stale before we have had a taste of it just because it has been so much in our ears and on our tongues. Still we must not turn our mind away from it. It represents a practical and momentous issue of the present day. Not any mending of society is recon struction, but only such a change as will bring it back to its lost, or per-haps never yet attained, ideal. Now who will tell us what that ideal is? It is, briefly told, the well-being of the community. But again, by what means is that well being brought about? If we had a certain to this question we should have a definite program for the reconstruc-

tion of society.

Amidst the Babel of conflicting views and theories it is a matter of congratulation for us Catholics that the National Catholic War Council, which rendered such fine service to the country during the war, has constituted itself into, what might be called, a National Catholic Reconstruction Council. Though the bishops composing it are not in their usual role of religious teachers and inter preters of God's word still their pronouncements represent the wisdom of a Church that has an experience of twenty centuries of a Church, of which Woodrow Wilson said in his "New Freedom" (as quoted in our cient instruments of government were drawn from the Church - from that great religious body which was then the only Church, that body which is now distinguished from other religious bodies as the Roman Catholic Church. The Roman Cath-olic Church was then, as it is now, a great democracy.'

From this great historical democracy the world in throes for the birth of true democracy may well take advice. Especially the poor and do n-trodden have a friend in the Catholic Church. As long as her voice was dominant in the counsels of the nations there was no labour problem. The latter began to develop at the time of the Ref ormation when her influence be-came circumscribed. And if now-adays the Church is powerless to carry out her good intentions in be-half of the labouring class it is because the laborers themselves, de-luded by false hopes of an earthly Paradise, refuse to stand by her in her battle for universal justice. Should the miracle happen that the laborers all over the world would shoose Pope Benedict XV. for their Moses, we have no doubt that he would lead them out of Egypt with a mighty hand and conduct

the National Catholic Council has made a favorable impression on labor elements outside of the Church. The World Tomorrow (as quoted in America of March 22nd) regards it as a comprehensive pronouncement in favour of a variety of 'radical legis-

What is of still more significance

lative and administrative measures 'to better the conditions of labor, and says in particular:

Bishop Muldoon's report calls for an increasing share of self government increasing snare of self government in industry. This Board of Catholic Bishops indorses specifically the right of labor not only to organize, but 'to receive what the English group of Quaker employers have called the industrial part of business management.' Some of our leading newspapers have tried to destroy effect of these far seeing proposals upon the public mind by announcing that they are intended to 'combat Bolshevism.' For our-Bolshevism.' For our-selves we reject the implication that the Catholic Church is animated solely by this unworthy fear. Without doubt there is a section of the clergy and laity within the Roman Church who have both the wisdom and the intimate contact with plain people to make them sincerely desirous to have the Church stand squarely in the new era with labor

IN FLANDERS FIELDS

rather than with the great vested interests." If there are any among the Catholic clergy or laity who do

not stand squarely with labor in all its just and reasonable demands

they certainly have not the mind of

the Church.—S. in The Guardian.

In Flanders fields the poppies blow Between the crosses, row on row, That mark our place; and in the sky The larks, still bravely singing, fly, Scarce heard amid the guns below, We are the dead. Short days ago
We lived, felt dawn, saw sunset

glow, Loved and were loved, and now we lie

In Flanders fields.

Take up our quarrel with the foe! To you from failing hands we throw The torch. Be yours to hold it high! If ye break faith with us who die We shall not sleep, the poppies grow In Flanders fields.

-LIEUT.-COL. JOHN D. MCRAE.

In Flanders fields the cannon boom And fitful flashes light the gloom, While up above, like eagles, fly The fierce destroyers of the sky; With stains the earth wherein you

Is redder than the poppy bloom In Flanders fields.

Sleep on, ye brave. The shricking shell,

The quaking trench, the startled yell, The fury of the battle hell Shall wake you not, for all is well. Sleep peacefully, for all is well, Your flaming torch aloft we bear, With burning heart an oath we

Swear To keep the faith, to fight it thru, To crush the foe or sleep with you in Flanders fields.

-CHAS. D. GALBREATH, State Librarian, Ohio.

III. THE FULFILLMENT

In Flanders fields the poppies bloom Above your lowly, hallowed tomb. That your brave deeds may never die

The torch of Freedom lifted high Shall shine forever where you lie. No more in Flanders fields will grow The crosses, endless row on row For crushed and conquered lies the

foe, We kept the faith, we've seen it thru, In Flanders fields.

Sweet be your rest! Our task is The tramp of armies, boom of gun

And furious cry of savage Hun Are silent now. The victory's won In Flanders fields.

-REV. J. A. WILLIAMS, Lennox, South Dakota.

"IN FLANDERS FIELDS"

I. All the world knows the story of the physician of Montreal, Canada, who enlisted at the very beginning of the war and was assigned to the medical corps. The devastation of Belgium, with every field a burial ground, so deeply moved him that in April, 1915, while the second battle of Ypres was in progress, he wrote this poem. Speaking for the Belgian dead he calls upon the outside world to avenge her wrongs. It attracted immediate attention and has made its author's name immortal. He died in Flanders, January 28, 1918.

II. A reply to Col. McRae's poem was written in the same year, 1915, by the state librarian of Ohio. It is significant that before his own nation had gotten into the war or had recognized any moral responsibility this writer had the prophetic vision to pledge to Belgium that the world would go the utmost limit in her de fense. It is a gallant response to the urgent appeal of a stricken land.

III. In the autumn of 1918, with Germany defeated and supplient, a priest in a small Dakota town penned the third of this series, in which he commemorates the completion of the 22, 23.) And Jesus saith, Have the faith of God. . . Whatsoever you ask when ye pray, believe that you shall receive; and they shall come unto you." (Mark xi. 22, 24.) with a mighty freed and conduct them to a land flowing with milk and honey.

At any rate the first among the reconstruction pamphlets issued by great task. It appropriately rounds

HER VIEWS OF FEMININITY

Among the many things which he admires in the Catholic Church, and which he thinks the Protestant bodies might very well imitate, the Rev. Dr. Moffatt enumerates the following seven: "First, emphasis of the sanctity of the marriage vow; second, the pomp and dignity and parade of the Church; third, the central unitying authority of the Church; fourth, the tone of convic-tion; fifth, femininity, as exemplified in the honor paid the Blessed Virgin Mary; sixth, purgatory; and lastly, "confession." The position of the Church with regard to woman, her dignity and her worth, forms two of the points which the Protestant doc-tor thinks worthy not only of admir-ation, but of imitation as well. As viewed from the accepted Protestant standpoint, the Catholic position is considered extreme. As compared with the program of the Bolshevist, who, according to latest reports, are to be the advocates of free love, such a position is the extremest of the extreme. The Bolshevists would go to the opposite pole, and abolish marriage altogether. The Doctor quoted above points out the authority to which all lovers of decency and civilization must look, if maiden, wife and mother are to hold the high place which has been theirs. The Bolshevist may find sympa-thizers among other bodies, when they advocate the ruinous system with which they are charged. Against such a doctrine they may expect to find the Catholic Church unalterably and uncompromisingly opposed.—Catholic Transcript.

> THE POPE'S MESSAGE TO LABOR

At a recent audience granted to the delegates of a Catholic organiza-tion, largely constituted of working men, the Holy Father, according to a wireless received by the New York World, expressed his sympathy with the aspirations of labor throughout the world. Of particular interest is the promise he is said to have given that he would help to obtain a better ment of labor conditions, which he ment of lador conditions, which he realized must be the special task of the next few years. "I intend," he said, "to follow the policy of Leo XIII. and will disclose my program later, meanwhile I want the workers of the entire world to know that I am their These expressions are interpreted as signifying the Pope's deter mination to lead the new spirit of the age in aiding to make a better world by bettering labor conditions -America.

If you hate another, it is slow suicide for yourself.

Some men sow seeds of kindness and expect to reap their reward with a mowing machine

SELDOM SEE a big knee like this, but your horse may have a bunch or bruise on his

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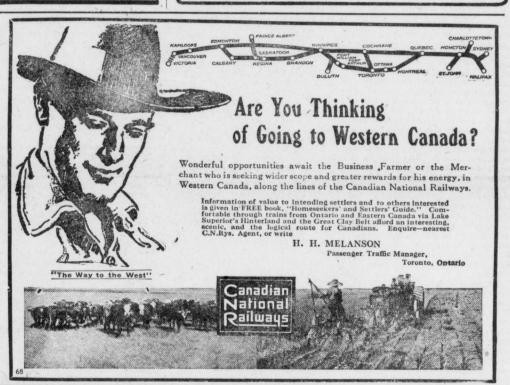
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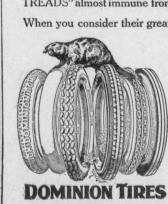


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CHATS WITH YOUNG MEN

THE THINGS WE DO It isn't the thing you do, dear; It's the thing you leave undone Which gives you a bit of heartache At the setting of the sun. The tender word forgotten, The letter you did not write The flower you might have sent,

dear, Are your haunting ghosts tonight. The stone you might have lifted Out of a brother's way, The bit of heartsome counsel You were hurried too much to The loving touch of the hand, dear, The gentle and winsome tone, That you had no time nor thought

With troubles enough of your own.

The little acts of kindness, So easily out of mind; Those chances to be angels Which every one may find-They came in night and silence— Each chill, reproachful wraith— When hope is faint and flagging And a blight has dropped on faith.

For life is all too short, dear, And sorrow is all too great; So suffer our great compassion That tarries until too late And it's not the thing you do, dear, It's the thirg you leave undone, Which gives you the bit of heartache At the setting of the sun.

THE ACTIVE MIND

Age and life are very relative orms. Many men are old at thirty and youth smiles from the eyes of others who have passed the seventieth milestone. The real distinction is between the open and the closed mind. The average man early becomes indifferent and case hardened. He falls into ruts and does not take the trouble to get out of them. He is convinced that it is of no use to spend time on anything that is not of immediate use and has to do with the personal money prob-

lem. He reverts to type.
Comparatively few men who suc seed markedly or exhibit high qualities of resource in a crisis are groove men. Of course, success is not to be taken as a synonym for money mak-ing, which after all is a crude affair. Nor is resource to be interpreted as the faculty of doing an ordinary act at a critical time. Success and resource come from the open mind.

The great benefactors of mankind

were enabled to accomplish much by virtue of close observation of man and things and an intelligence that accepted each new phenomenon as having a bearing on their work. Creative ability in literature comes to its own and delights readers because the men who have it and utilize it let nothing escape them in the world in which they live. The smallest trait of individuals, the tricks of physiognomy, the moving effects of passion and conscience are all pigeon holed almost uncon-sciously and every day adds to the collection and changes it. The makers of fiction are of necessity men whose minds are as sensitive as

The great inventors have been all their lives wide awake to every small happening in inanimate Nature. They who gave us the steam engine and the electrical dynamo, communi-cation by wire and wireless and all that long list of appliances that are today a household word solved their great problems and perfected their machines because they were ever gross forces.—True Voice. alert for something new in their chosen fields. The journeyman me chanic toils at his place mechanically; the inventor is ceaselessly exsecret.

whose instrumentality miracles of tions as truths. grace have been performed were men to whom each new soul was a not evil-minded; they may have grace have been performed were book newly opened. Average spirit- given many evidences of good-heartual advisers divide people into groups as one would grade vegetables, groups as one would grade vegetables, but the sages of the spiritual life know that each soul is a distinct would become indignant it they were entity and demands a minute inspec-

The conclusion of yesterday may at all phantasy are addicted to this any moment be modified by the fault, that of exaggerating for the developments of today. Any other sake of effect.

position is indicative of mental laziness and means the loss of valuable may be observed. developments of today. Any other position is indicative of mental laziness and means the loss of valuable material and knowledge. One has said that genius consists in seeing what others are looking at. With certain modifications, every characters with the control of the contr

able curiosity of children. In a tell the exact truth, the mistake measure it is a faculty we all had, but killed by neglect. We go through life incessantly grouping experiences. The alert mind does falls into the same error. indeed group them also but always Oriental diplomat who sojourned long among us was celebrated for his ceaseless questions. Reporters went to interview him, and instead went to interview him, and instead collid is "swell." Hundreds of child is "swell." Hundreds of significant feature of the report.

Divorce is steadily on the increase. and met the same fate. That man ated. has been able to do wonders for his

sphere who ever met him. He was the personification of the open mind.

A singular acquaintance who remove effective. A husband has met

given life real study. He also remarked that nothing in the world was without interest, and that a out somewhat, his wife receives him

enlivens monotony and makes each the matter is that the good woman new day a progress through some wonderful museum or a ticket to an enthralling drama. Humanity in the mass is a sleeping world. The won-work learning of the door that works her. mass is a sleeping world. The world drous pageant sweeps by and they see it not. But there are a few, too of exaggerations for the sake of exaggerations.

OUR BOYS AND GIRLS

TO A LITTLE GIRL

A rosebud 'neath the gentle sun Will be a rose ere June is done. The tiny song-bird in the nest In time will sing its prettiest fly away when Summer

through
The way the old birds always do,
But, dainty little girl of three, Your future no one may foresee.

I look at you sometimes and try To penetrate the by and by, I wonder just what beauty lies Behind the laughter in your eyes; What gentle deeds those hands will

When all your girlhood days are

behind. 'Oh, little girl upon my knee, How many charms I cannot see Are hidden deep within your heart? How many smiles are there to start, When wakened by the coming years? And, oh! I pray not many tears Must dim the beauty of those eyes

Now dancing with a child's surprise. You're just a dainty bud-and small, And yet within your soul lies all The beauty that shall blossom soon

When you shall come to girlhood's June. And I'm the plant! May I be strong And guard you well from hurt and

Remembering in my daily care That you must bloom in beauty

> -EDGAR A. GUEST GRACIOUSNESS

It is the duty of all to cultivate a spirit of graciousness, to remember their friends in a graceful way. It is the manner in which the deed is done rather than the deed itself which makes it either pleasant and agreeable or distasteful to the receiver. Wrongs are done every day by actions which though meant well are turned from the right channel by the way they are per-

formed.

The rough diamond is a very dis agreeable looking stone and the individual represented by this type is equally objectionable in these modern days, when quality is more sought for than quantity in all work, and gentleness and refinement more than

EXAGGERATIONS OF SPEECH

Why is it so many things are exstant. He may have done a bit of is not to be denied that frequently a religion and a conscience were man work a thousand times, yet he is on the watch for the next time when a and honest, and who at heart are slight deviation will unlock to him a really sincere, have no scruples of changed his whole attitude to and honest, and who at heart are riger' lost his claws and teeth and really sincere, have no scruples of changed his whole attitude toward conscience in that matter of twisting the Church (which France is of The masters of souls, the men by facts or presenting their own inven-

into edness. Love of lying, deceiving and accused of lying or deceiving. Some-times, a too fertile imagination seems The attitude in each case is the same, one of vigilant expectance. The conclusion of yesterday may at all phantasy are addicted to this

ter of literature, every important discovery of mechanics and science, it is more effective to say "Willie is always hitting me." She seems to sense instinctively that discovery of mechanics and science, it is more effective to say "Willie is always hitting me." every great truth of the higher life was passed unheeded by myriads until the right man came and made it his own.

We are often bored by the insati
We are often bored by the insati-

With age the habit of exaggeration on the watch for something that cannot rightly be grouped in the allotted places prepared. A certain Oriental diplomat who sojourned with a torn dress is referred to at

and met the same rate. That man has been able to do wonders for his own country by reasons of the searching examination he gave to every denizen of the Western Hemi-

A singular acquaintance who recently called upon me stated that the great mystery is "that which is called life." It was his opinion that three books were worthy of study—White's "Selborne," Thoreau's "Walden Pond," and Walton's "Angler," He said that these three men had given life real study. He also received was very enjoyable, the evening was very enjoyable, the evening was very enjoyable.

really wise man could write volumes on his return with the complaint, on the turning of a worm.

on the turning of a worm. But the boon of the open mind to account I have been lying awake the ordinary man is its bounty to himself. It exercises melancholy, enlivens monotony and makes each the matter is that the good woman and makes each the matter is that the good woman and makes each the matter is that the good woman and makes each the matter is that the good woman and mad good to held early and had been and and had sent to be a solution.

intervals of our slamber they tell us what we have missed. They are the men of the open mind.—A Looter on in Boston Pilot.

Solve Serious are settle serious are serious are settle serious are serious are settle serious are settle serious are settle serious are settle serious are serious a gathering Miss Winning and Mr. Good, a popular young man just on the threshold of bachelorhood, have found a subject of common interest. They discuss the subject with such animation that they are observed, among others also by one Miss Gossip On the following day, on occasion of an afternoon Miss Gossip gives her version of the events of the preceding evening.
"It was very noticeable how Miss
Winning had something to say to
Mr. Good all evening she wouldn't
let go of him; in vain he tried to get rid of her; she surely was trying to nab him, etc." What a triumph, to have riveted the attention of all the ladies present for fifteen minutes. For the same price Miss Gossip would

prove false to her best friend.

This practice of exaggerating for the sake of effect is a deeply rooted and widely extended evil. Many through;
What wondrous beauties I shall find
When you have left these charms is wrong opinions and interested at drawn as a result and much mischief is wronght. Therefore, mothers should is wronght. take pains not to permit their children to resort to speech calculated merely to produce a greater effect. The children should be taught to speak the truth precisely and without exaggeration. Not a word too much, even though it be more impressive and effective. We elders, particularly we parents, must give good example in this respect.—Adapted from P. Tillman Pesch, S. J.

FOCH AND CLEMENCEAU

The Lutheran, which cannot be

coused of Catholic bias, says:
"No two men could stand further apart than Foch the general and Clemenceau the statesman. The one is a devout Roman Catholic; the other a free thinker, if not a down belongs to the Clerical Party-and the other to the Anti Clerical Party-the two parties were like fire and water, they would not mix. Every-body knows of the bitter feuds between these two parties, and of how the free thinking government of France harassed and humiliated th Roman Catholic Church and unseated it as a power in political affairs.

But the war has wrought a great change. It was this same Clemen-ceau who despised the Church that called Foch to the head of the army. When Foch said to him: to consecrate my armies to the Sacred Heart of Jesns,' Clemenceau gave the characteristic answer: 'Consecrate them to whatsoever you will so long

as you win.'
"When the political barriers had broken down and the people fought and suffered as one, and when it was course predominantly Roman Catho On the day the armistice was lic.) signed, he spoke of General Foch in the Chamber of Deputies as 'the

soldier of God.' "While we as Protestants could wish that the evangelical Christianity were more in evidence in France than it is, we may well rejoice that the attitude of the government toward the Church has undergone a radical change. Carlyle was wont to say that so long as there was a soul of good left in any religion or institution, it would not die, and Protestants will wish the Roman Catholic Church well in that country; for as between unbelief and a Protestant liberalism which knows not what it believes, on the one hand, and Roman Catholicism on the other, it would not be hard to

A SHAMEFUL RECORD

The report on marriage and divorce prepared by the bureau of the census for 1916 shows that 112.036 divorces were granted during that year in the United States. The proportion of divorces to marriages was about one to nine for the whole country. The report shows that in proportion to population the divorce evil is growing apace. In 1890 the number of divorces granted was 53 for every 100,000 of population; in 1900 it was 73, and in 1906 it was 84. In 1916 it Where is it to end?

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to some extent. Where there are no children to bind the family together laws of God. instability of the bond results in many cases. Selfishness reigns supreme and there is no spirit of

sacrifice with which to soften the asperities of temper and to lighten the burdens of the married pair. There is little doubt, too, that in too

of the report. Lack of children ultimately lands the parties in the seems to accompany looseness of the divorce court. These are but two seems to accompany looseness of the divorce court. These are but two marriage tie. Perhaps it explains it phases of one evil, and that evil re-

If we estimate that Catholics constitute about one fifth of the population, and taking into account that among them divorce is very rare in-deed, we can readily see that the prothe burdens of the married pair. portion of divorces to marriages be-There is little doubt, too, that in too many cases lack of children is due to Catholics. And this proportion is the lack of religious principles and the same spirit of selfishness that wonder, indeed, that men who have

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at heart the welfare of our country are becoming alarmed over the situare becoming alarmed over the situation. It is a shameful record that we have made in this respect during the past quarter of a century. And we fear that it will be much worse in the next twenty-five years. And yet we are a Christian country! We wonder what other nations think of our record. We have reason to be heartily ashamed of it.—True Voice.

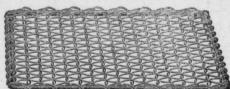
Let us force ourselves to be affectionate, gentle, and humble in our intercourse with those whom God has given us as our companions. Never let us corsent to be of the number of those who, out of their own house, appear like angels, but more live dev. Is at home.

Misfortune always keeps her appointments with those who expect



ber mat is simply a nesting place for germs and filth, an accumulator of dirt and disease, an intolerable receptacle of muck and mire—a survival of the dark ages.

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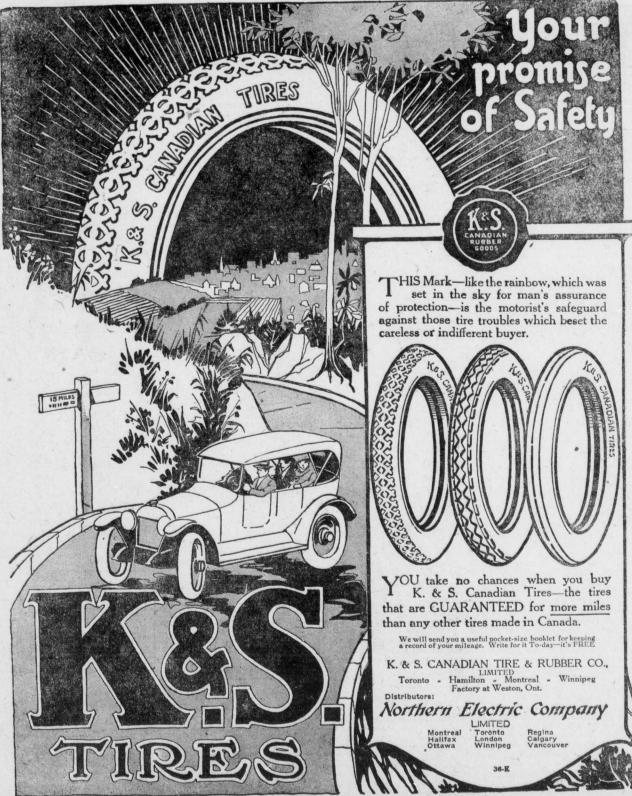
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FATHER FRASER'S LETTERS FROM CHINA

We are now giving to our readers died away we knew we were far some of the Father Fraser's letters from human kind and then how opwhich for one reason or another were not published at the time they were received. These realistic pictures of the dogs were startled at the unusual active Chinese missionary work are, we believe, well calculated to Nobody but the priest would venture stimulate interest in the later and to make that journey at night. Two still more important phase of Canadian participation in the glorious laid and murdered and now even the work of the conversion of China to which Father Fraser is now consecrating his energy and his zeal enlightened by a rich experience.

Catholic Mission Taichowfu, Dec. 9, 1916.

tired and weary from a distant sick call when I was handed your letter and check. I leave you to imagine the consolation it gave me. It seemed like an immediate reward for the work of mercy I had just performed. Please accept my heartfelt thanks for the space you allowed me to occupy in your valuable paper and express my gratitude to all who have so kindly contributed toward my mission. May God bless the CATHO-LIC RECORD and all its readers!

The sick call was a night journey of forty miles through mountains and valleys, lonely fields and dismal villages, past gloomy ruins and innumerable tombs in the dead of night, starting at noon and arriving at 1 o'clock the next morning. An old man brought me word of the sick person. He had been on the road two days, so it would be fortunate indeed if we found the person alive. The letter he presented, written by the catechist of Sienku, ran as fol-Courteously I address you. Spiritual Father, great personage in your presence I reverently narrate: the wife of the late catechist of Sienku, Mrs. Lee, is sick in Garden of Floating - Trees. Her daughter, Big Sister, asks me to present this epistle and kneeling to beg you, Spiritual Father, to come and administer Extreme Unction so that she may attain to the bliss of Heaven. The bearer is a catechumen seventy one years old named Old mountain The bearer is a cateconument seventy one years old named Old mountain Choo who renounced idolatry in the eighth month of this year. From his birth he never tasted meat, being of the sect of Fastere. He now desires ardently to go and see the cantral church and station in Taich.

The city of Sienku is only a few miles from there. If we only had a priest stationed in the new church I built there this year it would have saved me all this journey, not to speak of the good a priest would do in evangelizing the region. Do pray McDonald, in her eightieth year. I, the sinner, pray you to accept him and strengthen his heart that hereafter he may hope to obtain the eternal happiness of Heaven. Virtue and peace to you. I. the sin-

when we were a mile on the road I sent him back for my breviary which in my haste I had forgotten. He caught up to me when I was seven miles away. We were making good time—the first ten miles without a When the bearers were tired carrying me I would walk and when I was tired I mounted the chair I was tired I mounted the chair again. I knew that was our only chance of making the whole journey in a single stretch. In fact the bearer said it was only possible to make twenty-eight miles that day and leave the remaining twelve miles for the next morning. It was 3 o'clock in the afternoon when we finished the first ten miles and after a few minutes rest and a bite to eat we started off again. It was pitch dark when we arrived at a town famous for its highwaymen. Though we were fagged out and hungry we we were fagged out and hungry we to the next village five miles further of several hundred categoriument to the next village five miles further lodged with me and the sisters, prehad made twenty-eight miles, and I paring for baptism.

Wishing you and your readers a Wishing you and your readers a long to the several hundred categoriument to the next village five miles further long with me and the sisters, prehad a made twenty-eight miles, and I wishing you and your readers a long to the next village five miles further long to the next assure you needed a rest. I said that we would begin by taking supper and ordered some bowls of vermicelli and pork. Whilst taking our meal some pork. Whilst taking our meal some villagers stood around. They said that a Protestant mission had been in that town for thirty years but no Catholic mission. They knew one of my catechists, a recent convert from their sect, and said he used to propagate it there many years ago. I told them the difference between the Catholic the difference between the Catholic and Protestant religion and the origin of both. "Oh, then," they said, "the Catholic religion is the trunk and we are only a branch." They were very hospitable and invited me chist there at the earliest opportunity. My chair bearers and baggagecarrier fully intended to put up there for the night but I jollied them along. How could I rest in peace and an old woman crying for the ized into a system of zones. Each priest only twelve miles further on. zone has a Supervisor and from fifty I resolved to make it even if I had to walk every step. My men were obliging, so off we started again in with the Army of Occupation. The to the night. It was a gruesome, gloomy tramp the next twelve miles.

The Chinese bury their dead in the When in Belgium, on an inspection

swarm of frogs croaking, to which they bore a striking resemblance from a distance. In fact we rather liked to hear their bark, for then we were near some habitation, but when the last echo of their chirping had pressive was the stillness of the night. The country was as silent as the grave tains, leopards and wolves, but they are of a timid nature, and do not dare to attack grown up people on the highroad. Nevertheless the fact Dear Friend,—I had just returned peaks did not add to our comfort and we glanced uneasily now and then in passing tombs, ruins or clumps of trees. But God is good to his missionaries and we met neither robbers nor beasts of prey. Towards midnight, however, we passed three suspicious looking characters loiter-

ing along, the only persons we saw the whole night, but they said nothing. At long and at last to-wards 10 o'clock in the morning we arrived at our destination, having been thirteen hours on the road. I had lightened the task of the chairbearers by walking half the way but the baggage carrier, however he stood the strain I do not know—to work all the forencon and carry a weight of a hundred pounds all afternoon and night, a distance of forty miles—this will give you an idea of what the Chinese can do on a rice

and spinage diet. had waited three days for the priest striking her breast and almost in despair of receiving the last sacra-ments. I prepared her for death, then said Mass, gave her Holy Com-munion and Extreme-Unction, took some refreshments and finally retired to bed at three in the morning Upon arising I looked into the next room, the door being open, to see what was stirring and here if it wasn't the pig pen!

evangelizing the region. Do pray that some one will soon come!

Before leaving a polite old gentle-man came in, profuse in compliments and offered me two big oranges. He irtue and peace to you. I, the sin-er, Propagating Fatherland Chang, dear little fellow called Santo (Holy.) kneeling relate."

I scanned these lines, ordered a chair and bearers, called a man working in the garden to carry my Mass box and blankets, swallowed a hasty dinner and was off, followed by my faithful acolyte. Poor fellow, I have hopes of making a catechist of the old gentleman when its learned. of the old gentleman who is learned and a man of prestige, and who knows but Santo may become a priest.

The old man pointed to a grave in the middle of a rice field saying: "There's the grave of Mr. Lee, the late catechist of Sienku." "Lord rest him!" I said, "he was a fine type of Catholic and all the converts

chowfu to continue my instruction of several hundred catechumens

K. OF C. WAR ACTIVITIES IN THE STATES

Mr. William J. Mulligan, Chairman of the Knights of Columbus War Activities Committee, has just re-turned to New York after having been

His mission Overseas has been to re organize the relief work of the Knights of Columbus and, in order to to stop there for the night. I resolved on the instant to place a catechist there at the earliest opportunadditional workers have been sent to

Under the direction of Mr. Mulligan the entire Knights of Columbus work in Europe has been re organ-

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without relaxation, the tremendous labours he has borne since the begin-ning of the War. He expressed his appreciation of the help Canada and the United States had extended to Belgium. It came, he said, at a most

opportune time."
Cardinal Mercier is coming to America in May or in the early fall, and Mr. Mulligan invited him to be the guest in this country of the Knights of Columbus. The Cardinal then told him that his visit was certain, and he expressed a keen desire to make the trip.

Mr. Mulligan is expected to leave

for Europe about the middle of May. He will visit the Pope before return-

ing to America.
Mr. William J. Wall of the Civil Service, Ottawa, accompanied Mr. Mulligan on his recent trip and has just secured a further leave of ab and spinage diet.

How happy I was to find the old woman alive. She could hardly believe her eyes when I entered. She had waited three days for the pricet.

DIED

Sullivan.—On Monday, April 7, 1919, at 883 Somerset street, Ottawa, Mrs. John J. Sullivan, in her fifty eighth year. May her soul rest in

McCREADY .- On Friday, April 5, 1919, at the residence of her brother, Jos. F. Meagher, 89 Hinton Ave., Ottawa West, Helen Meagher, beloved wife of F. J. McCready, late

McDonald, in her eightieth year May her soul rest in peace.

McCaul.—At Ottaws, Ont., on Thursday March 27, 1919, Hanora Crotty, aged eighty years, beloved wife of the late Neil McCaul, and mother of M. J. McCaul, Inspector of Accidents, Dominion Railway Commission. May har soul rest in peace. mission. May her soul rest in peace.

Life is not a grind to the man who has a grist worth grinding. Aim at perfection, but remember that even the sun has spots.

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CATHOLIC TEACHER WANTED (FEMALE) as assistant, first or second class; \$500 per annum. Duties after Easter. Apply stating experience and qualifications to Sam Fraser. Byng Inlet, Ont. 2113-tf.

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One hundred acres north half of lot 10 on the 3rd con, Arthur, all cleared, frame barn 66 x 60 feet, log house, kitchen and wood shed, 2 good wells and creek on corner of farm. This is a first class grain and stock farm, convenient to school, church and market. For further particulars apply to (Miss) Margaret Purteil, R. R. No. 2, Kenilworth, Ont.

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