The Catholic Record

LONDON, SATURDAY, MARCH 16, 1918

LETTER-WRITING

The Great War has had many effects which few of us, if any, had thought of beforehand, and one of the broadest of them-so broad as to be almost universal-is the revival of letter-writing as a household practice. Undoubtedly letter writing had decayed for some generations, notwithstanding the spread of popular education. Though an enormously large proportion the community could write letters if they wished to do so, they did not see why they should. The type of people who were once great letterwriters-the leisured class-fancied they had no time for it in their busyness about small things and the pursuit of pleasure. Expression through writing had become curt and to the point, ornateness being felt to be out of place. In this respect telegramwriting had a shaping influence. Elaboration was felt to be unnecessary and rather a bore. Still worse, the telephone, with its swift interchange of thought, superseded the letter. Then travel, too, by rail or motorcar was so cheap and swift that visits became easy and frequent, and many letters merely mentioned important subjects and added; "But we will talk it over when we meet." Of course lovers went on writing to some extent, but even they were less copious in their outpoarings than in the days before "wires" and phones" and swift, cheap travel. So letter-writing became relegated in a large degree to formal business and ceased to be a household duty, a leisurely relaxation, or a private art. The reasons for not writing letters have disappeared. Reasons fer writing them are many and

strong. Six or seven million men and women are away from their homes, either on military service or war work, and they wish to hear constantly what is happening in those homes. With equal eagerness the people left at home wish to know what is happening to its absent members, all of whom are in unusual surroundings and many in the midst of grave dangers. Separ-

BEARERS OF SYMPATHY

copious letter-writing.

Thus the letter has come into its own again with a completeness that would have been impossible in any other circumstances than a war in which the whole nation is directly er indirectly engaged. Almost every apart from its routine business, If command of words will allow. any house is not doing so there is cegent reason for its inmates to ask themselves why they are not contributing directly some evidence of personal interest in the men, known to them or unknown, who are fighting the battle of the nation and of civilization. Surely no one, living however remotely and quietly apart from the turmoil, ought to be wholly outside the great wave of personal sympathy that flows through the post to the men who are bearing our common burdens of toil and danger

Never before has the freight of feeling carried by letters been so personal and real as it is now. The great letter-writers whose letters have become literature almost with. out exception have been men and wamen who wrote charmingly about trifles. So far as the information or the emotion which they conveyed was concerned it mattered little whether the letters of Cowper, Horace Walpole, Gray and Charles Lamb reached their destination or not. The messages they carried were for the most part immaterial to the people to whom they were sent. What made them delightful to the people who received them, and still makes them delightful to us who do not care a rap about most of the writing, the revelation made of thoughts astir in his age. They were written in the main as literary ing," says Bacon, "maketh an exact

exercises, and as literary exercises, man." Without it there is not much land which he did not himself cultiwith an air of informality they exact thinking. With it there is the vate or occupy.

Charm us to this day.

A less extensive modification seems charm us to this day.

REAL LETTERS

But the letters which load our post men now are for the most part intensely real, whether they are short and bald or expanded and elaborated. They tell of the things that matter most to writers and receivers. They knit together the home and those who are held far away from it. They keep up the union of lives destined to be passed together, but for the time being wrenched asunder. They are missives of deeply anxious thought which tries to hide its anxiety. They pass to and fro in relief of heartaches of absence. Behind each when the destination or the place of despatch is "The Front," is the shadowing possibility that it may be the last. What in them may seem the smallest trivialities to the onlooker may be of the greatest interest to the receiver far from home and unable to complete his mind-picture of it except out of the materials provided in his letters. With so much needing to be told, can we wonder that letter-writ ing has revived and attained dimen sions far beyond any record in the annals of the art.

The obstacles to letter-writing have all been swept away. The cost is all been swept away. The cost is inconsiderable to the sender, however far off the receiver may be, and the United States we behold the pubwith marvellous celerity. Now, too, nearly all can write a letter if they try, or there is someone in the household who can write it. The people before feel the urgent need for writsympathy through the post becomes almost an obsession. The return away on duty is perhaps even more surprising when we remember the difficulties of writing on active

COURAGE MAKERS

This letter-writing is personal, intimate, spiritual, well-nigh sacred. It has welded afresh the ties of family, has provided the race with a newlyations are wide; leave is seldom and tried mode of expression, and has brief; all communications except by given the pen in tens of millions of letter are expensive and hampered hands a mightier mission than had by formalities; and so there is no ever been attributed to it in the writpractical alternative to falling back ings of the literary few. Through it en the good old-fashioned plan of speak the dearest thoughts of men, forgetful for the moment as they write of the alien lives they are living far from home and the daily routine which they once felt would remain their normal experience of the world. Now their whole outlook the possession of durable and lucrais changed. The significance of home tive property in the earth's unfailing and country has been transformed in their hearts, however strong it dissatisfaction; for the State owner was before, and the familiar letter is ship and management of productive heuse in the land is sending and the natural vehicle for as much of property would destroy individual receiving letters of a personal nature this pent-up sentiment as the writer's incentive, cause

THE EFFECT

of this resort to the pen by practically the whole manhood of the nation? May we not hope that to men of each grade of education it will give a trend towards letterwriting as a mode of expression? There must have been so much practice in the art, even among the indifferently educated, during the last three years that the crude formality and stilted phrasings they have often inherited from bad schooling will be dropped, and natural, simple writing will be substituted. Then too the need which has been felt for a practical command of the pen, for expression of the mind in ink, must have some influence on education as it is regarded by the average citizen, and tend to make it a form of training for the use of every man and not a means of shirking the most necessary forms of work. But, further, the experiences of the War, shaking men out of their indifference and their calm satisfaction with the commonplace and forcing them to in the simplest elemental way, must tend to make them think, and, if the the topics discussed, was the style of writing habit is acquired by practice, lead them to express their thoughts the mind of the writer and of the on paper. Indeed, writing is the

hope that thought set down will hope that thought set down will be clarified. And, if so, is there not twenty five years in the Socialist prounaccustomed surroundings of the nation's manhood at war, and crystallised by the growing habit of writing, will revivify our people intellectually and morally, and in the end leave a rich deposit in the literature. He could operate by himself, or with the assistance of one or two other workers. Apparently they would not prevent the ownership and management of some of the larger productive establishments of the larger productive establishments by the workers themselves or form of literature—the literature that bears fruit through untold generations? If this should be soand the manifest stimulation of some forms of literature by the War, as for example poetry, makes it clear that it will be-then one of the most beneficent though unlooked for effects of the War will have been that it put the pen into the hands of a whole people, and, starting with the simplest form of writing, the domestic

THE CATHOLIC CHURCH AND SOCIALISM

voice to their highest aspirations.

I.—THE ECONOMIC ASPECT By Rev. John A. Ryan, D. D., of the Catholic

In the course of the present War all the belligerent governments have the Government manages the transit lic authorities fixing the price of coal and food, regulating the kinds of bread that we shall eat, operating the railroads, building and sailing ships, and erecting houses for work ingmen. Competent students of the who were given to letter-writing subject fully expect that many of the new forms of State intervention will be continued for some considerable ing more and extending their circle of correspondence until in some instances the keeping up of a flow of activities, nor all of them together, constitute Socialism in the true sense. they look like installments of or an oach to a Socialistic reorganizaflow of letters from those who are away on duty is perhaps even more seems fit for a brief restatement of the attitude of the Catholic Church toward Socialism, and toward certain

industrial proposals which are im-properly called Socialism.

The authoritative and precise doctrine of the Church on these subjects is found in certain encyclicals and instructions of Popes Leo XIII. and Pius X. In his encyclical, "On the Condition of Labor" (May 15, 1891), the former Pontiff condemned Socialexplicitly as injurious to the workingman, destructive of the individual's natural rights, and perver-sive of the sphere of the State. The proposals of the Socialists, said Pope o, are harmful to the laborer, inasmuch as they would deprive him of the opportunity to invest his savings in land for the increase of his resources and the betterment of his resources and the betterment of his condition in life. They violate natural justice, since they would prevent men from safeguarding the future of themselves and their families through storehouse. They tend to a social condition of manfold disorder and "the sources of ealth to run dry " and " level down all to a like condition of misery and degradation.'

his encyclical on "Christian Social Action" (December 18, 1903) Pope Pius X. explicitly reaffirmed the What will be the ultimate effects main propositions of his distinguished predecessor's defense of private property and denunciation of Social-

Two objections have been raised to these papal pronouncements: First, that Pope Leo spoke only of land, not of capital; second, that the Socialists no longer demand that degree of State ownership of land that the Pope con-

PRIVATE OWNERSHIP OF LAND AND

MACHINERY To the first objection the sufficient reply is that all the principles and arguments set forth by Pope Leo in defense of private ownership of land apply with substanially equal force the artificial instruments of pro-ction. And they have been se interpreted and applied by all Cath-olic authorities. With regard to the second objection, it is not possible to speak quite so definitely, since the Socialist position on land tenure and management has been somewhat modified since the publication of Pope Leo's encyclical. Many Europ ocialists of authority concede would better be left to individuals while the Socialist party of the United States has gone so far as to declare face the great facts of life and death that it is not opposed to the occupa al cultivators. In the matter of ur ban land it is probable that the majority of present-day Socialists would permit a person to own the site upon on paper. Indeed, writing is the closest adjunct to thinking. "Writ. with a small garden. It seems certain, however, that they would not allow any one to draw profit from

a good prospect that the great volume of fresh thought induced by the oritative spokesmen of the party today would permit an individual to own those tools and machines that he could operate by himself, or with ments by the workers themselves organized in co-operating associations.

Making due allowances for all these mitigations of the ancient rigor of Socialist doctrine, we still find the scheme liable to substantially all the objections brought against it by Pope Leo XIII. Socialism still contemplates government ownership and nanagement of all land used for comthe very small artificial instruments of production and distribution. And it still calls for the abolition of all letter, gave at last a more ample rent and interest of all incomes derived merely from the possession of

PAUPERIZATION OF THE INDIVIDUAL

permitted to become the owner of anything from which he could derive an income when he became disabled. He could not put his money into savings banks, nor stocks, nor bonds. nor any other kind of interest-bearing wealth. Inasmuch as only a slight proportion of the workers could be self-employed on the small farms, in the small hand industries, and in the few cooperative establishments that the Socialist state could afford to permit, the great majority would be deprived of that sense of independence, manliness, self-reliance, self respect, and econe power which can come only from property.

It is true that revenue-bearing property is not an indispensable means to adequate provision for the future of the worker and his family system of State insurance might, in theory at least, be a satisfactory substitute; that is, so far as con-cerns the things that can be bought with money. But no system of in-surance, nor any scale of wages, can provide a man with those psychic goods which are an integral element of normal life and which are only second in importance to food, clothing and shelter. Under Socialism the worker would be directly and constantly dependent upon the State, from the cradle to the grave. All his life he would be merely a hired man. He could become contented with this degenerate status only after he had lost all of that initi tive, that self-respect and that ambi tion which are essential to an effici ent and worthy human existence.

To retort that the majority of the workers are even now deprived of any solid hope of becoming property owners is to miss the point of the issue entirely. This sad condition is no necessary part of the present system. Not the abolition but the reformation of the existing social and industrial order is the proper and adequate remedy. We shall discuss this specifically in a later article.

WORKER'S LIBERTY INVADED

The liberty and opportunity of the worker would be further diminished wide variety of choice now offered dial good will, mutual only the few standard types of goods often been absent in the past. egarded as sufficient by the State It is no answer to these objections to prophesy that the State would to the British Empire at large. aployer than the majority of existing captains of industry, and that it would provide all the variety of goods that is really required by genthat in these vital matters the worker would be denied all liberty This sort of freedom is a own account. The mera provision of abundant material goods is not an adequate substitute or compensation

Another grave injury to individual limited power of oppression possessed by bureaucrats and majorities. The officials of the Socialist State would have not merely political power but unlimited economic power. While they could in time be dislodged by a majority of the voters, the majority itself would enjoy the same power of unlimited tyranny. For example, the workers in the principal industries could effectively mbine for the purpose of making the economic oppression that a try, and because of the critical stage of me.—St. Bernard.

majority might inflict upon a minor-

Even if we could bring ourselve to put up with a regime of industrial and social servitude we cannot welcome a system that would inevitably lead to industrial and social bank ruptcy. When we turn from indivi-dual to social consideration, we find that a Socialist organization of industry would, as Pope Lao said, end in universal "misery and degrada-tion." It would not work, for the simple reason that it could not com-mand the motives that are required for efficient and sufficient production. The salaried directors of industry would not have the indispensable incentive that is to day provided by the prospect of indefinite gain. Even if they had the incentive, they would lack the power; for their positions would be dependent upon the masses who worked under their direction They would not endanger their place mercial and industrial purposes, of all mines, of all but the smallest farms, and of substantially all but normal day's work. That the majority would shirk, would work only as much and as long as they liked, is as certain as the certainty that the majority of industrial tasks will remain forever inherently unpleasant. The average man will work hard at them only when compelled Therefore, the worker would not be ermitted to become the owner of masters of the industrial establishment, and this fear would be ended. Therefore, the only possible outcome would be an immense reduction in the social product, with the resultant universal "misery and degradation."

SOCIALISTS IGNORE HUMAN NATURE The naive expectation of the Social ists that men would work as hard for the common weal as they now do through love of gain or fear of loss is a futile and pitiable act of faith. It has no basis in experience. The assumption that the Socialist mechan. ism would effect a revolutionary transformation in human motives and inclinations, and convert men at one stroke from egoists into altruists indicates that the Socialist believers are in the habit of using their emo-tions instead of their intellects for the business of thinking, and are unable to distinguish between aspirations and facts. They ask us to accept hope and prophecy in place of the uncomfortable conclusions of

history. So far as the economic proposals of Socialism are concerned, the con-demnation pronounced by Pope Leo XIII. and Pope Pius X. remains in full vigor, and the reasons for the condemnation are still substantially applicable and conclusive. In the next article we shall consider Socialism in its moral and religious as pects.—N. Y. Evening Mail.

BISHOPS OF IRELAND

LENTEN PASTORALS TOUCH ON POLITICAL CONDITIONS

So far as they have yet reached us, the Pastorals of the Irish Bishops speak with one voice upon the needs of their sorely-tried country. The pronouncements are such as may give us good cause for hope, dis countenancing, as they do, sectional particularist, and revolutionary activity on one side or the other of politics. We leave some of the typical utterances to speak for them

Cardinal Logue writes as follows : "A number of intelligent, experienced, and patriotic Irishmen have by his inability to control the most important details of his own life. Under Socialism the State would be her needs, and devise a constitution the only buyer of labor and the only | which would bring peace, put an end seller of goods. No matter what the provocation, the worker would have abling all Irishmen to unite in prono choice of employers. He must moting the best interests of their work for the State or starve. Like common country. Hitherto, as far wise he must buy the necessaries as we know, there has been no decisand comforts of life from the State, ion : though all parties have found and be content with what the State many points of agreement and sees fit to produce. Instead of the created an atmosphere of cory competing dealers he would find and common interest which has

tance, not only to this country, but prove a more generous and humane they devise for this country a com prehensive, satisfactory scheme of autonomy, it will bring peace and brighter prospect for the future. will secure us against that spirit of which now threatens so many countries of Europe.
"Should they fail, their failure will

valuable possession in itself, on its throw this country back for a length of time which no man can estimate, into the old rounds of alternate outbreak and repression, blasting every hope of progress and prosperity, and converting her into the happy hunting-ground of every political em

> The Most Rev. Dr. McRory, Bishop ber of the Convention, deals at some

length with the outlook. It is a time of special hope and special anxiety," His Lordship says, "for our beloved country—of special hope because through the force of circumstances the rights of small nations are being generally recognized in a way in which they were neve high, and the remuneration of all recognized before; and of special anxiety, both because of the restless and nervous condition of the country of the geometric conversion that the secondaries of the restless and nervous condition of the country of the secondaries of the restless and nervous condition of the country of the restless and nervous condition of the country of the restless and nervous condition of the country of the restless and nervous condition of the country of the restless and nervous condition of the country of the restless and nervous conditions are recognized before; and of special anxiety, both because of the restless and nervous conditions are recognized before; and of special anxiety, both because of the restless and nervous conditions are recognized before; and of special anxiety, both because of the restless and nervous condition of the country of the restless and nervous conditions.

now reached in the deliberations of

the Irish Convention.

"For agreement we would be all ready to make any reasonable sacrifice that would be consistent with true self-government. We need every Irishman, we need the hearty co-operation of every Irishman if we are to succeed in building up a happy, prosperous, self-reliant na-tion; and if our Unionist fellow-countrymen will only join us in making what is surely not an unna-tural claim, the claim that they and we together should be left to manage our own affairs in our own way in our own country, then I think they will find that we are prepared to meet them in no spirit of envy or intolerance, but with the feelings of brothers too long separated from them, and in the sacred spirit of one common patriotism.

NO REVOLUTION TOLERATED

More than one of the Bishops is emphatic upon the impossibility of the revolutionary tactics being countenanced by the Church. The Most Rev. Dr. Hoare, Bishop of Ardagh and Clonmacnoise, dealing

with the same subject, says:
"I feel it my duty to warn priest and people against revolutionary societies. The Church has never ceased to condemn them. There are eased to condenia them. onditions, we are told, which some-imes make revolution mayful. But if there are, there is not one of them fulfilled amongst us; and I do not hesitate to say that all those who join such societies are guilty of grievous sin, and are excommuni-cated. We have but to read the history of the revolutions in France and Russia, and Mexico, and Portugal, to be convinced that they cannot e successful without horrible bloodmassacre, and when after years they long are brought to a conclusion, we find relig-ion banned and freedom but a myth, and morals deprayed." And the Most Rev. the Bishop of

Achonry

With regard to public matters we have little to add to the advice al-ready given. In our official pro-nouncements we speak as becomes those responsible to God for the his efficiency. He was born in Virsupervision of your souls. As your ginia on September 27, 1858, and has pastors, we have admonished you to shun any course of action that con-flicts with the principles of sound morality or with the teaching of the Church. A line of conduct that does not meet with the approval of those whom the Holy Ghost has placed to rule the Church is at least open to the suspicion of unsoundness. The policy at present popular among youthful enthusiasts has not received, and cannot receive so far as it relies on an appeal to force, the approval of a single responsible ecclesiastical authority. The clergy in consequence, with a few exceptions, where patriotism outruns prudence, have to stand aloof."

All will join in the fervent prayer of the veteran Irish Cardinal that there may be no failure of "the long and patient labor of so many men of good will," but that "their effort may end in a complete and satisfactory settlement."—The Universe, London, (Eng.)

> APPEAL FOR PRIESTS RANKS OF CLERGY SERIOUSLY

> > DEPLETED BY WAR

The Catholic Church in Europe as issued through some Bishops an appeal to young Americans of Latin birth to consider re-Pershing, says the Sacred Heart

The same Bishops, especially those of Italy, France and Ireland, have issued appeals to their priests to take up at once the recruiting of young men of their congregations for the priesthood. A foreign mission project started some time ago at the famous Maynooth seminary in Ireland, by which priests were to l furnished to China, has been asked to wait a short time until the more pressing needs of European parishes an be supplied. Efforts are making olic seminaries, even the famous seminaries of Rome being reported to have many vacant rooms and scholarships.

These appeals state that the number of Catholic priests in the armies and the number of deaths have so depleted clergy forces that many churches have had to be either closed or served inadequately, priests taking Masses in different churches. Automobiles have been brought into service to convey priests from church to church between Masses. The appeals of the Bishops of France say that many French priests now at the front will unable, even if they return, to take up service again.

the winds of temptation, the deeper must you cast your roots, by a pro-

knowing that surely it will take care

CATHOLIC NOTES

About six hundred miles off the east of Florida are the Bahama lands. The Church there is under Islands. the jurisdiction of the Archbishop of New York. They have two churches, St. Francis Xavier's and St. Saviour's.

A conversion which attracted wide attention was that of Mrs. Nina Floyd Crosby Eutis, who was received by Msgr. M. J. Lavelle, rector of the Cathedral in New York City. Mrs. Eutis was the widow of James Biddle Eutis, who for years represented the United States government in France.

John F. Nugent of Boise was recently appointed United States senator by Governor Alexander to fill the vacancy caused by the death of Sena-tor Brady. The appointment will hold until a successor is named in November. Mr. Nugent is a Cath-

News has reached the African Mission Seminary, Cork, Ireland, that the Holy Father on the recommedation of the Sacred Congregation of the Propaganda, has appointed the ex-President of the Seminary, Very Rev. Father Broderick, S. M. A., Prefect Apostolic of Western Nigeria. The new Prefect is a Kerry man, thirty five years of age.

Mrs. James B. Orman, wife of former Governor Orman of Colorado, was received into the Catholic Church some weeks before her recent death at Peublo. Since the family is not Catholic, the funeral was held from an Episcopalian church. Mrs. Orman, one of the best known women of Colorado, was a charter member of the Pueblo Chapter of the Daugh ters of the American Revolution.

President Wilson has nominated Real Admiral Robert Stanislaus Griffin to succeed himself as Chief of gineering. Ordinarily the bureau chiefs do not succeed themselves, but the War is breaking department precedents. It is pointed out that the reappointment of Rear Admiral Griffin is a high commendation of been in the service since October 1. 1874. He is a Catholic

The Knights of Columbus are steadily pushing their great work in the interests of our soldiers and sailors, both in the encampments in the United States and in France. In furtherance of it, two of its delegates, Christopher P. Connolly, of New York, and Dillon E. Mapother, of Louis ville, Ky., are now on their way to France to select sites for the erection of recreation buildings in the camps of the American Expeditionary Forces and to superintend other work along the lines of the activities mapped

It is reported from Rome that Pope Benedict XV. is working with Cardinal Gasparri, the Papal Secretary of State, in selecting the diplomatic documents to be included in the Vatican White Book. The date of publication has not been determined, being dependent upon the course of events. It is said that the White Book will demonstrate anew the impartiality of the Holy See during the War and its constant adherence to the same pro gramme of circumscribing hostilities, lessening their horrors and hasten ing the coming of peace, without consulting any interests but those of of its humanity.

cans of Latin first to the Catholic priesthood.

Review, the War Department has decided to send four artists to Europe decided to send four artists to Europe to make pictures of events and person ages connected with the War, to be preserved with the Government's pictorial historical records. hoped to make a complete story of America's part in the great struggle. The artists will be selected from a list recommended by a committee of artists headed by Charles Dana Gib captains in the Engineer Reserve

> Anxious to render a patriotic War service, James K. Hackett, famous American actor-manager, has volun teered his services to the Knights of Columbus Committee on War Activities, and has been appointed general director of amusement by that organ ization. He will begin immediately the organization of high class theatrical companies in the army encamp-ments and the naval stations, these companies to be composed of professional actors and talented amateurs who are now in military service. Mr. Hackett will receive no renumeration for his work, and has signified his intention of devoting his entire time to it for the duration of the War.

Monsignor Martel, the new Bishor of Digne, France, is to be consecrated on the feast of the Purification in his The more you are beaten about by episcopal city by Cardinal Dubois. His Eminence has come direct from Rome, where in his final audience with the Holy Father he was exhortfound humility, in the Sacred Heart of Jesus.—Blessed Margaret Mary.

I will give everything, all the thoughts and all the affections of my soul, in exchange for the Heart of Jesus, casting into it all my auxieties, knowing that surely it will take area. devotion undoubtedly was.

TORONTO

GERALD DE LACEYS DAUGHTER

AN HISTORICAL ROMANCE OF COLONIAL DAYS

> BY ANNA T. SADLIER BOOK II CHAPTER XII THE KERMESSE

The town was all agog over the Kermesse, which was to be held that year upon the Common. Booths were being erected for the display of almost every imaginable variety of wares. Cattle were being brought from the farms on the Hudson, from Jersey, the Heights of Hoboken Weehawken, and even from adjoining colonies. Early on Early on that when the fair September morning when to open, the tribe of the Rocktheir merchandise. They came, urging their swift canoes along with skilled, sure strokes of their paddles into the great Basin just below the Long Bridge at the foot of Broad Street. Waiting for them on the shore were a crowd of idlers and numbers of children. These latter had long looked forward to their coming, displaying their eagerness with shining eyes, animated gestures and merry talk and laughter. They ran and skipped around them, escorting that nn procession of painted and feathered Indians, copper-colored and shining with grease. The squaws shining with grease. The squaws were especially conspicuous in dresses of glaringly vivid calicoes and neck laces of bright beads or shells.

The arrival of the Wilden ushered in the week of the Kermesse which stirred the sleepy Dutch town to its depths. There was no family of prominence which had not visitors for the Kermesse, and a round of gaieties, quite apart from the weekly assemblies, kept the young people in the highest of spirits. Everyone met everyone else at the Kermesse, and gay groups wandered amongst the if he had reached that temporary stalls, watched the various trials of haven in the town of Salem? For skill, the wrestling and the jumping, was not that also under the govern-visited the Punch and Judy show, or ment of Lord Bellomont, and was visited the Punch and Judy show, or admired the splendid specimens of not a set of fanatics at the head of cattle. The wares of the Wilden attracted perhaps the greatest number their pottery, their embroidered moccasins, the sand for floors, the baskets of numerous shapes, the cat's-tails, oak-knots and willow withes (which latter would be formed into brooms or mats); the bay-berries from the wax of which candles were made, the older and other berries for dyes, the dried clams strung on sea-grass, and above all, assortment of fresh fish, which the latest arrivals had brought with them—lampreys and eels and sunfish, white and yellow perch, sturgeon, bream, cod and sea-bass, with salmon that would have tempted the appetite of an anchorite.

Evelyn de Lacey and merry party of young girls escorted by their be had come hither. Pieter Schuyler was in close attendance, overjoyed at the opportunity thus afforded. His manly countenance, deeply bronzed by the sun, was radiant. He was in the best of spirits, and entered with zest into the laughter and jests, though he had been quick to notice the shadow of anxiety and sadness that hung about the girl like a cloud over the sunshine of that pleasant morning. Lord Bellomont, who had just returned from Massachusetts with Her Excellency and members of ais Household, made his appearance early in the day to declare the Ker messe opened. He was attended by many officers from the garrison and the warship, together with the chief of the train-bands, the mayor and prehension the tall figure of Captain of the train-bands, the mayor and civic functionaries. After he had civic functionaries. withdrawn, my Lady remained on, with but one of her ladies and Capwith but one of her ladies and Cap morning, and had come at last to tain Prosser Williams in attendance. the resolve that there and then he whim to wander at will about the place, and, meeting Evelyn at one of the stalls, attached her to good. Matters might then go on as

answer Evelyn informed her that she had remained a good deal in the house because of Madam Van Cortlandt's loneliness after the marriage of her granddaughter.

age of her granddaughter.

"Do not let her tie you to her apron strings too much," my Lady cried petulantly. "The young were never meant to be weighed down by the heaviness of the old.'

To this Evelyn made no reply, as the speech jarred upon her. And your father?" continued my

proceeded calmly ceeded calmly:

I have lately learned that he is her. As time went on he was more

absent." The girl could scarcely repress a start. "I regret it on my own account," went on the speaker lightly, "for I have heard that he is "You had best come away from would fain have met him."

Evelyn responded that her father

YY

expose

books, but that the pleasure would have been mutual, she was sure.

"There are other things."

There are other things."

There are other things."

"There are other things," Lady Bellomont said significantly, "which I have been told about him, and which interested me more. I liked loyalty in these time serving days.'

Evelyn was astonished, and it required all her self-control to conceal the consternation which possessed

"But," my Lady said, dropping her voice a little, "it was an enemy that told me this—one hostile to "It is not a question of these savthat told me this—one hostile to your father and of whom you must ages at all," he answered, with a

beware, for presently, if it serves his turn, he will tell the same story to my Lord Bellomont or to my brother, Mr. Nanfan, which will be equally perilous. It was wise of Mr. de Lacey to leave Manhattan. I would that you also "she spake with a leave to the spake with a leave t that you also," she spoke with a reply. "Some brutes," she reflect-little worried pucker of the brows, ed," did not wear feathers in their troublous days are past.'

ical tongues, was not altogether heartless, frivolous and false. But as with faltering voice, in

aways arrived from the sea shore with | have a care, be wary," she cautioned, he is both powerful and dangerous. But here Lady Bellomont's atten-

tion was claimed by various notables of the place, who crowded assiduously about her, preventing her from enjoying, as she claimed, that hour of freedom. Evelyn took the oppor tunity to slip away; she looked around for Pieter who had been her escort, but he had disappeared. She was anxious to collect her thoughts and work out in her mind this new problem that had presented itself. What, if Her Ladyship, whom so many accused of being capricious and spiteful, should change from that attitude of kindness, and make public the information that had been so mischievously offered her, as if to pave the way for the other stroke that was to come? She drew close about her the cardinal (or great cloak) which she had brought with her, since the day was chilly, as if thus to shut out those cares and troubles which were gathering thick-ly about her. How could she be sure that her father was safe, even affairs there, to whom persecution seemed as the breath of their nos-All their products were in their pottery, their emassured there, even to one living in obscurity, what was to be the outcome? Maryland, late the home of religious liberty for all men, the sanctuary of the New World, was now rendered likewise perilous for Catholics, who had granted that lib erty. The infamous Coode and his faction were still in power, and Governor Seymour was a deadly hater of the old faith and its adherents.

Leaving her gay companions, Eve-yn turned her steps towards that portion of the Common where the Wilden offered their wares, and the old squaw, who had an almost maternal affection for her, noted at once the cloud upon her brow and the signs of weariness and trouble in

Our pale-face sister mourns, she said. " and her heart is more troubled than the sea when the storm wind blows over it. But her red-skin brothers and sisters are with her in her trouble. The Silver Covenant binds them, and they will

never forsake her." The assurance was strangely comforting to Evelyn in the desolation that seemed to close round her with a presage of coming disaster. those friendly beings, who gathered about displaying their wares for her to admire and pressing tokens upon her. While thus standing in their Prosser Williams. He had been fol-lowing her with his eyes all that would force her to listen to his suit. "Where have you been hiding this long time that I have not seen you?" In answer Evalva information of the dared to refuse an offer it.

she dared to refuse an offer which seemed to him so great a condescension and so admirable a bit of good fortune for her, then he would bring force to bear upon her -such force as would compel her to yield—through Greatbatch or through the prison cell. He would terrify her with the grisly spectacle of the hang man himself, and snatch her, as it were, from the gibbet prepared for a recusant and a traitor, a seducer of the savages, a "consorter with Jesuand would make her his wife And your tasts.

Lady inquiringly.

As the girl, taken aback by the stiddenness of the question, was at a would be obliged to choose between land the stiddenness of the question, was at a would be obliged to choose between land the stident land.

You had best come away from he said almost roughly Your association with these per Evelyn responded that her father exposes you to great risks, and on of these days it will cost you dear. drawing back a pace or two. The remembrance of her father, how-ever, as well as of those other interests which might be at stake and of Ferrers' warning to her not to what I had heard of his courage and tagonize the man, caused her to follow his lead, albeit with a disdain which she strove to cover by a half

laughing petulance.
"What have the Wilden done to you, Captain Williams," queried she

reply. Some brutes, she relectivities worried pucker of the brows, were out of harm's way till these roublous days are past."

The solicitude implied by the which Williams indicated. Alwere uttered, touched Evelyn. For the first time she believed that this woman, despite the wagging of inimical tongues, was not altogether. ties of these many days, Evelyn tried to thank her, Lady Bellomont added was a rustic bench there hurriedly: was a rustic bench there up which, with but little ceremony, say. Little doubt but your keen wit has already discovered him. And have a care, be wary," she cautitotically and the same and the same and the same and the same acare, be wary," she cautitotically and the same acare, be wary," she cautitotically and the same acare, be wary," she cautitotically and the same acare, be wary, "she cautitotically and the same acare, be wary," she cautitotically and the same acare, be wary, "she cautitotically and the same acare, be wary," she cautitotically and the same acare, be wary, "she cautitotically and the same acare, be wary," she cautitotically and the same acare, be wary, "she cautitotically and the same acare, be wary," she cautitotically and the same acare, be wary, "she cautitotically and the same acare, be wary," she cautitotically and the same acare, be wary, "she cautitotically and the same acare, be wary," she cautitotically and the same acare, be wary, "she cautitotically and the same acare, be wary," she cautitotically and the same acare, be wary, "she cautitotically and the same acare, be wary," she cautitotically and the same acare, be wary, "she cautitotically acare acare, be wary," she cautitotically and the same acare, be wary, "she cautitotically acare acare, be wary," she cautitotically acare acare, be wary, "she cautitotically acare acare, be wary," she cautitotically acare acare, be acare acare, acare ac

to speak thought," she said, for the silence had begun to be irksome, and the man's intent gaze offensive, you were in attendance on my Lady

Prosser Williams gave a short

I have purposely lost my Lady Bellomont in the crowd, and she will not be sorry. I have more important matters of my own to attend to than playing lackey to any fine

Evelyn might have retorted that to her mind it was the role for which he was peculiarly fitted, but she wisely forbore. Sounds from that gay and animated scene reached her ears. She could hear the familiar ntonations of friendly voices, and catch glimpses of costumes which she knew to have been prepared for this week of festivities. As Captain Williams remained silent, Evelyn sked presently with wondering eyes that had something of mockery in them, and with a satirical little smile about the lips, that enraged the unvelcome suitor :

Is your business then so very important?

Yes, to me, he answered curtly,

"Yes, to me," he answered curtly,
"and to you also."
"To me," echoed Evelyn, raising
her eyebrows and eying him coldly.
"I scarcely think," with cool emphasis on the words, "that any business of Captain Prosser Williams can
he of importance to me."

be of importance to me." Then I shall endeavor to con vince you of your mistake. I shall not waste time in preliminaries, and I suppose it is idle to talk of love to a young lady of your loftiness, who fancies herself secure upon a pedestal above ordinary mortals.

Evelyn laughed outright as if he spoke in jest, though in truth her heart sank at the realization of the crisis thus suddenly forced upon

Yes," she remarked casually, "it would be, as you say, quite idle to enlarge upon such a subject. I assure you it is very far removed from

thoughts."
Well, it is not removed from mine," retorted Prosser Williams hotly, "and I shall take this opportunity of telling you that, upon your esent conduct and your answer to the question I am about to put, will depend your own safety and that of

So you are condescending to threaten me."
There was unutterable scorn ex-

pressed in the low-voiced comment of the girl. 'I am condescending to anything,"

declared Prosser Williams, "which will further my suit with you." "You take a strange way to awaken ny interest," said Evelyn, drawing from him.

"I will resort to any means, I care not what, short of actual violence," said Prosser Williams. "And even that, if need be, shall not be left out the carriage stopped opened the of the reckoning."

Evelyn tried to rise, but, taking her hand, he forcibly detained her "You shall hear me," he said insistently, "that I may know from this moment upon what footing I My infatuation for youit by whatever name you will-has made me reckless. If you will not listen to an avowal of love, you shall at least hear my determination to win you for my wife at all costs,

"The alternative, pray let me hear the alternative," cried Evelyn passionately, for indignation had now overmastered every other feeling.
"Will not so generous and chivalrous a suitor, whom one cannot choose but detest, put his meaning plainly

into words? The man's face was white with fury, so biting was the tone and so scathing the words, but he answered

You know very well with what you are threatened, you and your Papist father, as recusants, traitors the King's Majesty, consorters with Jesuits, seducers of the sav-

He poured out the words fast and furious, as if they were in danger of choking him.

"I know enough," he finished, " of your father's antecedents to have him hanged as high as ever were hung those two godly and innocent men, Leisler and Milborne. It is the duty of one loyal to the King and to his country to denounce such a and the land of her choice.

For the life of her, Evelyn could not repress a shudder.
"And as for your dainty ladyship, there is matter enough against you to make it a choice between a dun-

geon and a gibbet." But Evelyn was brave again, and faced him with proud composure. TO BE CONTINUED

ST. PATRICK'S DAY PIPES

morning, and Kathleen, just home from early Mass tidied up the studio, and then sat down by the window to her St. Patrick's Day pipes, the sale of which was intended to buy bread and butter for herself and widowed mother. As she patted and rolled the clay in her deft fingers she sudtance of keeping as long as possible on a footing of amity, or at least of conventional civility, with him. She scarcely noticed that he was leading her to a retired spot, behind some of round. There were the "Hibernian boys" decked in green by hundreds. They were evidently collecting for parade, and attracted by the singer, had waited patiently. Kathleen, seeing such a display of green, seized her flag and waving it out the window, cried, "Boys, I wish ye the top

"Kathleen, Kathleen!" called her Whatever are you up to mother. now ?'

The street resounded with cheers for St. Patrick and the singer, and then at command, the Hibernians fell into line. One of them, in full uniform, came into the house.

"Pardon me, young lady, but our boys would like that hymn for their concert tonight. Could you-that is, would you—sing it for them? I am president of the Hibernian club," giving her mother his card.

"I am very sorry, Mr. Hogan, but would rather not," as visions of Kathleen in a faded gown rose before her eyes.

Kathleen's eyes were dancing. She still kept patting the clay in her hands. "How is that?" holding up a

hamrock pipe.
"You don't mean to say you make those ugly things by just patting them

"There's a great deal in a Pat, Mr. ogan!" said Kathleen, smiling up Hogan !" at the giant. That depends on who gives it, I

suppose. Or wears it, eh? See, I have two hundred shamrock pipes. I'll them to the boys for \$1 apiece, but to 'Prot' for \$5."
"Allow me to be a 'Prot' said Mr.

Hogan, picking up one of the pipes and depositing a crisp fiver on the table. "Oh, no," cried Kathleen. But he

was out and on the march. Needless to say, "all the boys' were admonished to buy a hand made shamrock pipe, and before evening most of the two hundred were gone.

At 10 o'clock Kathleen received a note from the rector of St. Patrick's requesting her to sing "All Praise to St. Patrick," at the close of High Mass. The "boys," he said, were very anxious for it. Kathleen was rather excited. She had nover sung anywhere except in the convent chapel at home. She looked down ruefully at her fast fading shamrock.

When she and her mother were starting for the church a carriage drove up to their door. A trim foot nan stepped down, and bowing to them, opened the carriage door. then handed a bunch of fresh sham

rocks to Kathleen. 'This is some mistake," said her

mother, drawing back.
"No, madame; Mr. Hogan sent it for Mrs. and Miss O'Brien," bowing.
As they neared the church whom should they meet but the long line of Hibernians. Hundreds of them— those who had heard her sing lifted their hats, and she bowed and smiled and gaily waved her shamrocks. At the end of the line was Mr. Hogan, but somehow, of course by accident, she did not see him; Mrs. O'Brien

door.
"I am going to the choir," whishand, with the air of a princess.

And "I will show you the way." conducted by the giant Hibernian she found herself in an immense church. She looked down at the sea of people, momentarily increasing and her head swam. "Oh, I never can sing here. When it is nearly over I'll run home. Yes, I'll I could never sing here. I can hardly see the priest. I wonder

where all the people come from."

After Communion the leader of the choir passed her a hymnal open at 'All Praise to St. Patrick." Kathleen Gospel, just as the congregation rose to their feet, the organ pealed forth

the opening melody.

The priest had just finished the gospel as her voice caught up the words, "All Praise to St. Patrick." Why he stood there he did not know; nor did he know he stood there. Out into the dim cathedral came a dew from the green grass of reland; deep and sad like the sea, suggestive, too, of its immensity and power; true with that instinctive trueness; rich with the melody that stirs the heart and elevates the soul. Now as it went, burst forth triumphant.

The congregation fell on their knees as the priest now descended the altar steps. The Hibernians tried to wink back the tears, while

tears were in her own eyes. She mistress stood a moment frowning at left strangely lonely. If her father them, then said angrily, "Why are Society of St. Vincent de Paul

sacristy.'

little wee begone face looked up at the giant Hibernian. It was very strange yet somehow it made his heart go thump way down to see her sad. "She must have felt all that,"

The faces of the girls before her poured forth the "Praise to St. Patrick." When she had finished a great clapping outside made her look tears in his own eyes; O'Donnell," said Margaret pleading-tears he had tried to wink back but ly. "You can't have forgotten it, in vain. Why they came was a mystery to him. Was it the fact that he and his brother Hibernians were, in reality nothing but exiles—exiled from the high "supply shore" she turned and left the room. The were, in reality nothing but exiles—exiled from the bright "sunny shore," the dear old Ireland?

"My dear child, this is some mistake. take. I sent for Miss O'Brien, who sang "All Praise to St. Patrick," said "I sang it," answered Kathleen

sadly You! Why, you are only a child!"

"I am eighteen, Father."
"And you really sang that! Why your true voice so carried me back to the dear old County of Tyrone. Again I was hunting the cuckoo's est in the black, sodden bog. Again lay on the bank of the Mourn heard the lark singing for all Ireland. Again a barefooted boy, I ran along ditches, spying out the wren's little nest, or mimicked the corncake

in the hawthorn."

Tears were in his eyes. "You have made even me young again. Will you sing it after Vespers this after-Will

"With pleasure, Father." And all the Hibernians were there and after Benediction Mr. Hogan drove home with Mrs. and Miss O'Brien, and on one St. Patrick's Day in the evening Kathleen became Mrs. Hogan!—M. de Paul in the Canadian Messenger of the Sacred

SORROW GIVETH PLACE TO JOY

"All praise to St. Patrick!" quavered on the listening air as Patrick gave a last loving pat to the earth he had heaped over one of his choice bulbs.

'All praise to St. Patrick who brought to our mountains
The gift of God's faith, the sweet light of his love."

"Patrick!" Mrs. O'Donnell stood in her beautiful old garden directing the work. "Patrick," she said crossthe work. "those weeds must be taken up today. You are a lazy, good for nothing fellow. I have been telling you to weed the garden for the last reek, and it is not done yet.

Unbounded surprise showed in the old man's gentle blue eyes. "Sure, ma'am," he said, "'tis the first time I've heard you mention it." "Well, weed it today," answered Mrs. O'Don-

nell, "and don't be so impertinent. "Mrs. O'Donnell, ma'am," the old man's voice was pathétic, "you don't mean to weed it today? Sure, 'tis the birthday of the glorious saint himself. You can't have forgotten

Well, what of it?" snapped Mrs. O'Donnell, "weed the garden and then do whatever you please." And turning, she moved up the path towards the house, a deep frown on her fine old face. The soft light died out of the gardener's eyes. "Sure," he said to himself sadly as he watched his mistress, "its changed the mistress is these years since Master Donald's gone away." And with a sigh he turned again to his work, thinking all the while of St.
Patrick's days of past years, when he
had been granted a holiday and had
awful days and months we spent donned his best suit, kept always for there, the misery of it! And all the Christmas and St. Patrick's day Christmas and St. Patrick's day!
And he thought regretfully of the hours spent with a few of his cronies, telling stories of Banshees—those wird, fantastically poetic tales 80 weird, fantastically poetic tales so dear to the Irish soul. Today all dear to the Irish soul. Today all was changed, and Patrick's simple all right, dear old fellow. He is old heart was heavy as he bent over longing to see you, but he dared not the weeding.

Mrs. O'Donnell's thoughts also dwelt on the past as she moved along thim home to me, bring him home to the path, her proud head held high. Though she was already past her the result of his visit. Sydney hasseventy fifth birthday she handsome woman with her silvery shook her head. She had no need of hair and delicate features. Her a book. A moment before the last heart, too, was sad, but bitterness was mingled with her sadness. Today was St. Patrick's day—"the glorious saint," the old man had said. "had she forgotten it?" Could that Donald, her only son, had gonto Natal to fight for the British against the Boers. With all her heartshe hated the British-therobber voice fresh as air that drinks in the nation, she called them. And to think that her son, on whom, after her husband's death, she had layished all her love, to think that he had gone to fight for them. Even ye she remembered her words when informed her of his purpose. rising, now falling, gathering strength had called him traitor to his country and hurt to the quick he had left The voice of the singer seemed to be "for that green sunny shore," her. Afterwards she admitted to herself that she had been harsh with him, but her pride prevented How it pleaded with those Hiber- from inquiring after him though some intelligence regarding him. But never a word had she of him The Hibernians since his departure.

were only here! you singing you shiftless minxes?

"Excuse me, miss," said an altar
It was St. Patrick's Day in the boy, "Father wishes to see you in the work harder you would accomplish Kathleen followed him silently.

At the foot of the choir steps was indeed on the feast of our glorious Mr. Hogan, smilling brightly. But her smile was all gone, and only a outing at Kerry's field today." Out-

"And what if it is. Margaret

girls looked one at the other in sur "Sure," said Margaret, prise. younger, "I never saw such eathen as the mistress has grown be. 'Tis not like herself she is at all, at all. And the fine picnic w were to have, and the new dress made all by myself. Oh, 'tis cruel she is and no mistake," and the tears sparkled on her long lashes. But the other girl reproved her gently. "Twas today, Margaret," she said, "that she lost her son, Master Master Donald, poor lad. It's broken her heart, and that's the truth." "Sure, I always forget," said the other ten derly, and she turned once more her work. "'Tis sorry I am for her, the poor thing." But the girls' day was spoiled, and there was no more her work. laughter and singing as they continued scouring and ironing.

Meanwhile Patrick was weeding out the flower beds. At best he was slow, but today he seemed slower than usual, and occasionally he would shake his head and murmur. "My feast day, too. Sure, what will the boys think of me working on St. Patrick's day?" As he stooped over one of the beds, he was startled by a man's voice, and looking up he saw a handsome bearded face just above the hedge, with kind eyes peering down on him. "Pardon me, the old gentleman, "but would you tell me to whom this grand old place belongs?" Patrick straightened up proudly, and a pleased light came into his faded eyes. he answered with true Irish courtesy 'tis the property of Mrs. O'Donnell descended from the great O'Donnell himself." With undisguised pleasure the visitor continued, "And tell me now, had she a son?" 'She did have," replied the man sadly, "but sure 'tis many long years the day since we've heard of him, and we've given up hope of him long since. He went to Natal with the British."
"Ah!" the gentleman's eyes bright ened, "and was his name Donald 'Why, yes, sir," answered Patrick, do you know of him, sir? Could you tell us of him ?" With a radiant smile the gentleman hurried down the street till he reached the entrance to the grounds. The old gar-dener was surprised to see him enter

the house, with long, quick steps.

Mrs. O'Donnell, standing before a picture of her son in her spacious drawing room was even more surprised when, unannounced, Margaret ushered into her presence a bearded man, whose eyes scanned her face eagerly. 'Mrs. O'Donnell," he said warmly, you must pardon my intrusion, but I have brought you news of your son." Trembling, the old lady motioned the stranger to sit down, and said weakly, "where is he?" "He is here, madam, here in Dublin," answered the man: then seeing her agitation, he added has its beautiful to the seeing her here. tily, "But let me tell you of it. First, I must introduce am Sydney Brooks, Donald's com panion during the war. We've close friends all these years. We've been nursed me through fever in Natal awful days and months we spent while he talked of you, Mrs. O'Don we are to be here again. come home—" here the voice interrupted him. tened to recall the prodigal mother's welcome.

Margaret and Annie working in silence in the kitchen were surprised at the sight of their mistress hurrying in to them with tears in her eyes and a smile on her lips, "He's come home!" she cried. come home! Oh go away to your picnic, girls, and leave me alon him! And," she continued, brushing the tears from her eyes and faughing like a child, "take that foolish old Patrick with you !"-Mary S. Egan.

THE TWO GATES

Into the great Temple of Truth, the Church of God, there are two gates the gate of wisdom and the gate I am inclined to think that beauty. I am inclined to think the dom, and the wide gate, through How it pleaded with those Hibernians in the last verse; pleaded for virtue, loyalty and faith.

The congregation fell on their some intelligence regarding him.

But her place please related from though which millions pass, is the gate of beauty. The Church has these portations the congregation fell on their some intelligence regarding him.

But her place please let him though which millions pass, is the gate of beauty. The Church has these portations the congregation fell on their some intelligence regarding him. and thinkers who crucify themselves by thought; but she welcomes un When Mrs. O'Donnell entered the ceasingly the countless numbers who the rector took out his handkerchief and passed into the sacristy without genuflecting. Kathleen knelt down; kitchen her two maid servants, come for her color, for her song, for her singing her smile—as they go afield for the warmth and light of the spring sun.

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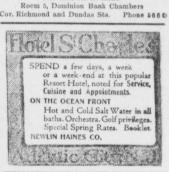
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LENTEN PASTORAL

BY THE MOST REV. EDWARD P. ROCHE, ARCHBISHOP OF ST. JOHN'S, NECD.

To the Clergy, Religious Communities and Laity of the Archdiocese of St. John's, Nfld.

HEALTH AND BENEDICTION

Dearly Beloved Brethren,-We are again on the threshold of the Holy Lenten season when the time is opportune for the delivery of a pastoral message of instruction and exhortation to the faithful of the archdiocese. This Holy Season comes to us year after year with its message of the supernatural and the spiritual to aid us in the midst of the material things of life. It serves year after year to awaken us to a to the Creator, duties which we are too often disposed to forget in the midst of the engrossing, absorbing occupations of our daily lives in the This year in the midst of the shadows, sorrows and miseries of war Lent has a special significance for us inasmuch as the spirit of this holy season—the prayerful, penitential, mournful spirit which is characteristic of Lent-harmonizes with the spirit of the world at large. The world as well as the Church is symbolically robed in the purple of mourning, sorrow, desolation and distress. The conditions brought about by the great world war would seem to have fulfilled literally the prophetic words of our Lord and Saviour, spoken figuratively of the end of the world: "And there shall be upon the earth distress of nations by reason of the confusion of the roaring of the sea and of the waves. Men withering away for fear and expectation of what shall come upon the world."-(St. Luke xxi., 25-26) For there shall be then great tribulation such as hath not been from the beginning of the world until now days had been shortened no flesh the elect those days shall be short--St. Matthew xxiv., 21 22) disturbance throughout the world. Truly there is need for us to turn to God in the prayerful and penitential spirit which this Holy

FORGETFULNESS OF GOD

Whatever may have been the secondary historical causes that led to the outbreak of the War, the moralist viewing it from the standpoint of religion cannot otherwise regard this world calamity than as the result of forgetfulness of God. The world had been growing in wickedness and Never in the past history of the human race, even in its most de generate days, was there anything approaching the corruption and moral degeneracy of modern times. Unbelief in all its various forms was videspread throughout the world. Peoples and nations openly rejected belief in God, the hereafter and the Christianity were set aside, and the tion altogether in human affairs.

And as forgetfulness of God was the cause of this great world catastrophe so also in return to Him and in the acceptance of His teaching as embodied in the great Christian code of morality lies the only hope for the about the peace which we all desire, the only hope of solving satisfactor-ily the problems which will arise after the War. These, problems as the result of the great unrest and disturbance in the social and moral order produced by the War, will be many and complex, and any solution of the principles of the Gospel of Christ, of those great fundamental moral principles of right and wrong which are the basis of all instice and is secial, moral and industrial chaos in the world. There is general dis-turbance, dislocation, turmoil, disorder. New theories are being adspringing up, new ideas are spreading, bearing upon all the manifold relations of life.

THE NEW DEMOCRACY

One of the outstanding features of the War has been the spread-of what is called democracy, or the rule of the people. The War has come to be regarded as a democratic War, as a struggle for the supremacy of democratic ideals, and there can be little doubt that the conclusion of the War will usher in the era of what may be called the new democracy. The war creed of one great group of belliger ents is summarized in a phrase which is destined to live, namely, "to make the world safe for democracy. is no doubt a high and a noble ideal that appeals with special force to those who like ourselves have enjoyed the liberty of free and unfettered institutions of Government: but whilst this is so it must not be forgotten that in the spread and growth of this democratic spirit lies of the greatest dangers of the future. An eminent divine commenting on the War situation, its present problems and its future dangers, recently used a phrase serves with the one above mentioned to become historic, when he said that the great problem of the future would be "to make democracy safe for the world." This is only another way for saying that the peril of the future lies in the excesses and

of morality and enunciated by the Church. This is the great danger which only the moral forces of Christianity can meet by the application to the problems of the future of the teachings of Christ. To apply these teachings to all the manifold expression of collective gootism and for his dear sinners our those teachings to all the manifold expression of collective gootism and for his dear sinners our was to convert the leaders of the wasto convert the leaders of the tenderness and purity of her with games and religious services maternal love. The innocence, the purity and the modesty of the Irish our adoration; in His Priest our diately set out for Tara. His plan was to convert the leaders of the wasto convert the leaders of the surface of the s the teachings of Christ. To apply that in the end it becomes the these teachings to all the manifold and complex relations of life, social and industrial as well as moral and religious, has ever been the object of unions, therefore, if they are not to hard the religious, has ever been the object of unions, therefore, if they are not to have not to the properties of the page o the Church. The Church has always been the friend of true liberty and true democracy, but she has always endeavored by the application of the public good must cultivate the higher social virtues. They must not be built purely and solely on and our compassion.—Sacred Heart solely because the bears it for them, for that which is the most them must not be built purely and solely on and our compassion.—Sacred Heart solely because the bears it for the solely or them, for that which is the most them must not be built purely and solely on and our compassion.—Sacred Heart solely because the bears it for them for that which is the most them for the solely solely and solely or them. endeavored by the application of the not be built purely and solely on spirit of Christ to restrain the exclass interest, they must not be incesses of democracy, and to prevent spired by class hatred. They must from degenerating into The Church whose constitution is founded upon democratic and strain them to the breaking principles has always been in close

THE CHURCH AND LABOR ORGANIZATIONS

these organizations their prototype in the guilds of the machines, but useful wheels in the Middle Ages which were created and great social organism. This emmaintained under the fostering care bracing social spirit members should and guidance of the Church. modern conditions again brought about the organization of labor, the Caurch gave her sanction and appro-bation whilst, at the same time, laying down the laws and the rules which, if observed, would prevent them from going to excess. Church approves the principle of association and its application to the various departments of social life. The right to associate with his fel-low-men for the betterment of his condition is the inalienable right of every free man. Laborers, work-men generally of whatever class have a perfect right to combine to protect their common interests, and so labor organizations are lawful, Church willingly recognises that the poison of class hatred.' labor organization has been one of the strongest levers in the social and economic uplift of the laboring classes, in making for the independ ence and dignity of labor, in promoting its greater security and protection in every sense. position has ever been to emphasize the duties, the mutual and recipro cal duties, alike of employer and employed. Employers are reminded of their duty to recognize fully and freely the right of coalition, of organization on the part of employ-ees and to deal with these organizations in a spirit of frankness, fairness and consideration. honest recognition of labor organization is not merely a duty but a demand of justice. On the other hand, labor unions are constantly varned that if they are to enjoy the they must be organized and conducted in a spirit of justice, moderation, fairness and equity. The Church novement that employs unfair, unmions must not be revolutionary or trines of Our Lord, Jesus Christ.

pprobation of the Church. An eminent ecclesiastic and economic questions addresses the individuals. many and complex, and any solution which may be found must rest on the application to the new conditions of their duties and the dangers into hich they are liable to fall

> "A religious leaven, a Christian tone is indispensable to labor organizations if they are not to degenerate. Religion inspires self-restraint, moderation and toleration, virtues without which no organization can Without this element trade unions cannot overcome the contagion of socialism. It acts like the salt which preserves from disintegration. Socialism is the enemy of unionism. The leaven of socialism injects a disturbing ingredient into the union; it does not make for peace and moderation. It leads to unjust and excessive demands, thus precipitating a clash of classes. allowing the irreligious spirit to spread within it ranks, the unions undermine their own foundation for religion is the best safeguard

"The fuller sanction of the Church can be given only to a movement which is neither anti-social nor violent in its deeper inspirations and its hidden undercurrents. The Christian law demands subordination of the individual interests to those of the largar society. Above all the interests of individuals and classes thrones the common good to which everything else must be duly subordinated. Labor organizations must not forget that their class is not commensurate with society, that their interests are not the only ones. in fact, that there are interests higher, more important, broader than their own. Self-interest is a potent and legitimate motive as long as it is not exclusive of or antagonwhole social organism. Beyond the limits of the individual sphere of of the weal of all. Now the indi- ate human souls that twist in agony the tyranny of democracy. This danger can only be averted by the application of the principles of Christ portionately. Hence the appeal to

not accentuate the lines of cleavage that naturally run through society point, but rather point out that there is a larger end in which all couch with the people, in sympathy with their ideals and solicitous for their welfare. Her history affords their welfare. Her history affords have in common. "We all have a material interest in the preservation of the social structure; all classes One of the results of the spread of emocratic principles in modern also have separate interests, but times has been the organization of labor by means of labor unions which and may be adjusted. No class have become prominent and perman- should exploit the other. Neither ent factors in our industrial and should the labor class attempt to social life. The Church may be exploit the others. Labor organizasaid to have been the mother of tions are not means of class warfare not engines of war, not covetous endeavor to infuse into the labor organizations. They should en-deavor to give them that larger outlook, that broader perspective, that deeper moral energy which invites and unifies, which creates a loyalty wavering. class batred is a two edged sword, it turns itself against the union, against the organization and enters into it as a powerful wedge. To preach class hatred is a bad policy for a movement which itself is based on altruistic dispositions. If the cause of labor, therefore, would become a worthy cause and a great

> THE TEACHING OF CHRIST-HOPE OF THE FUTURE

versal justice and right. It must

expunge from its vocabulary all those ugly phrases that drip with

conclusion, Dearly Beloved Brethren, in endeavoring to meet the new and changed conditions in human life and endeavor, let us re member that the only hope for the future of society lies in the acceptance of the teachings of Christ and in hearkening to the voice of His Church. In Christ, Our Lord, we have the true Leader on the onward and upward march of humanity. In His doctrines and in His teachings as made known to us by the Church we have the standards and the ideals of true human progress. The path of true advancement for the individual and for society is along the lines of His religion. He is the standard of our actions, the ideal of permanent approval of the Church our endeavors, the hope of our race The world has no need for a new morality or a new religion. The ideal morality and the true religion exist, they need only to be more actual in the lives of men. They ust, unlawful methods, or that actual in the lives of men. They seeks to interfere with the liberty of are founded on the immutable dicits members in the full and free distates of the moral law, written by obligations. The purposes of labor man and on the unchangeable doc estructive of social order, but must the religion of Christ we have the be directed to the welfare and the secret of the perpetual rejuvenation well-being of the community at large and perfection of society. Christi-if they would enjoy the sanction and anity is the conservative force in society today, and the constructive force of the Christian religion is diroughtful student of social and ected to the reformation of Christian prosperity will not save men, intel lectual progress will not save society only the effort to fulfil and uphold the moral law will save society, and without religion there can be no moral law. If we would seek, therefore, the solution of future problems if we would seek to promote the wel-fare of society and our own salvation our watchwords must be the words of Christ Our Leader: "Seek ye first the Kingdom of God and His Justice, and all these things will be added unto you." (Matthew vie 33.)

"You, therefore, Brethren, know ing these things before, take heed lest being led aside by the error of the unwise you fall from your own steadfastness, but grow in grace and in the knowledge of Our Lord and Saviour Jesus Christ, to Him be glory both now and unto the day of eternity. Amen." (2 Epistle, St. Peter III. 17-18.)

E. P. ROCHE, Archbishop of St. John's. Given at St. John's, this Quinquagesima Sunday, 10th February, 1918.

LIVING CRUCIFIXES

How august and tremendous becomes the dignity of the suffering soul who seeing Christ within her, desires to unite her gain with His or, rather, to offer her pain as the instrument of His atonement, since Christ alone can bear the sin of the world says Monsignor Benson. These liv-ing crucifixes stand clear altogether the of that wrangling world of controversy in which we ourselves dispute. "And we, too, looking upon them

Review.

THE LIFE OF SAINT PATRICK

By Rev. James Donahoe, Redwood City, Cal. In the designs of Providence, St. Patrick was the one who was to bring into the true fold, the people of Ireland. Previous to his time, other evangelists had attempted that arduous task, but because because of their own lack of equip nent, they failed. In the person of t. Patrick, God in his own wonderful way, raised up one, who by nature, by bitter experience, and by grace, was especially adapted for this par-

we are certain of is that while he flocks and herds night and day, in three in one. the sweltering heat of the summer sun, and the biting cold of the winter. But St. Patrick had in his early youth been reared in a true guished. Christian home, by good Christian arents and now that he was suffer ng, these very pains he was endur ing, drew him near to God. The beautiful and consoling doctrine of the Saviour was his hope and conso-

This captivity had a two-fold effect on our saint; it developed in him the true Christian character, inured him to hardships and acquainted him with the language, customs and characteristics of the people whom unknown to himself. God had chosen true faith. Naturally, Patrick was not satisfied with his lowly condition and like a true Christian, he prayed to God to deliver him from it. his parents, his friends, his liberty. After seven years of a stern novitiate an opportunity presented itself and Patrick escaped. We can imagine lived. God had ordained otherwise waking and sleeping he was haunted by a vision; he saw the little chil imploring him to return to them, to e'and walk amongst them and set them free.

St. Patrick recognized the call "Follow me," and although it meant the sacrifice of everything dear to aim, he did not hesitate, he did not prepare for the great mission to which God had called him. Bitter was the separation from those he dearly loved, but sweet was the conit for God, and because God wished it. He betook himself to one of those great seats of learning in southern Europe, and for twenty long years he fasted and prayed and studied to thoroughly equip himself for the greatest of all mis-At length he was ordained sions. priest by St. Germanus. He then submitted his plans to Pope Celestine, who approved and blessed his mission. He was consecrated bishop, and appointed by the Vicar of Christ on earth to go and bring forth fruit

Setting out for the scene of his future labors, accompanied by a chosen band of holy men, he arrived on the coast of Ireland about the sand clerics with priesthood, we can year 432. Patrick finally selected that part of the country which he knew best as his first landing place, and from that time on, in season and out of season, he preached the doctrine of Christ crucified to all

The time was ripe for his coming, The time was ripe for his coming, the nation was ready. The form of religious worship practiced by the Irish known as Druidism, was the most refined of all pagan forms of Catholic Church, so vast as to fill the navigation, in archite

We will review a few of the most remarkable incidents which led to and the establishment of Christianity for all time in Ireland. The first occurred on the hill of Tara. It came about in this way. This hill, the most beautiful of the green hills of Erin, is located in the center of the Island. On it, the high king lived, and as was the custom, once a year, he invited all the Irish princes and people and Druid priests to take part in the services which were held annually at his palace. embodied in the great Christian code them must be guarded and careful. the last, perhaps, to be learned of These festivities were most elaborate

cessful. On these occasions an edict was issued by the King that all fires throughout the kingdom should be extinguished until the signal fire was kindled at the royal mansion. On the eve of the same day St. Patrick arrived at the hill opposite, and in full view of Tara, the eve of St. Patrick according to the custom of the church lit the paschal fire, and its tiny blaze caused consternation at Tara. The Druid priests assem bled around the king, told him that this are lit in defiance to the royal edict, would blaze forever, if not extinguished that very night. A dispatch was sent to execute the offender, but Patrick was saved by divine intervention.

The following day clad in his Episcopal vestments with mitre and crozier, holding aloft a copy of the Bible, he was ushered into the presence of the king and his court. Druids and magicians put forth their strongest endeavors on this day to maintain their sway over the people, and they spread over the hill a cloud ticular work.
St. Patrick was born towards the of more than Egyptain darkness. close of the fourth contury, and was of noble extraction, just where he was born is of little importance, sometimes he calls himself a Roman scene. St. Patrick then informed the little i sometimes he calls himself a Roman scene. St. Patrick then informed the and sometimes a Briton. One thing nature of the religion he brought them. On this occasion, he plucked captive and brought to Ireland and the little shamrock from the green whilst there, he underwent great sward under his feet, to help him in whilst there, he underwent great sward under his feet, to help him in hardships and sufferings tending his his instruction on the Blessed Trinity, three in one. Thus was the prediction of the Druids fulfilled. Chris tianity triumphed and the fire lit by the saint was never more to be extin-

Thousands were converted, and with these the saint left a few of his devoted followers and set out for the west coast. On his way thither, he encountered a vast multitude wor-shipping the chief idol which was a huge stone pillar covered with slabs of gold and bronze, and a circle of minor idols around it. St. Patrick smote it with his crozier and it instantly crumbled to dust.

On one occasion in the west near Killala, he converted a chieftain, his six sons and twelve thousand people This would give some idea of the extent of his conversions. Here he remained seven years forming dioceses, instructing and ordaining priests and bishops, and from thence he set out for the North. During the following year the light of faith was spread by St. Patrick throughout the North. At Armagh he built his cathecame upon a deer with its young. His followers would have killed it for food but St. Patrick would not allow them. He took the fawn on his shoulders, followed by its mother, and set it down on the neighboring hill and announced that there, in future ages, great glory would be given to the Most High. On that same spot to day stands the new Armagh cathedral which is one of the most beautiful temples erected to God in the entire world.

Once more he revisited Tara and the surrounding country and then proceeded to the South of the Island, where he was received with great enthusiasm and welcome. The fame of his miracles and sanctity had gone before him and made conquest Here he spent many years teaching, preaching and establishing the Church. Before leaving the South he imparted to it a special blessing. He blessed even its hills and valleys, its lakes and rivers.

Great indeed were the labors of our land preaching teaching and doing good, imitating the example of his Divine Master. Coming he found the Island in darkness and the shadow of death; through his instrumentality it became the light of Europe, the home of sanctity and learning. When we remember that he consecrated no When form some idea of the number he received into the true fold.

The particular points in the doctrine of St. Patrick were fidelity to the Holy See, to the Blessed Virgin Mary, the poor souls and the mutual con fidence and love of the clergy and the

worship. The Irish people of that whole world, and so united as if time, were, it would seem, from the occupying only one small village, relics and traditions that have come embracing all, considering all, withdown to us, the most enlightened of pagan nations. They were proficed in war, in agriculture, in Holy See, which is a principle in other navigation, in architecture, in music and song. Because of these peculiar land. So well has it lived and surcircumstances and because of the vived that even after fifteen centuries great natural and acquired ability we find hundreds of young Irishmen, of St. Patrick, and the many astound at the peril of their lives, crossing ing miracles which surrounded his preaching, they became an easy conbitter enemies. This characteristic of the Irish nation has always been a test of the Catholicity of a nation, of a people or an indvidual.

The next characteristic instilled by St. Patrick was devotion to Mary. She was known in the native tongue as their darling Virgin, Mary Mother insinuating the mystery of the Incarnation. The great love of the Irish people for Mary is attested by the innumerable churches throughout the land erected in her honor. In her purity and virginal innocence or Scholars."—The Monitor.

tioned. The ineffable grace of maiden modesty which clings to the very mothers of Ireland is the brightest reflection of Mary which lingers on The great bond of union which

exists between the priests and the people of Ireland was established in a special way by St. Patrick. This internal union is more remarkable in Ireland than in any country in the world. There, as nowhere else, do they fully realize the high office the priest holds as the minister of Christ, and the dispenser of holy things. There, as nowhere else, do they distinguish the two fold character, the man and the priest. If emphasis on these four points is the distinguishing feature of Irish faith throughout the world, it was due primarily to the preaching of St. Patrick and providential on the part of God, for these were so deeply rooted in the affections of the people that when the new religion ca most beloved of the Church's doctrine, hence they became the shield and protection of Irish faith, in the

and protection of Irish faith, in the hour of adversity.

St. Patrick was no less renowned for his preaching and miracles than for his penitential exercises. There is a tradition that during one of these St. Patrick sought and received several promises from God on Mount Patrick. Among these promises were that seven years before the Judgment Day, the ocean would spread over Ireland to save its spread over Ireland to save its people from the temptations and horror of the anti-Christ. That he, Patrick, would himself be the judge St. Patrick on his death bed saw in a vision the whole of Ireland lit up by he bright rays of divine faith, continuing for centuries, when a cloud gathered over his devoted island and, little by little, the glory faded, until in the course of centuries it was only in remote valleys that some glimmer of it remained. The saint prayed that it would never be ex-tinguished. An angel came to him and said, "Fear not your apostolate shall never cease." As he prayed, the glimmer grew in brightness until once more the hills and valleys were lit up in their pristine splen-We shall see how his vision

It is forever to the glory of the Irish people how they kept and pre-served the faith for three hundred years after the death of our Saint all sides. Everywhere the virtues of the Saint were imitated and emulwere opened and students came from all over Europe. They evangelized and civilized England. In Italy we find nine Irish missionaries honored annually on the altar; in France ten; in Germany one hundred and We find their footprints as far north as Norway and Sweden.

Great indeed was the number of aints and martyrs, virgins and confessors Ireland sent to swell the ranks of those who sing Hosannas before the great white throne, and so it continued up to the Reforma-tion, just as St. Patrick saw it, lit up by the rays of divine faith. In the reland's greatest kings addressing his army drawn up for battle, calling upon them to fight for their faith as omething dearer to them than life. But the cloud arose as our Saint saw it, slowly, little by little, the centuries of persecution and famine great fruits of St. Patrick's labors. The Irish people were called upon to give up their faith. They were told to substitute Henry VIII, and Eliza own darling Virgin was to be put away, despised, insulted and ridi-culed. Their devotion to their holy dead was made mockery of. Their was placed on their heads, a priest's head and a wolf's commanding the

Then it was that the faith of Ireland was confined. It shone only in nooks and corners and hidden places. Then it was those poor people realized how dear their priests were to them and often did they shield them at the peril of their lives. How dearly now they loved their Mother Mary, how fervently they prayed to her! Prayers such as these could not be left unheard. The prosecu tion was long and bitter, but in our time the rays of faith are gaining strength. The vision of Patrick is being fulfilled. He never ceased to strength. intercede for his people. His spirit, like that of a great sunbeam, hovers over the land. Thousands of churches and convents are to-day his children, holy men and women, have left and will continue to leave the nursery of the faith established by him in the little Green Isle far way to carry the light of faith to other lands.

To day from his high place in Heaven, St. Patrick contemplates the myriads of souls around the throne of God saved through his instrumentality and looking down on earth, he beholds twenty-five million sons and daughters, with pure Irish blood coursing through their veins. Over all these he is exercising a special protection, praying and yearning for the day when his vision will be ful filled; when the cloud now rising from the beloved Isle will have enthe land erected in her honor. In every family in the land the oldest daughter's name was Mary. The daughter's of Erin either emulated daughters of Erin either emulated of daughters of wirginal innocence or

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LONDON, SATURDAY, MARCH 16, 1918

SELF-DETERMINATION

Chancellor von Hertling in his Chancellor von Hertling in his driving is the Irish agricultural reply to President Wilson made this equivalent of strikes, that it is the very pertinent remark with regard to the famous principle of national self-determination:

"When England talks of peoples" rights to self-determination she does not think of applying the principle to Ireland, Egypt or India."

That is a remark that is being made in many lands and in many tongues. The failure to make practice square with principle is responsible for much of the menacing unrest even amongst the people of Eng. land; they are beginning to make it quite clear that if this ghastly struggle is prolonged it must be not for statements of abstract principles of democracy but for their concrete ap-

The Toronto Daily News in a particularly savage article takes up the very recent, but already out-of-date, argument of the English political classes, now fast losing their grip on England as well as on Ireland, who have always been bitterly and unscrupulously hostile to Ireland's right to national self-determination.

The News :- "Chancellor von Hertlings remark that Great Britain doe not recognize the principle of selfdetermination in Ireland is assurednot justified by the course of English politics."

The London Daily Chronicle, one of the leading journals of England, referring to the rock of self-contrain the United States is wrecked.

too, how shamelessly the dice were and transparently dishonest evasion. misgovernment in Ireland have conoaded against Ireland in the politi- The News in its anxiety to make a tinued even during the period of the be law in a couple of months—to cal game, and does not feel so free as case against Sinn Fein absolutely

War. Wise statesmanship on the part

The News to use such sophistries as justifies von Hertling and the German of men prominent in English public strengthen the authority of the lower of the Lords, and to strengthen the authority of the new franchise gives the finish
The new franchise gives the finish-

The News: - " Difficulties have arisen not so much because of the sentiment of England as because of the division of counsels in Ireland The north refused to be ruled by a southern majority, and the south efused to consider the right of the north to its opinions."

is to be maintained by England in its guards and other bands. They have, claim to exercise an absolute veto over the political aspirations of the overwhelming majority of the Irish character. It is a question of creatpeople then the principle of self- ing peace and order in the interest of determination so far as Ireland is peaceable populations." concerned becomes an absolute farce, and the quiet scorn of the German that von Hertling might have in Russell (A. E.) an Ulster Protestant Chancellor is justified. With much serted right here in his speech: greater reason might Quebec claim in matters of national concern. Quebec has been unfortunate in some of been bedevilled for such sordidly selfish political ends as has poor North East Ulster.

The News : - "The fact that the Belfast region has been uniformly ardent in its attachment to British institutions, while from time to time the south has ranged from cattle driving to assassination and open rebellion, has made the problem sassins? Simply that these Irishalmost insoluble.

We shall let an Ulster Protestant condenses much misinformation about Ireland into a single sentence

Carson and the Ulster Movement"

" At the risk of being tedious and vainly repetitious, I wish to impress upon the mind of the English reader this fact, that Ulstermen are Irish men; and that they dislike intensely any suggestion that they are aliens in a hostile land. It is important, too, that the English reader should know that Ulstermen have been as rebellious, more dangerously rebellious, against the English, as the Irish ' have been.'

With regard to "cattle-driving The News, as usual where Ireland is concerned, gives us another instance of picking up its misinformation on Irish affairs from the by-wash of exploded calumnies. Mr. Irvine wrote of such misinformed zealots before the era of increased production had opened their eyes to the fact that the interests of the Empire and the interests of the "cattledrivers " were one :

"The reader of Unionist journals

might easily imagine, from the tone of the references to cattle driving, that Irish Nationalists take an inhuman delight in torturing cows It is a fact that thousands of 'men in the street' in England literally do not know that 'cattlemeans employed by the workless farm laborer to express his discon-cent at the conversion of tilled lands into grasslands. The 'cattle drivers' or may not be cruel to the beasts they drive. It is probable that some of them are, and it is equally probable that some of them The practice is reprehenhensible than the acts of sabotage and personal violence with which workmen in Belfast have from time to time conducted strikes. I am not here defending or denouncing here defending or denouncing strikes, though in ninety-nine cases out of a hundred I would say that the strikers are in the right: I am merely asking the reader to note that conduct which, in a Belfast workman, is described as 'industrial disorder ' is, in agricultural laborers in Nationalist districts, described as crime.' The Unionist journals, moreover, always give their readers the impression that 'cattle-driving' is conducted at the expense of Protestants, whereas it is mainly conducted at the expense of Catholics. The grievance of the workless The grievance of the workless laborer is not that the large grazier is a Protestant or a Catholic: it is that fewer men are employed on grasslands and cattle ranches than

are employed on lands under tillage. have chosen this instance of cattle-driving ' as an example of the method that is employed by politicians and journalists to misrepresent facts and distort truth."

The News: "Without an agree ment on the part of the Irish people Home Rule was an impossibility.

Germany with regard to Prussian diction on which British propaganda | Poland or Alsace-Lorraine, Austria-Hungary with regard to any one of points out that a more excellent and her subject nationalities could make her. more effective way would be "to give out quite as good a case as this. But an example of self-determination, if the Central Powers proclaimed which we preach to other peoples, by as one of their chief objects in the tory he would be less insolent in granting self-government to Ireland. War the self determination of peoples, Until we do British propaganda in government only by and with the America will be largely wasteful or consent of the governed, and sought it is true, but one which also vitally to evade its application by any such The London Chronicle presumably subterfuge as the lack of absolute is even better acquainted with "the unanimity on the part of the people course of English politics" than the concerned, the world would ring with est authority that the traditional stu-Toronto News; the Chronicle knows, scornful denunciation of such shifty pidities and malignities of English

The German Chancellor says:

other regions have taken place, the same applies to them. They in no way aim at conquest. They are solely taking place at the urgent solely taking place at the urgent solution, is far more dangerous and appeals and representations of the orth to its opinions."

If the minority in North East Ulster populations for protection against atrocities and devastation by red therefore, been undertaken in the name of humanity. They are measures of assistance, and have no other

"There is a tyranny worse than the right to override the decision of that of Cromwell or any other absothe other eight provinces of Canada solutist or autocrat. Russia has experienced its heavy hand - the tyranny of anarchy. Democratic bec has been unfortunate in some of its political Gamaliels but has never mean. The principle of self-determination presupposes that anarchy has been throttled and that the people are ready for stable administration based on popular suffrage." are ready for stable adminis-

And then The News adds: "Sinn Feiners, like burglars and assassins, have no status before the nations."

Now what is the crime that classes men claim for Ireland what the Poles claim for Poland, what the Belanswer this outworn calumny which gians claim for Belgium, what the power in men; and even when the tranformation of English politics.' Serbs demand for Serbia-national

spirit exhibited by The News makes it quite natural. It was just this in . tolerant and impenitent Prussian spirit that made Sinn Fein inevit-

National sentiment and national emory must be taken into account in judging Ireland as well as other countries. Hear what an honest English Protestant writes of some of the things which go to form Irish national sentiment and which are ever present in the Irish national memory:

"The march of Pitts' policy on: and the chasm between light and darkness deepened. Order was restored; and wherever order spread, there spread anarchy more awful than the sun has ever looked on. Torture came out of the crypts of the Inquisition and walked in the sunof the streets and fields. village vicar was slain with inconceivable stripes, and his corpse set on fire with frightful jests about a roasted priest. Rape between a mode of government. The violation of virgins became a standing order of

is not very pleasant to a patriotic Englishman; but it is very patriotic. It is the truth and nothing but the truth which I have but touched on in the lest charter. in the last chapter. .

The truth about Ireland is simply this: that the relations between England and Ireland are the relations between two men who have to travel tegether, one of whom tried to stab the other at the last stopping place or to poison the other at the the least an exaggerated parable of the position of England towards Ireland, not only in '98 but far back justify their nationality from the treason that broke the Treaty of Limerick and far onwards through the Great Famine and after. . . . The British Prime Minister publicly refused to stop the Famine by the use of English ships. The British Prime Minister positivey spread the Famine, by making the half starved populations of Ireland pay for the starved ones. The common verdict of a coroner's jury upon some emaciated wretch was 'Wilful murder by Lord John Russell:' and that verdict was not only the verdict of Irish public opinion, but is the verdict of history. But there were those in influential positions in England who were not content with pub licly approving the act; they publicly d the motive. The Times, which had then a national authority and respectability which gave its words a weight unknown in modern would be as 'rare on the banks of the Liffy as a red man on the banks of the Manhattan.' . . . The coercion was not imposed that the people might live quietly, but that the people might die quietly. And then we sit in an owlish innocence of our sin, and debate whether the Irish night conceivably succeed in saving Ireland. We, as a matter of fact, have not even failed to save Ireland. We have simply failed to destroy

If the editorial writer in The News tone and epithet in dealing with a question of vital interest to Ireland, affects the good name, the stability. even the very existence of the British Empire. We have it on the high-"If further military operations in problem of supreme Imperial interdisloyal than Sinn Fein to the high-

THE NEW IRISH SPIRIT spirit of the Toronto Daily News as the Parliament Act : examined in the foregoing article is The News supplies a paragraph the spirit which animates George and member of the Irish Convention. In a recent number of the Irish help of a compact Irish Party, they Times he publishes an article of have been able to deal at the most which we give the concluding paragraphs:

est interests of the British Empire.

becoming self-conscious or itself.

had met many men who were in the enterprise of Easter week and listened to their speech, but they had tened to their speech, but they had their speech, but they had their speech, but they have not powerfully assisted.

"When, indeed, we consider the "When, indeed, we consider the they have given, the principles temperamentally sympathetic, but about whose realization we are hopeless. I could not gauge the strength reverberations from Easter week

died as some pagan concourse in remember the unprecedented scene ancient Italy might have felt looking in the House of Commons and the down upon an arena, seeing below a foam of glorious faces turned to them, the noble, undismayed, inflexible faces of martyrs, and, without understanding, have realized that this spirit was stronger than death. I believe that capacity for sacrifice, exists among the opponents of these men. It would have been proved in Ireland, in Ultra Market Ireland, in Ulster, if the need had arisen. It has been proved on many a battlefield of Europe. Whatever views we may hold about the rela-tive value of national or imperial ideals, we may recognize that there is moral equality where the sacrifice No one has more to give is equal. than life, and, when that is given, neither Nationalist nor Imperialist in Ireland can claim moral superiority for the dead champions of their

causes.

"I have been in council with others of my countrymen for several months, and I noticed what an obstacle it was to agreement, how few, how very few, there were who had been on terms of friendly intimacy with men of all parties. There was hardly one who could have Telling the truth about Ireland given an impartial account of the ideals and principles ents. Our political differences have brought about social isolations, and there can be no understanding where there is no eagerness to meet those who differ from us and hear the best they have to say for them-selves. This letter is an appeal to Irishmen to seek out and understand their political opponents. If they come to know each other, they will come to trust each other, and will realize their kinship, and will set their faces to the future together, to build up a civilization which will

I myself am Anglo Irish, with the blood of both races in me, and when the rising of Easter week took place all that was Irish in me was profoundly stirred, and out of that dead. And then later there rose in memory the faces of others I knew who loved their country, but had died in other battles. They fought in those because they believed they would serve Ireland, and I felt these were no less my people. I could hold them also in my heart and pay tribute to them.'

JOHN REDMOND after a life-time of enlightened and unselfish devotion to the service of Ireland, John Redmond is dead. words a weight unknown in model.

The last years of the great leader of policy of Mr. Redmond, to be trained prospect of a Golden Age when the constitutional movement for and equipped; so that today men are lying in the graves in Kility were full of trials, disappointments and suffering. But the captain of the forces which surmounted Irish Nationalist the greatest victory in parliamentary history passes off the stage of this world's affairs in the consciousness of having acted well his part as man and statesman.

In these days when the world peoples to defend the principles of democracy against the inordinate aim of Prussian autocracy to dominate the world, it is fitting to recall the inestimable services rendered by the great Irish leader to that great

In 1911 John Redmond wrote:

"The House of Lords has ever -of all reform. There is now passing through Parliament a Bill—it will

Not even the great testing time of than Sinn Fein to a statesmanlike the Great War for democracy has dishonesty and evasion of the Eng. questioned at the time, and has been forward by our correspondent, would solution, is far more dangerous and produced a truer democrat nor one lish ruling class over which the questioned in our day by such an Modestly yet with justifiable exulta. now achieved final democratic viction he continues with regard to tory. that great charter of social and In the light of events of the last left Ireland in a very disorganized In wholesome contrast to the political progress in Great Britain— few years of Anglo-Irish history condition. There was much domes-

position of the Liberal Ministry in the stern rebuke pronounced On the other hand it was a period today, and of the effective blow which, in the name of English democracy and with the decisive obstructive institution the world has truth of his words will long outlive bishop of Dublin. It was a strange ever seen without recalling the their pathos:

memorable words of Mr. Lecky of the modern Irish character just becoming self-conscious of itself. I great democratic reform bill of the self-conscious of itself.

to prove their spirit to myself and others bymorethan words. Ilistened votes they have given, the principles with that half-cynical feeling which is customary with us when men ducing into English legislation, and advocate a cause with which we are the influence they have exercised upon the tone and character of the House of Commons, it is probably not of the new spirit, for words do not has proved the most powerful of all by themselves convey the quality of agents in accelerating the democratic

Coming to the period of the Great

effect throughout the most distant dians. The "Jack is as good as his monastery of Clonmacnoise, and St. parts of the British Empire?

Sir Edward Grey in the course of his speech said :

"The one bright spot in the whole The general feeling throughout Ireland, and I would like this to be clearly understood abroad, does not make the Irish situation a considera-tion which we feel we have now to take into account.'

And the great Irish Leader who has ust passed away after referring to Grattan's Volunteers said:

"Today there are in Ireland two large bodies of Volunteers. One of them sprang into existence in the North. Another has sprung into existence in the South. I say to the overnment that they may tomorrow withdraw everyone of the troops in Ireland, I say that the coast of Ireland will be defended from foreign invasion by her armed sons, and for this purpose armed Nationalist Catholics in the South will be only too glad to join arms with the Protestant Ulstermen in the North.'

No speech was ever received with greater enthusiasm and emotion in the community? the British House of Commons. And in Ireland events showed that Redthe colors.

soon opened.

"I have worked," wrote T. P. mood I write commemorating the conditions, "for the reconciliation of dead. And then later there rose in the people of England and Ireland for more than half a century; I never had expected in my most sanguine moments such a trans. Catholic societies? Other things which the irish people have ever formation of Irish feeling till half a complained of by Father Smith held the memory of that ill-fated century after I had ceased to breathe. would then settle themselves. " Need I recapitulate the ghastly

story of how all this splendid and unexpected state of feeling was gradually frittered away and then transformed into the very feeling? The story was told On the verge of three score and ten, recent debate in the House of Commons by Mr. Redmond and other Irish speakers. The refusal to allow the volunteers, who then were over whelmingly in sympathy with the mainham who might be fighting in the trenches; the placed in the way of raising brigades; incredible obstacles and achieved refusal to allow Irish Nationalists autonomy. to command Irish Nationalist regiments—their places taken from the ranks of their political and religious opponents: the steps permitted in Ireland which were deliberately intended not to encourage but to destroy recruiting; all the long destroy recruiting; all the long series of blunders and deliberate belong rings with clarion calls to civilized trayal of the interests of the Empire in its hour of deadliest peril in the interests and animosities of factionneed I recapitulate the whole story when it was all summed up in those resounding and imperishable words in which Mr. Lloyd George described it — 'with the ineptitudes and malignities' of the War Office."

that ascendancy and oligarchy, more letter of investiture, and by a Bull It shows that all the men of sense "The House of Lords has ever concerned with undemocratic class known as "Laudabiliter," made a and reason are not dead yet. privilege, and with the welfare of donation of Ireland to the English the nation, were playing a desperate king, that the latter might bring The News to use such sophistries as would provoke the ridicule of Engword provoke the ridicule overwhelming majority of the English people is seeking to solve a problem of supreme Imperial inter.

To a parnament really representative of the people John Redmond's loyalty, fidelity, honesty and states representative public will, and make representative of the people John Redmond's loyalty, fidelity, honesty and states representative public will, and make representative problem of supreme Imperial inter. trast with the reckless selfishness, documents referred to was, however, the somewhat foolish grounds put whose services to the cause sur. English people, with the indispensa- eminent scholar as the late Cardinal passed those of John Redmond, ble aid of their Irish allies, have Moran.

> there is something pathetic, some-"It is impossible to think of the thing strong and fearless too, in the religious life of the country. a year ago by the great Irish when two of Ireland's canonized Canadians are trying a new experi-English leader who has just passed saints occupied episcopal sees, St. from the scene of human strife; and Malachy being Primate of Armagh is room for wide differences of the strength and fearlessness and and St. Lawrence O'Toole, Arch-

"Any British statesman who Any British statesman who teaches once again the Irish people the lesson that a National Leader Thomas a Becket, should have been who endeavors to combine loyalty to Ireland's rights with loyalty to the Empire is certain to be let down and betrayed, by this course is guilty of treason, not merely to the liberties of Ireland, but to the unity, strength McMerrough of Leinster, who had in the same issue of our contemand best interests of the Empire. That is the course which the Irish people will recognize as having been taken by you."

" KNOWING OUR LEADERS "

some pagan concourse in remember the unprecedented scene (given on page 8) may stimulate the country under the old Brehon amount of usefulness in its time; mand to draw the sword against the but if the rank and file do not give invader. the terrible situation is Ireland. due weight and influence to the judgment of educated and well bal- O'Connor, though defeated by Stronganced Catholics, if they do not wel- bow, still retained the title of king come and seek out such judgment and was buried with royal honors. on matters of common concern and Furthermore, neither Henry II. nor interest, Catholics will be a leader- any of his successors down to the less crowd instead of an important time of the Reformation ever styled body governed by its own education themselves "Kings of Ireland." and intelligence. Prescinding alto- The most they laid claim to was the gether from politics, at least where exercise of suzerainty over the leadership is subservient to party, island. we might ask ourselves if we are not

THE DAYS OF YORE

A gentleman recently put to us the question: "Was Ireland ever conquered?" An answer to this might be of special interest to our readers on the eve of Ireland's religious and national feast; and at a time when all true friends of the Green Isle are Henry and his heirs, and thus was hoping to see the realization of that the royalty of Ireland formally country's ideals, either in that absolute self-determination that is being of the western world was set in the promised to small nationalities, or in at least a generous measure of In the record of history, the year

1172 is put down as the date of the Conquest of Ireland by Henry II. It came about thiswise. On the advice, some claim, of St. Bernard, whose zealous watchfulness extended to the whole Western Church, and who had been informed by his friend St. Malachy, who died in his arms at Clairvaux. of the evils existing in Ireland, and at the solicitation of one John of Salisbury, an Englishman, who had paid a long visit to his fellow countryman who was then ruling from Peter's We must, of course, remember chair as Adrian IV., the Pontiff by a of a correspondent is worth noting.

There is no doubt that the long and bloody wars with the Danes had tic strife, and a great deal of laxity anomaly that the licentious Plantagenet, the despoiler of the English sent at such a time to reform the Quebec." country. It was another strange coincidence that the enemy entered Dublin through the treachery of scandalized the country by dishonoring the marriage tie and who died el'd." In the little Irish army, that and twenty-seven years," "the people laidsiegetothecityheldby Strongbow were kept in ignorance and serviand his Norman knights, were two tude," had "been denied the Gospel Without taking it too literally, and men both clad in armor who repre- of Christ," and that the "spiritual for a time I, and many others, War, which has made all pre-War give it a Canadian application, Father Roderick O'Cornor, the last of the whole of Lower Canada," which bout Ireland into a single sentence. independence. It may be unwise, we st. John G. Irvine in "Sir Edward think it is in Ireland's case. But the thought and felt about those who history terribly remote, who does not John Talbot Smith's animadversions Ard-Righs or High Kings who ruled became, in consequence, the "most

some useful thought amongst Cana- laws, and who died a monk in the master and a darned sight better" Lawrence O'Toole, the last canonized philosophy may have had a certain saint of Ireland who gave the com-

It is significant that Roderick

During the period from 1172 tenotably deficient in the matter we 1541 the Norman Irish barons and are considering. In societies ex- native chiefs ruled the country, or clusively Catholic, where conse- at least each one his portion of it. quently there is no outside interfer. The only ruler to attain to anything ence with free choice, how often will like universal sway was the "Red the officers be found to represent Earl" of Ulster. There is no menfairly the intelligence, the education, tion during this time of a king of the sound judgment, the capacity for Ireland except "King Bruce," the real leadership in anything worth brother of the hero of Bannockburn, while, of the Catholic population of who was proclaimed king at Dundalk and who fell at the battle of Fang-It may be that the fault is not hard while leading the Scotch-Irish entirely with the vaulting ambition forces against the Norman invaders. mond was indeed the leader with the of the ignorant and incapable; it Thus did the Scotch show their strength of all the land like a fal- may be that those fitted by educa- gratitude for the sympathy and chion in his hand. Carsonism was tion, by natural endowments, by assistance they received from Ireland forgotten; the Scottish Borderers, achievement and position hold them. in their own struggle for freedom. blood-stained from the outrage of selves aloof from their less fortunate Again at the end of that period, in Bachelor's Walk, were cheered on coreligionists and are, therefore, the year 1540, we find the Irish offering their way to France by the Dublin unavailable even with the best of the crown to James V. of Scotland. people. Young Irishmen flocked to good will and good sense on the part He held for a short time the title of of the latter. It may be-and we "Dominus Hiberniae," "Lord of Ire-Alas, a new and disastrous chapter | think it is-that the actual condition | land." But the defeat of his forces is fairly attributable to both of these at Solway Moss broke his ambitious unfortunate and regrettable causes, spirit, and he died at the age of O'Connor, referring to the changed In any case is it not worth thinking thirty-three, on the very day on over? Is it not time that good which his daughter Mary Queen of sense, good will and fraternal cooper. Scots was born. This, no doubt, ation should find scope at least in accounts for the loving veneration in Catholic societies? Other things which the Irish people have ever

Nothing now prevented Henry VIII, from establishing his supremacy in Ireland. But that supremacy was not established by conquest but by the referendum vote of that motley parliament that met in Dublin in 1541. By a bill that passed its three readings in one sitting the title of "King of Ireland" was bestowed upon relinquished. "The Emerald Gem crown of a stranger."

Perhaps it was this incident so fraught with ills to the Irish race that an eminent churchman of our day had in mind when he warned his people not to hand over their liberties to the tender mercies of any government.

THE GLEANER

NOTES AND COMMENTS

APROPOS THE current discussion as to the position of the Pope in regard to the War, the editorial answer of the Glasgow Evening Times to the irritable remonstrance

"WHY SHOULD A Scots wrote this querulous individual, ignored the existence of the Pope on itself soon cease to exist, and would deserve to do so," was the judicious rejoinder.

IN DISCUSSING the language and religion question in Canada, more especially as regards the relationship of Quebec to the other Provinces, The Presbyterian and Westminster said in a recent issue : "We ment in nation building, and there opinion as to the ultimate form and place of our Dominion. Above all we should abstain from the appeals to prejudice, and the vulgar abuse newspapers both in Ontario and

THIS IS a wise and equitable saying. When, however, elsewhere porary we read that as a result of "the Roman Catholic Church having Unbousell'd, unappointed, unan absolute control for one hundred

benighted land in North America,' we hold up our hands in despair and are constrained to reflect upon the beauties of consistency, the theme of satirists from time immemorial. Comment of any other sort would be

ABOVE ALL the animosities and heart-burnings incident upon the tariff. Irish Question, rises the clear note of praise and admiration for the character and life-work of John Redmond. Meanwhile if men will but pause to reflect that the note of real discordance in regard to the prosecution of the War comes not from the ranks of those whom he represented, but from the stronghold of the most inveterate reaction in the person of Lord Lansdowne, the final settlement of the Irish question will not be long deferred.

WHILE THE Holy See is being criticized and abused for its efforts to promote a just and lasting peace among the nations, one sectarian paper avers that "the influence of the Church in promoting peace and good-will has been almost negligible' -meaning thereby not the worldwide and venerable institution which acknowledges the Pope as its earthly Head, but that indefinable abstraction under the name of which Protestants are fond of including their multifarious divisions. Why should the Pope be pilloried for the doing of the very thing which they reproach themselves for their inability to do?

THE FOLLOWING was the tribute of a Major General in the French Army to the first Americans to fall upon the battlefield in Northern France:

"Men: These graves, the first to be dug in our soil of France at but a two of a group of seven aircraft man short distance from the enemy, are as a mark of the mighty hand of our people and the army of the United States to fight with us to a finish, ready to sacrifice so long as it will be necessary, until final victors. be necessary, until final victory, for the noblest of causes—that of the liberty of nations, of the weak as well as the mighty. Therefore the death of this humble corporal and these two private soldiers appears to us in extraordinary grandeur.

CONTINUING, he said :

"We ask, therefore, that the mortal remains of these young men be left here, be left forever to France. We will, in the fulness of peace, inscribe indelibly upon their tombs: 'Here lie the first soldiers of the Republic of the United States to fall upon the soil of France in the cause of justice and liberty.' And the passerby will stop and uncover his head. Travellers through France and from France, from every Allied nation, from the United States, those who, in reverence and heart, will come to visit these battlefields of France, will deliberately go out of their way to visit these graves, and bring to them tribute of respect and grati-

Corporal Gresham, Enright, Private Hay, in the name of France I thank you. God receive your souls. Adieu."

"Love of country is one of the most sacred duties imposed on us by the Author of nature. When, then, there is question of a country so beautiful as our Italy is, I would say love of fatherland should be particularly strong, embellished as she is with a great and singular glory, the daughter of Religion, of Science, of Art. Italy, according to the will of God, has the centre of that glorious, indomitable kingdom which Jesus Christ come to found on earth so that it might be a kingdom for all

ON THE BATTLE LINE

In Palestine the renewed British advance towards Damascus proceeds. to has continued almost without interruption since Monday, and on Thursday alone reached a depth of three miles on a front of eighteen astride the Jerusalem Nablus road Delayed reports of Mr. Bonar Law's address in the British Commons on Thursday show that in reference to the Palestine and Mesopotamian campaigns he expressed doubt as to whether decisive operations could be conducted by means of troops transferred by sea. When Britain had sufficient tonnage to move them she had not the trained men, and now that she has the men the ton-nage situation makes it impossible governed the various classes of this to carry very large forces by sea to nation, and of other Christian nations, to carry very large forces by sea to such far away points. As to the Salonika operations, Mr. Law said it would not be difficult to justify them. Mr. Law said they had at least saved Greece from being overlife: they entered into competition run by the Germans, who would thus have controlled the Balkans from all sides, and have obtained splendid harbors for their submarines.

with one another: they were prone, then as now, to yield to temptation, to over-reach or to deal unfairly with good and well-disposed had a guide, the self-ciples, the desire of power and gain the principles who are always ready to play upon man people as against the principles who are always ready to play upon to over-reach or to deal unfairly with their fellows. But the good and well-disposed had a guide, the self-ciples, the desire of power and gain the principles who are always ready to play upon to over-reach or to deal unfairly with their fellows. But the good and well-disposed had a guide, the self-ciples, the desire of power and gain the principles who are always ready to play upon to over-reach or to deal unfairly with their fellows.

Roumania's humiliation is com-lete. The terms imposed by the peace treaty include concessions in wheat, petroleum and salt, the control of the railways by the Teutons for fifteen years: possession of the four principle passes into Austria-Hungary, and admission of all Ger-man goods (Austrians also?) free, while most Roumanian exports to Germany will come under the old

with the assistance of the anti-air-Thursday. They destroyed many foe airplanes, and also drove down twenty of them at least. Raiding is energetically maintained everywhere. A German raid on a front of some width in the Belgium sector resulted in the capture of a few Belgium sol-diers. The Belgiums succeeded in beating back the raiders, and then, under the protection of an intense barrage, carried out a counter attack, in which they took eighty-four prisoners, eight machine guns and a quantity of rifles and bombs. A repetition from Rome, via Washington, of report that an offensive is pending on the Italian front says that it will be entrusted almost entirely to the Austrians, and that simultaneously the Germans will conduct a big

From and about Russia contra-dictory despatches continue to be received. In spite of the signing of the peace terms and the expressions of opinion and approval from a num-ber of organized bodies, a number of reports say that fighting continues, with varying fortunes. A rumor that the Japanese have already landed troops in Siberia is accredited to the picking up of a message by wireless from Honolulu, but lacks any confirmation. Finland is re-ported to have asked the Kaiser to appoint Prince Oscar, his fifth son as their King. This story is published in a Stockholm paper. It is ossible that German propagandists have sent out the story as a feeler.

Eleven people were killed and forty-six wounded when airplanes raided London on Thursday night, aging to reach the Metropolis and drop bombs here. The raid was

Washington, D. C., March 8.-Vatican circles are aroused over the article in the Brest-Litovsk peace Papal Secretary of State is reported to have directed the apostolic delegate at Constantinople to take steps to obtain formal assurances regarding the fate of the Christian popula-

The Vienna Fremdenblatt says the Ukrainian Government is endeavoring to deliver to the central powers by the middle of March 30,000 carloads of grain, 1,200 carloads of sugar, 2,000 carloads of frozen meat and 1.000 carloads of dried fruit.

THE FUTURE OF ENGLAND

CARDINAL BOURNE'S LENTEN PASTORAL

LENGTHY SUMMARIES OF WHICH

the last year of bishops, priests and laity alike—of the problem that faces Britain in the immediate future; it defines the principles of thought and of action we should follow, and it calls us instantly to do our part.

"The times through which we are passing," says His Eminence, "are fraught with anxiety of every kind. In our own midst there are signs of trouble and disturbance, only very partially revealed in the public press, but well known to those in authority, which portend the possibility of grave social upheaval in the

"It is admitted on all hands that a new order of things, new social conditions, new relations between the different sections into which society part to be in our own nation, and in the Empire?

"Before we answer this momentous question it is important that we should understand how the present conflict has arisen, and endeavor to trace its causes, summarily at least, far beyond the events of the summer

of 1914.
"We may in this summary consider governed the various classes of this

of the individual worker to a true human existence should not be made ficed to the aggrandisement of the cised. successful individual. And before "In the minds of all-peasant, labourer, manual worker, tradesman, land-owner, professional man, titled peer of the realm, and Sovereign of the Kingdom—there was ever present the certainty of a complete account to be one day rendered to a Just Judge, the Maker of rich and poor

have remained deeply imbedded in the mind and heart of the English people. They have influenced for a long space, and still influence to some extent, instinctively rather than consciously, the legislation of this country. But with the gradual disappearance of the authority which | them alone could enforce and give tion to them, those who still follow these principles very often do not know why they do so, neither can they give an answer should their validity be challenged.

"Thus gradually and almost im-perceptibly a new relation of society came into being; and men and women, of high aim and of avowedly Christian belief, came to be dominated by ideas which had no ground in, or dependence upon, any Christian principle. Those who have studied the matter in detail have told us at length of the terrible conditions existing in this country less than a hundred years ago, in which conditions all thought of the rights of each individual soul or of the community as a whole was obliterated, and men felt no qualms about the practical enslavement and degrading impoverishment of multi-tudes in order that a few might possess and command the resources reference to the consequences thereby entailed upon vast numbers of the The true end and purpose of existence were forgotten; the right of thought; the interests of the com-munity were sacrificed to the exaggerated well-being of the few. Wealth and material prosperity to Turkey of Armenian territory held by Russia, according to an official dispatch from Rome today and the state of the state be obtained by those who were able fruits at the present time in Russia lematical as to be undeserving of serious thought. An enormous de the surface there was prosperity which seemed to admit of no limit only forty years ago told us com-placently that the economic system the Church of Jesus Christ? and development of England were of a very perfect kind, and worthy of imitation by less enlightened and less progressive nations.

A LESSON FROM THE ENEMY

the lesson—notably the confedera-tion of nations which is now our chief enemy. With the thoroughness of purpose and scientific determination that characterize her, Germany has sought a world-wide predominance by setting boldly and consistently before herself those materialistic aims which for too long deluded and misled our English people. She desires her place in that Italy is no exception to this rule, is made manifest by a recent pastoral of Cardinal Ferrari, Archishop of Milan. He said:

The Lenten Pastoral of Cardinal Bourne is a public document of high importance alike to the nation and to its Catholic citizens. It gives voice to the Catholic view—es own people, so, imbued with the and France same principles, happily to an increasing extent now discarded among

affected by all that they have seen.

"They are impressed with a new us, she claims that might is right in the world domination for which she is now struggling to her doom.

"Happily, do we say, are those false principles being discarded among us; for, were it not so the future of our peoples would be as overcast as is the future which the economic lusts of our enemies are bringing rapidly upon them.

"The last thirty years have shown a surprising return to saner doc-trines and sounder principles in the teachings of our economists, and in the practice of our people, a return all the more astonishing because it has been instinctive rather than logical, and has little definite relation to religious teaching. God has watched over us in this respect, in spite of all our national sins and shortcomings, as He has so often done in the history of the past. Youthful ardor, self-sacrifice in face of common danger, recognition of the rights of all who do their part in the nation's struggles, no less than the compelling necessity of the moment, have led the peoples of the Empire to an abandonment of materialistic aims, and to a giving up of desires based purely on the present life, which would have seemed incredible not so many years

"But in every mind the cry is insistent. 'The War will one day end. What then? What is the future of of suspicion.

seeking found a check, in the accepted principles that environed them. Competition in trade or industry, tonal and social life. Such desire perfectly legitimate in itself, had yet so to be co-ordinated that the right revolts. That reawakened conscienhuman existence should not be made dependent upon the unrestricted gain of him for whom he toiled, nor the interests of the community sacrities evil principles have been exorties. That reawagened conscience has been strengthened by the dread happenings of this War; and to some extent—though, alas! not wholly—these evil principles have been exorties.

"In making these comments on the order of things which too long prevailed in England, it is in no way necessary, nor would it be right, to impute conscious injustice to those who upheld and perpetrated the wrongs that all now regretfully recognise. Just as there must be count-less numbers in Germany to day who would condemn with the same exe cation as we do the crimes of which their rulers are guilty, could they "These principles of Christianity only gaze upon them from the same ave remained deeply imbedded in point of view from which we contemplate them, so, when a false social and political economy still held unre-strained sway in England, many Godfearing and honourable men were the unwitting accomplices of a sys-tem which had blinded and mastered

censure, either of master or servant, or of capitalist or workmen, of employer or trades unionist-not with any desire to blame either the past or the present—but solely to prepare for and safeguard the future, that we venture to approach the problem that we are placing before you to-day.

"What is that future to be-how is the social and political order to be reconstructed among us?

"There are some, a small minority as yet, but with increasing influence, who are proclaiming a policy of despair. They have looked, they despair. They have looked, they will tell us, in various directions for a solution of the problem in vain. Those who in this country are the official representatives of religious teaching have failed—so these despairing voices assure us-to give any coherent answer to their ques again it is their voice that speaksof almost unrestricted wealth. to the unwelcome conclusion that the Desire of gain at all cost, without capable of being remedied, and that things cannot be worse than they are nation, became a ruling principle. at the present time. Let then, they proclaim, the existing order be over-thrown and destroyed in the hope individual received little baseless or well-founded, that out of the chaos and destruction some better arrangement of men's lives may grow up. It is the policy of which we see the realisation and the first-

"The vast majority of our people are held back, if not by religious motives, at least by their inborn practical sense, from suicidal projects of this kind.

'In this turmoil of uncertainty, in velopment of trade took place. On this longing for teaching and guidance, what is the place of those to whom God has given, and who have or setback, and our teachers of even accepted, the fulness of the Divine

"Will their voice be heard if, amid

THE BETTER WAY

There can, we think, be no doubt A LESSON FROM THE ENEMY at all as to the readiness of our countrymen to listen to the teachings of the Catholic Church if an opportunity can be given to them of know ing what the teaching is. Their attitude towards the Church is rapidly ceasing to be one of indifference. Widespread interest is shown in our doctrines and practices, especially in all that we may say about the grave dangers that now threaten the world.

The very circumstances, too, of the War have brought hundreds of thousands of Englishmen into new and closer contact with the Catholic Church. British soldiers in Belgium been profoundly

sense of the reality of religion. They observe its effectiveness in the face of danger and death; its power to heal, tranquillise and uplift; the definiteness and uniformity of Catholic teaching. In England, too, many have adopted Catholic emblems, be-liefs, and practices which before the War would probably have repelled them. The message of war shrines, crucifixes, and rosaries finds an echo in the heart of the people, a stirring it may be, of the old Catholic tradi

tion, never wholly obliterated. "Again, social reformers of every school are turning more and more to Catholic tradition for their inspira tion; and even in the aspirations and demands of extremists we may often discern that belief in the value of human personality, that insistence upon human rights, that sense of human brotherhood, and that enthusiasm for liberty which are marked

features of Catholic social doctrine.
"Another cause has been at work to remove the prejudices of former days. During the War Catholics, many of them suffering hitherto from a certain shyness and isolation, have been brought into intimate contact with the rest of the nation. The shouldering of common burdens, daily association with others, in the manifold works of relief and organization, comradeship in the army, and cordial co-operation at home. have conduced to mutual respect and dissipated the old atmosphere conduced to mutual

CHURCH OF ALL CREEDS

unity is of vital importance, these people are seeking to stir up popular

resentment against a loyal section of

the population, regardless not only of justice and charity, but of the effect which such bigotry cannot fail

to have upon the Catholics of other nations whose good-will we desire to

appeals to reason and justice appear to be unavailing. But they and the

press which represent them are

we think, discredited by the bulk of the nation, to whose sense of fair

an indirect evidence of that growing popular sympathy with Catholic

causes of the present social disloca-tion, its symptoms today, the rem-

edies Catholicism has to offer, and

this regard. will appear in our next

How often is life almost crushed

out of some poor heart already weighed to earth with, it may be,

the practical duty of Catholics

which has, by re-action,

'With such calumniators as these,

retain.

stirred it to life.

Catholic priests, three Protestant clergymen, a rabbi and a layman conducted the services which were held late yesterday in connection with the presentation to the canton-ment of the new interdenominational church which will be called "Church Headquarters." It is said to be the only cantonment edifice of its kind play we confidently appeal. And indeed we only refer here to the anti-Catholic agitation because it is in the country.

that the various chaplains, religious workers and organizations, such as the Y. M. C. A., Knights of Columbus and Jewish Board for Welfare Work, had helped greatly in establishing The latter part of Cardinal had helped greatly in establishing Bourne's Pastoral dealing with the high moral character of his men. "Of the 45,000 men that have

> three have been tried by general court martial, and only ten of these were guilty of criminal offenses, said Gen. Johnson. When 22,000 men go to the city on leave and practically every one returns to camp on time, it reflects the influence of these bodies on the high moral spirit of the division.

secret sorrow, by a cold, sarcastic word or look? How often does a disparaging remark, a prediction of failure, quench hope and courage in the breast of some one who is strugthe breast of some one who is strug-

CATHOLIC, PROTESTANT AND JEWISH CLERGY TAKE PART IN DEDICATION

Camp Upton, L. I., Feb. 25.-Two

Brig. Gen. Johnson, the division commander, in an address declared

passed through this cantonment since it was established, but fifty

Merchants Bank of Canada

ESTABLISHED 1864

Paid Up Capital, \$7,000,000 | Total Deposits, \$ 92,102,072 Reserve Funds, 7,421,292 | Total Assets, 121,130,558

GENERAL BANKING BUSINESS

236 Branches and Agencies in Canada

Mohammedan here, but you have learned they are men like yourselves. You will be shoulder to shoulder with your comrades in Europe some -N. Y. Evening World.

MAJOR MADDEN WOUNDED

Major, the Rev. Ambrose Madden, O. M. I., M. C., C. E. F., has been wounded, though not seriously, according to a cable received March 10th by His Lordship Bishop Fallon. In an article published in the CATH-

OLIC RECORD February 23rd am ongst the tributes having been paid to Father Madden was that of an officer whom the Padre brought in from No Man's Land; "The bravest man in France." Another officer said "He knew every shell hole in our area. He won his Military Cross a year and a half ago, but he has de served it anew a dozen times since."

FATHER FRASER'S CHINESE MISSION

Previously acknowledged	\$12,517	28
	1	00
Jas. E. Murphy, Cape		
Traverse	3	00
Thes. Conpolly, Cedarville	1	00
H. Keating, Channel, Nfld.	5	00
Mrs. Andrew Mooney,		
Little Harbor	1	50
Subscriber, Brooklyn	5	00
Subscriber, Black River		
Bridge	2	00
A Friend, Glennevis	2	50
S. F. M., Halifax	1	900
"For a son in France"	5	00
Subscriber, Dashwood		00

Mrs. F. McEvoy, Dalhousie

It is sorry reflection for any of us that we have given pain to a fellow creature, made the burden of life heavier, driven the sword of sorrow still deeper into the poor heart already sorely wounded. If we can-not wipe away the tears of sorrow at least we can act so that we may never cause them to flow.

Savings Department at All Branches Deposits Received and Interest Allowed at Best Current Rates Bankers to the Grey Nuns, Montreal; St. Augustine's Seminary, St. Joseph's Academy, and St. Michael's Hospital, Toronto.

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HAS FOUND 1917 TO BE A YEAR OF

SPLENDID PROGRESS

As shown by the Report for 1917, from which the following is taken:

			1917	1916	% Increase
Net Ledger Assets at 31	st D	ec.	\$371,096.85	\$309,337.97	20%
Income During Year	-	-	145,281.55	111,270.53	301/2
Policies Issued -	-	-	1,204,470.00	810,596.00	481/2
Insurance in Force	-		3,864,893.00	3,049,000.00	263/4
Policy Reserves -	-	-	250,700.00	179.998.00	39

"CANADIAN INSURANCE," ON JANUARY 23, 1918, IN GIVING A SUMMARY OF INSURANCE WRITTEN IN CANADA, SAYS:

"The very best result reported in 1917 in conservation of business to date seems to be that of the Mutual Life of Canada, which reports an increase in its business in force of over 60 per cent. of the new business.

"Probably the most remarkable result, however, is that of The Capital Life, whose similar figure is nearly 69 per cent. It is extraordinary, because the Company is young, and youth and exceptional prudence and conservation are not usually allied in new Insurance companies any more than in humanity."

A Copy of the Annual Report for 1917 will be mailed on

Particulars of our Policies cheerfully given to anyone desiring Insurance.

Head Office, Ottawa, Canada

M. J. O'BRIEN,

MANAGING DIRECTOR.

REV. F. P. HICKEY, O. S. B. PASSION SUNDAY

GRACE NEGLECTED IS WITHDRAWN

Jesus hid Himself." (John viii. 59.) dramatic chapter is this, the A dramatic chapter is this, the eighth of St. John's Gospel. It opens with the touching episode of the woman, taken in adultery, being brought to our Lord. The law condemned her to be stoned; they tempted Him, to see how He would judge her. "But Jesus, bowing Himself down, wrote with His finger on the ground." They asked Him on the ground." They asked Him again, then He answered: "He that is without sin among you, let him first cast a stone at her. And He went on writing, and they one by one went out. Had that Divine finger written their sins, and did each one see his own staring at him from the ground? And the woman and our Lord were left alone.
"Woman, where are they that
accused thee? Hath no man condemned thee? Who said, No man, Lord. Neither will I condemn thee.

Thus the chapter commences, and ends: "They took up stones to cast at Him. And Jesus hid Him-What a contrast? Our Lord. full of forgiveness and love, is at length so hurt by the unbelief of the Jews and their rejection of His Divine calls, that He hides Himself

My face from him, and he went wandering in the way of his own heart."

Snall hot be scandarized was the warning of Our Lord.

Christ had not come to restore to you shall not find Me" (John vii. 34): I go, and you shall seek Me, and you shall die in your

dren, we will not heed it.
Grace is the seeking by the Good by our own perversity, grace seeks us out, and would bear us back to safety; and we will not.

Grace is Christ knocking at the

patient One departs.

And this rejecting God's grace is be to our Blessed Saviour than rejecting His holy grace? The blessing turns into stone, and we cast it back in the face of the Giver! And who are they, who treat God so shamefully? Those, who refuse this holy time of Lent to come to their Easter Confession. And it is not only those, who openly live out of communion with the Church, who treat God so insultingly, but those who are entangled in the occasions of sin, and have not the courage to break with them. They will do some day, but not yet! Those in bad habits of sin, who make no man-ly effort to free themselves. Those, alas! who pretend to be good, but are making bad confessions through false shame or foolish fear. Those who disobey the Church, let their children go to godless schools, miss Mass, and grow up bad Catholics. Those who might make husband or wife, as the case may be, a Catholic, and instead of good example and prayers, they give them scandal. Each one of these God's grace is seeking out this holy time of Lent, and how many are deaf and disobedient, despising that grace which would save their souls.

The misfortune is, even the patience of Jesus Christ can be worn out. For though He is infinitely good. there is a limit to the number of our sins, and we do not know how near we are to the last one. The last one! Commit that, and then mercy is no more.

Do not put God off. Think how insulting it is. Our Lord comes full of mercy and love, ready to say to us, of mercy and love, ready to say to us, as He did to the woman: "Neither will I condemn thee. Go, and now sin no more." Fear, then, to delay your repentance. Reject not His proffered graces any longer, lest they be withdrawn, and Jesus hide Himself. Oh, what a life that would have not become there were the second of the condemn to the second of the se be, and no Jesus near us to say, "am the way, the truth, and the life

the time of mercy, and then, when it is too late. Now He is the sweet Saviour, Who does not hide Himself in spite of their ancient and Aposfrom sinners. He welcomes them when they fall at His feet, as that Upon that poor woman must have done when she heard, "Neither will I condemn the world was for a time to hear so thee." She was to be stoned, and much, and which today is weighed in the stones were turned into forgive the balance and found wanting by ness by our Lord Jesus, and He was the universal consent of mankind. stoned instead. Come now to Him, Sociologists, economists, labor union with true contrition and a hearty ists, Catholics, Protestants, Jews are

FIVE MINUTE SERMON stones of rejection, when He is no longer the Saviour, but the Judge Isaias pictures Him: "His wrath burneth and is heavy to bear: His lips are filled with indignation, and His tongue as a devouring fire." (xxx. 27.) The outraged mercy of God, His rejected grace, His despised love, have changed

Saviour into the avenging Judge!

It is in our power to come to Him now and receive forgiveness, or guiltily to wait, to go on rejecting His grace, till He comes to us then

to condemn us.

How can we hesitate one moment to make the choice? Dear Lord, I come now, in humility and sorrow, to beg pardon and forgiveness; do not bide Thyself from me

THE RISE AND FALL

OF PROTESTANT PROSPERITY Joseph Husslein, S. J., in America

There was a time when much was said and written of the material prosperity of so-called Protestant countries. The voices that then were heard have died into silence or are but feebly audible now. As an argument against the Catholic Church this vaunt of prosperity was never to be taken seriously. can readily understand its power of appeal to the masses, since even the Apostles were misled by such tests and standards of religious truth be and leaves them.

Hid Himself! And what was that?
The most dreadful punishment from God. Isaias had foretold it. "I hid shall not be scandalized in Me."

And our Blessed Lord ex"You will seek Me, and of Solomon, the golden splendors of the ancient temple, the porch of pillars and the house of precious sins." (John viii. 21.) It all means the punishment, for rejecting God's were to glory in afflicting them as if the punishment, for rejecting God's grace, is its withdrawal, and then what a life! and oh! God help us, what a death!

For what is this grace of God? The voice of God calling us, and we will not hearken—the voice of God guiding us, checking us, warning us, hesseching us: and disobedient chil-

beseeching us; and disobedient chil- Church there was to spring, as the flower from its seed, the most perfect material civilization the world had Shepherd for the sheep that have gone astray. Lost in the wilderness sculptures of Michael Angelo, the poems of Dante, and those majestic cathedrals whose beauty and value the modern world has just learned Grace is Christ knocking at the door of our hearts. He would fain enter in, and comfort us, and win us to Him eggin. He knocks and win us to Him eggin. He knocks and with the Catholic Church advanced there to Him again. He knocks, and we likewise sprang up thousands of keep Him knocking, till even the nameless builders who wrought into monuments of stone the inspirations of their faith. There, too, were to meant by the words, "They took up stones to cast at Him." What more stinging, cutting insult could there period of their perfection expressed the truest ideals of human brotherhood and the highest principles of economic justice and Christian charity to which the world has vet attained.

> But time came when the statues in her sanctuaries were smitten to earth by the destructive mallet of the Reformer; when her libraries of lassic and patristic lore were pil laged and her archives scattered to the winds; when her guilds were ruthlessly stripped of their accumulated wealth devoted to charity and the service of God; when her richly illuminated missals, bright with gold and all the living colors borrowed from earth and sky, were cast upon the blazing pyre; when her storied windows, all aglow with scenes from Holy Writ and the lives of saintly men and women, were broken into thousands of fragments; and the matchless music of her Solemn Masses, that rolled in mighty har monies through the high cathedral vaults, was silenced by relentless edicts. The creed of sixteen centuries of Christianity, the perfect and complete expression of the Gospel teaching, which alone had being to all this mighty art, had suddenly become a pernicious superstition in the eyes of men whose own lives bore no imprint of the sanctity of Apostolic times. Enter today the doors of the world's greatest museums and view the wonderful collections of painting, sculpture, architecture and the marvelous works of the loom, will find yourself standing and you will find yourself standing in bewilderment before the mere fragments and remnants of Catholic

away, so far as the hand of man could complete its ravages, and the desolated fanes had been newly dediaway, 80 far as could complete its ravages, and the desolated fanes had been newly dedicated to a worship which their builders would have abhorred no less than the Egyptian idolatry, a new culture arose. It began in Germany, or of other countries which had all in a greater or less degree adopted false economic standards.

of our promitical dangers of dangers of dangers of ternal anxiety overflows the heart in language pathetic and appealing. No doubt this is quite natural, and none save the heartless will rebuke it. But then there are both cause and room for emotions other than sorrow. It is no small blessing to be, and no seems to the dark new and the life! and the way, the truth, and the life! (John xiv. 6.) We should be left groping in the darkness and the crooked ways of our own bad life. And oh, what a death! "I go, and you shall seek Me, and you shall die in your sins." (John viii. 21.) No in your sins." on and mercy to our poor souls.

Picture our Blessed Lord now, in the more sunny countries of Italy,

Upon that new culture is based with true contrition and a hearty determination to break with sin, and there is abundant grace yet, and the Saviour will lovingly forgive you.

Look at the other picture! Then, when the day of mercy is over, when the has hidden Himself from the diately preceding the great world.

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war, was a dismal failure and a sad There can be no disagree.

That the material prosperity from which the world has turned in protest today is essentially the result of shipers: the Reformation, no one can doubt who has wisely studied the economic history of the past four centur-ies. Such it has always been pro-claimed by Protestants themselves. Careful reflection will show that it is based upon strictly Protestant principles, not in so far as these princi-

this prosperity reached its culmination before the world-war. But it is equally true that it differed in an mere public or national prosperity. essential way from that Catholic ideal of true prosperity which the deceptive dreams. It rests with the Church to show the path to real Christian Democracy.

ment of a few. Upon this excessive opulence of the wealthy classes the claim of the false prosperity was founded. It is a commonplace of a commonplace of the claim of the false prosperity was founded. It is a commonplace of a claim of the false prosperity was founded. history that the greatest oppression and impoverishment of the masses can coexist with the highest external can coexist with the hignest external splendor, wealth and material cul-ture of a nation. Such were the conditions in Rome and Greece in the day of their decadence. Such the day of their decadence. Such was the splendor of ancient Egypt, of Babylon and Nineveh. More sig-Yet when this had been swept nificant than men commonly understood was that question asked in one tion.

themselves warn us that men, left to their personal interpretation, may wrest them to their own perdition. Each one might read out of the Bible or into it his own favorite pre-judices. This false individualism in religion soon had its parallel in the false economic individualism on which the Protestant prosperity was

In all social and economic relations the Church demands that the common good be first and always kept in view. All private privilege must yield to it. But with the new doctrine a new ethical code arose. Each one sought, under the new in-dividualism of the Reformation, to enrich himself to the utmost with regard for the common good of his fellow-men. In Catholic times this tendency of fallen nature would likewise have striven to exert itself, but against it there would have stood forever the teaching of the Church Under the new individualism the duty of State interference and regu-lation was furthermore ignored, since the State too interpreted the Bible after its own prejudices. This meant a slavish compliance with the desires of the rich and powerful who asked for nothing more than an ab-solute freedom of individual bargain-ing with labor. The latter was thou ing with labor. The latter was thus stripped of all its power of collective action which the Church so jealously action which the Church so jealously safeguards. As a consequence enor-mous individual fortunes soon grew up side by side with the most abject impoverishment and oppression of the masses.

Though labor, after centuries of struggle against these false princi-ples, regained many of its rights, yet discontent and dissatisfaction grew Men could but ill conceal their disquiet at the intermittent volcanic rumblings that waxed constantly more ominous beneath the bright surface of the new social and economic prosperity for which Protestant ism was so eager to take the full

In vain did Catholic leaders like Bishop Ketteler in Germany, Car-dinal Manning in England and the great Pope Leo XIII. point out the deception underlying this Dead Sea ment on this, however the minds of fruit. In words never to be forgot men may vary in their proposed ten the Pontifi thus described both plans of social and economic reconstruction. approaching its very zenith and was eiving the adulation of its wor-

"The ancient workmen's guilds were destroyed in the last century, and no other organizations took their place. Public institutions and the laws have repudiated the ancient religion. Hence by degrees it has come to pass that workingmen have ciples, not in so far as these princi-ples are Christian, but in so far as they are Protestant, that is in opposition to Catholic dectrine. It they are Protestant, that is in ployers and the greed of unrestrained competition. The evil has been increased by rapacious usury, which, truth be thoroughly grasped in order that the new reconstruction may be based upon more sound and lasting foundations. There is supreme need for Protestant and Catholic alike to men. And to this must be added the for Processant and Castolic anke to find the reason for the failure of the custom of working by contract, and past and to base the new social the concentration of so many structure four square upon the unpast and to base the new social structure four-square upon the unchangeable and indestructible rock few individuals, so that a small number of very rich men have been able to lay upon the masses of the able to lay upon the masses of the It is true that the new Protestant culture brought a certain type of prosperity. It is true likewise that

mere public or national prosperity. Since that time conditions have changed considerably in many world is seeking again today, though it is still blindly groping in the dark-ness after Socialist delusions and fate of the nations is likely to turn upon the question whether labor will use its power prudently, justly Protestant prosperity was first a ing, a great world crisis to ivic and later a national prosperity.

and religiously. A new era is dawning, a great world crisis to which the struggle of warring na-Protestant prosperity was him with the struggle of warring nacivic and later a national prosperity. Which the struggle of warring nations is only a prelude. There are in modern Germany and England. It is not prospects for the world in modern Germany and England. in modern Germany and England.
In its nature it was never identical
with the common good, as true prosperity must always be. The latter
provides for the real good of all; the

"not in capitalism as based on the not in capitalism as based on the former for the inordinate enrich- Reformation, but in Christian co-

GOD AND SAD MOTHERS

Many mothers are sad these days and they are expressing their sorrow in hot burning words that appear to make their letters tremble with emostandards.

Strange, therefore, though it may still appear to some, the peculiar nature of the new prosperity was not directly due to the invention of machinery but to the newly invented doctrines of the Reformation. Such statements are not made in the carping spirit of criticism, but are based upon evidence. The new teaching rejected the Scriptural truth that Christ established His Church not merely for the administration of His Sacraments, but like wise to keep His doctrine pure and and room for emotions other than sorrow. It is no small blessing to have mothered a hero, and our soltance in the scriptural that others may re-enter into their heritage of liberty, living once again their own lives free from the tyrant's yoke. Mothers' souls might will leap with joy over the realization of the fact that their sons are victims on the altar of freedom. And is it nothing that so many warriors have at last found God and "shown us God"? Their sublime tration of His Sacraments, but like-wise to keep His doctrine pure and undefiled to the end of time. He had for this purpose promised her freedom from error by the assurance of His abiding presence. All this the Reformation ignored. The Church was no longer regarded as the official interpreter of the Sacred Scriptures, though these Scriptures Scriptures, though these Scriptures age learns to glance from earth to

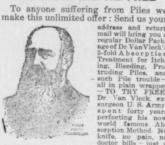
Heaven, there to see the face of the Father: a matchless blessing, for in Gcd alone lies hope of better things; through Him alone will come peace to this blood drenched earth lacerated by the claws of hate which was born of the disappointed greed of a few men who rule the destiny of powerful nations. Surely in this at least is consolation to overtop the sorrow of soldiers' mothers that their sons are as glad tidings to many who sit in darkness and the shadow

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CHATS WITH YOUNG

QUITTING

How much grit do you think you've Can you quit a thing you like a lot? You may talk of pluck; it's an easy

And wherever you go it is often

But can you tell to a jot or guess Just how much courage you possess

Don't boast of your grit till you've tried it out, Nor prate to men of your courage

For it's easy enough to return a grin In the face of a fight there's a chance

But the sort of grit that is good to Is the stuff you need when you're all

How much grit do you think you've

Can you turn from joys that you like Have you ever tested yourself to

How far with yourself your will can school at Cordova. He joined assid

Just pick out a joy that you likeand quit.

It's bully sport and it's open fight. It will keep you busy both day and night.

For the toughest kind of game you'll Is to make your body obey your

And you will never know what is neant by grit Unless there's something you've tried to quit.

-Detroit Free Press

HOW SIN DESTROYS BEAUTY

One of the most beautiful pictures in the world is "The Last Supper," from being consecrated, though he by Leonardo da Vinci. Jesus sits at did not outlive his election three the table with His twelve Apostles. It is said that the artist sought long for a model for St. John, the beloved He wanted a young man of pure, holy look. At length his attention was fixed on a chorister in the Cathedral named Pietro Bandinelli. This young man had a very noble face and a devout demeanor. Leonardo used him as a model in painting the face of the beloved disciple. Soon after this Pietro went to Rome to study music. There he fell among evil companions and was led to drink and then into all manner of debasing Day after day the painter went

All the Apostles were painted now save one - Judas the traitor. Da before the cadi, who threatened to Vinci went from place to place, looking for some debased man who would suitable as a model. He was day on the streets of Milan, watching the faces of the evil upon the cadi gave orders that he men he chanced to meet, when his should be carried to the palace and eyes fell on one who seemed to have be presented before the king's counin his features the character he cil. Eulogius began boldly to pro sought. He was a miserable, unclean pose the truths of the Gospel to again led captive, but recovered his beggar, wearing rags and with a them. But, to prevent their hearing liberty after two months. When he artist's model for Judas. After the immediately to lose his head. As face was painted, da Vinci learned they were leading him to execution, that the man who had sat for him one of the guards gave him a blow was his old friend. Pietro Bandinelli, on the face for having spoken the same who had sat a few years against Mahomet: he turned the before as the model for St. John. other cheek, and patiently received Wickedness had debased the beautiful face into hideous deformity, death with great cheerfulness, on Sin distorts, deforms and destroys the 11th of March, 859. St. Leothe human soul. It drags down the critia was beheaded four days after body even from its erectness until-it grovels in the dirt.—Exchange.

OUR FACES

My boy," said a wise father, who do not own your own face."

looked puzzled. He had come to the breakfast table with a frowning, clouded countenance, and had started moodily to eat his food. Everybody felt the shadow of his ill spirite evident in his looks. His father's unexpected words brought him back to life, and he looked up with a half guilty expression, but did not understand what was meant.

"You do not own your own face," his father repeated. "Do not forget that. It belongs to other people. They, not you, have to look at it. You have no right to compel them to look at a sour, gloomy and crabbed

The boy never thought of that, but he understood, and did not forget.
And all of us should understand, and none of us should forget, that our faces belong to other people.—True

CHECKING PASSIONS

One of the effects of original sin was to weaken the barriers which separated man's nobler nature from his lower proclivities. Body and soul, intellect and will have experienced the debilitating effect of that first great offense. For this reason it is necessary for man to make use of more than usual efforts in order to strengthen the barrier between higher and lower nature. In other words, the intellect must see clearly the full import of duty, and the will

of reason and will. Hence a lessening of that superabundance of animal vigor tends to greater control on the part of reason. It also usually strengthens the controlling power of the will. For this two-fold reason Catholics are enjoined from time to time to fast and abstain in the matter of food. Where indulgence in strong

drink has become a practice or a and toils; and the Church reckons habit, abstinence therefrom proves him one of her four greatest doca preventive of possible excess. Dur-ing Lent every Catholic, every sincere Christian, endeavors to strength en the will in the cause of virtue by following the precept of the Church which commands fast and abstinence. Even those persons who for lawful reasons are exempt from this par ticular test, will not fail to use other the end .- St. Paul Bulletin

OUR BOYS AND GIRLS

SHORT SKETCH OF LIVES OF SAINTS OF THE WEEK

MARCH 11 .- ST. EULOGIUS, MARTYR St. Eulogius was of a senatorian family of Cordova, at the capital of the Moors in Spain. Our Saint was educated among the clergy of the Church of St. Zoilus, a martyr who suffered with nineteen others unde Diocletian. Here he distinguished himself by his virtue and learning, and, being made priest, was placed at the head of the chief ecclesiastical If you want to know whether or not you've grit uous watching, tasting and play mild-ness and charity gained him the affection and respect of every one, During the persecution raised against the Christians in the year tion to Martyrdom, addressed to the virgins Flora and Mary, who were beheaded the 24th of November, 851. Six days after their death Eulogius was set at liberty. In the year 852 several others suffered the like martyrdom. St. Eulogius encouraged all these martyrs to their triumphs, and was the support of that distressed flock. The Archbishop of Toledo dying in 858, St. Eulogius was elected to succeed him; but there was some obstacle that hindered him months. A virgin, by name Leocritia, of a noble family among the Moors, had been instructed from her infancy in the Christian religion by one of her relatives, and privately baptized. Her father and mother used her very ill, and scourged her day and night to compel her to re-nounce the Faith. Having made her condition known to St. Eulogius and bis sister Anulona, intimating that she desired to go where she might freely exercise her religion, they secretly procured her the means of geting away, and concealed her for some time among faithful friends. But the matter was at length discovered, and they were all brought have Eulogius scourged to death. The Saint told him that his torments would be of no avail, for he would never change his religion.

This man sat as the him, the council condemned him

knew how to play and be a chum with his twelve-year-old boy, "you birth, and while still young was governor of Rome On his father's Gregory was a Roman of noble ernor of Rome. On his father's death he gave his great wealth to the poor. terned his house on the Cœlian Hill into a monastery, which years lived as a perfect monk. The Pope drew him from his seclusion to make him one of the seven deacons of Rome; and he did great service to the Church for many years as what we now call Nuncio to the imperial court at Constantinople. While still a monk the saint was struck with a monk the saint was struck with some boys who were exposed for sale in Rome, and heard with sorrow that they were pagans. "And of what race are they?" he asked. "They are Angles." "Worthy indeed to be Angels of God," said he. "And of what province?" "Of Deira," was the reply. "Truly must we rescue them from the wrath of God. And what is the name of their king?" "He is called Ella." "It is well," said Gregory; "Alleluia must be sung in their land to God." He at once got leave from the Pope, and at once got leave from the Pope, and had set out to convert the English when the murmurs of the people led the Pope to recall him. Still the Angles were not forgotten, and one of the Saint's first cares as Pope was of the Saints has care an increase to send from his own monastery St. Augustine and other monks to England. On the death of Pope Pelaland. On the death of Pope Pelaland. gius II., Gregory was compelled to take the government of the Church, and for fourteen years his pontificate was a perfect model of ecclesiastical These called passions usually enjoy unrestrained operations in those persons whose physical exuberance is unchecked by the stern mandates of reason and will. Hence a lessening of that superabundance of animal the Festive in the state of the superabundance of animal the Festive in the state of the superabundance of animal the Festive in the state of the superabundance of animal the Festive in Britain the light of the superabundance of animal the Festive in Britain the light of the superabundance of animal the Festive in Britain the light of the superabundance of animal the festive in Britain the light of the superabundance of animal the festive in Britain the light of the superabundance of animal the festive in Britain the light of the superabundance of animal the superabundance of animal

habit, abstinence therefrom proves him one of her four greatest doc-not only a test of will power, but also tors, and reveres him as St. Gregory

APOSTLE OF IRELAND

If the virtue of children reflects an honor on their parents, much more justly is the name of St. Patrick ren-dered illustrious by the innumerable lights of sanctity with which the Church of Iceland shone during many ages, and by the colonies of Saints conspicuous to the whole world. St. of the fourth century, in a villiage called Bonaven Tabernia, which seems to be the town of Kilpatrick, on the mouth of the river Clyde, in Glasgow. Briton and a Roman, or of mixed ex-traction, and says his father was of a good family named Calphurnius, and a denizen of a neighboring city of the Romans, who not long after abandoned Britain, in 409. Some writers call his mother Conchessa, and say she was niece to St. Martin of Tours.

In his sixteenth year he was carried into captivity by certain barbarians, who took him into Ireland, where he was obliged to keep cattle 850, St. Eulogius was thrown into prison and there wrote his exhortasnow, rain and ice. Whilst he lived in this suffering condition, God had pity on his soul, and quickened him to a sense of his duty by the impulse of a strong interior grace. young man had recourse to Him prayer and fasting; and from that time faith and the love of God ac-quired continually new strength in his tender soul. After six months slavery under the same master, St. Patrick was admonished own country, and informed that a states of all Ireland, held yearly ship was then ready to sail thither. He went at once to the sea-coast, though at a great distance and form the vessel: but could not obtain his passage, probably for want of money. The Saint returned toward his hut. praying as he went; but the sailors, though pagans, called him back and took him on board. After three days' twenty seven days through deserts, and were a long while distressed for want of provisions, finding nothing to eat. Patrick had often spoken to the company on the infinite power of God; they therefore asked him why he did not pray for relief. Animated by a strong faith, he assured them that if they would address themselves God, He would hear and succor them. They did so, and on the same day met with a herd of swine. From that time provisions never failed them, till on the twenty seventh day they came into a country that was

cultivated and inhabited.

Some years atterwards he was

was at home with his parents, God manifested to him, by divers visions, that He destined him to the great The writers of his life say that after his second captivity he traveled into Gaul and Italy, and saw St. Martin, St. Garmanus of Auxerre, and Pone Celestine, and that he received his mission and the apostolical benediction from this Pope, who died in 432. It is certain that he spent many river Guadalquivir, but taken out by the Christians.

MARCH 12.—ST. GREGORY THE GREAT

was made against his episcopal consecration and mission, both by his own relatives and by the clergy. These made him great offers in order to actain him among them, and en-deavored to affright him by exaggerating the dargers to which he ex-posed himself amidst the enemies of the Romans and Britons, who did not know God. All these temptations threw the Saint into great perplexities; but the Lord, Whose will he consulted by earnest prayer, support ed him, and he persevered in his resolution. He fersook his family, sold his birthright and dignity, to serve strangers, and consecrated his soul to God, to carry His name to the ends of the earth. In this disposition he passed into Irelaed, to preach the Gospel, where the worship of idols still generally reigned. He devoted himself entirely to the salvation of these barbarians. He travelled over the whole island, penetrating into the remotest corners, and such was the fruit of his preachings and sufferings that he baptized an infinite number of people. He or-dained everywhere clergymen, induced women to live in holy widowhood and continence, consecrated virgins to Christ, and instituted monks. He took nothing from the many thousands whom he baptized, and often gave back the little presents which some laid on the altar, choosing rather to mortify the fervent than to scandalize the weak or the infidels. He gave freely of his own, however, both to pagans and Christians, distributed large alms to the poor in the provinces where he passed, made presents to the kings, judging that necessary for the progress of the Gospel, and maintained and educated many children, whom he trained to serve at the altar. The happy success of his labors cost

neophytes, who were yet in their white garments after baptism. Cor-otick massacred many, and carried away others, whom he sold to the infidel Piets or Scots. The next day the Saint sent the barbarian a letter entreating him to restore the Christian captives, and at least part of the booty he had taken, that the pool ople might not perish for but was only answered by railleries. The Saint, therefore, wrote with his own hand a letter. In it he styles ages, and by the colonies of Saints with which it peopled many foreign countries; for, under God, its inhabitants derived from their glorious the streams of that eminent other particides and accomplices other particides and accomplices of the streams of that eminent other particides and accomplices of the streams of that eminent other particides and accomplices of the streams of that eminent other particides and accomplices of the streams of that eminent other particides and accomplices of the streams of the stream of the streams of the str Christ, Whose place he holds, forbidding any to eat with them, or to receive their alms, till they should have satisfied God by the tears of sincere penance, and restored the servants of Jesus Christ to their lib-erty. This letter expresses his most cotland, between Dumbarton and lasgow. He calls bimself both a yet mingled with joy because they reign with the prophets, apostles and martyrs. Jocelin assures u

> St. Patrick held several councils to settle the discipline of the Church which he had planted. St. Bernard and the tradition of the country testify that St. Patrick fixed his metro-politan see at Armagh. He established some other bishops, as apuments. He not only converted the whole country by his preaching and wonderful miracles, but also cultivated this vineyard with so fruitful heaven as to render Ireland a most

flourishing garden in the Church of God, and a country of Saints. Many particulars are related of the St. Patrick, which we pass over. In the first year of his mispaganish rites. The son of Neill. the chief monarch, declared himself against the preacher; however, Patroad to that place, the father of St. Benignus, his immediate successor in the see of Armagh. He after-wards converted and baptized the kings of Dublin and Munster, and the seven sons of the king of Connaught, with the greatest part of their subjects, and before his death almost the whole island. He founded a monastery at Armagh; another called Domnach-Padraig, or Patrick's Church; also a third, named Sabhal Padraig; and filled the country with churches and schools of piety learning, the reputation of which for the three succeeding centuries, drew many foreigners into Ireland. He died and was buried at Down in Ulster. His body was found there in a church of his name in 1185, and translated to another part of the

Ireland is the nursery whence St. and teachers. Glastonbury and Lindisfarne, Ripon and Malmesbury, bear testimony to the labors of Irish priests and bishops for the conver-sion of England. Iona is to this day the most venerated spot in Scotland Columban, Fiacre, Gall, and many others evangelized the "rough places" of France and Switzerland. times, owe their Christianity to the faith and zeal of the sons and daugh

SOLDIERS' ROSARIES

TWO EDIFYING STORIES OF

THE GREAT WAR It was one of the comparatively opportunity for a cavalry charge. The squadron was drawn up, and was impatiently waiting the orders from headquarters to advance. The colonel of this cavalry regiment was sitting erect on his charger, motion less, except that a string of beads slipped through the fingers of the hand in which he did not hold the reins, and his lips moved silently. He was saying his Rosary.

His men, in hundreds touched to the heart, though outwardly unmoved, can swear to the truth of this incident, which one of them has re corded in the publication L'Action

It is the Genevese paper Le Suisse that reports the following: "With the dawn came an order that the — Regiment of Infantry must, no matter the cosh take a strategic point of the greatest impor-tance. It seemed like undertaking the impossible, but it had to be done. Two battalions were told off to make the attempt; but before long a mere remnant of them came back, reporting that the place was unassailable "The colonel, who had remained with the rest of the regiment, gave the word to follow him, and the men

went forward; but one after the other the officers fell, killed or wounded. Then word was brought to the general commanding the brigade that the colonel had been hit and was out of young man; but, with the energy of youth, he leaped on his horse, reforming what remained of the regiment,

and urged them to a new attack.
"'Steady, boys!' he cried. 'We shall have it yet.' And as he dashed forward on this forlorn hope, the beads and chain of a Roeary were distinctional of the state of the tinctly visible, twisted round his

'There is good fortune in a third attempt, and this one was successful.

At awful cost, the point was captured; and the stretcher bearers going out to where the general lay wounded, found him praying, with his Rosary in his hands.

AT A DEATHBED

M. Rene Bazin, in the Echo de Paris, is responsible for the truth of the

following: Jean Gelineau was wounded one morning at day break. He was sniped as he passed from the com-munication trenches into those his comrades occupied.

They saw him fall, and two of them ran forward to carry him in; but at first he wanted only to be left to die. "Don't touch me!" he said. "I'm done for, and I couldn't bear the

moving."
"But the lieutenant told us to bring

you in," they insisted.
"It it's a command, then do it. And the wounded man teethto bear the movement in siler They raised him as gently as they could and carried him to the dressing station, which was half a mile away. Two of his friends went with him, that Corotick was overtaken by the and also the lieutenant who had a weak spot in his heart for the big Vendean, whom he looked upon as his best soldier.

Is that you, sir?" Gelineau asked as he was borne along the edge of the rutty track.

Yes, Gelineau, it is I,"replied th lieutenant. "Can I do anything for you? Do you want a drink?" 'It is my Rosary, sir," explained a wounded man. "It is in the

right hand pocket of my tunic The lieutenant put his hand into the pocket indicated, and, without stopping the little procession, he placed the Rosary in the nerveless, though uninjured, fingers which were held out to receive it. As he did so he noticed the startling pallor of the sion he attempted to preach Christ man's face. His head had fallen back in the general assembly of the kings, and the short beard pointed skyward; the closed eyes already seemed sunken; and the lips, parted and colorless moved a little.

The officer's eyes travelled down to where the Rosary beads were slip-ping through the fingers, more used to planting grain than to the work of destruction they had had to carry out rick converted several, and on his that day. One decade already hung down below the flugers; it had be said under the light of the breaking

> "Halt !" the lieutenant gave the word; and the little party stood still, and gently lowered the strecher onto the dusty remains of moss beside the

roadway.

The lieutenant moved forward s pace, then paused and bared his head, for the Rosary had fallen onto the ground. And the stretcher bearers saw that the man they had hoped to

Riches either serve or govern the ossessor.-Horace

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There's a dear little plant that grows in our isle, Twas St. Patrick himself, sure, that set it ;

And the sun on his labor with pleas-ure did smile, And with dew from his eye often wet

It thrives through the bog, through brake, through the n

And he called it the dear little sham-The sweet little shamrock, the dear

little shamrock, The sweet little, green little shamrock of Ireland.

This dear little plant still grows in Fresh and fair as the daughters of Erin, Whose smiles can bewitch, whose

eyes can command, In each climate that they may appear

And shine through the bog, through the brake, through the mireland : rock of Ireland,

The sweet little shamrock, the dear little shamrock, The sweet little, green little sham-rock of Ireland. This dear little plant that springs

from our soil.

When its three little leaves are extended, Denotes from one stalk we together should toil.

And ourselves by ourselves be be friended; And still through the bog, through the brake, through the mireland.

From one root should branch like the shamrock of Ireland. The sweet little shamrock, the dear little shamrock, The sweet little, green little sham

rock of Ireland.

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The Catholic Record

KNOWING OUR LEADERS

By John Talbot Smith

It would be interesting to discover how many of even our educated Cath-olics know that the Catholic body has any leaders. The hierarchy is the body of ecclesiastical rulers, and all Catholics know them as such; but in addition there are rulers in civil and secular life who, by their talents. their success, their experience and their devotion, are entitled to respect, their devotion, are entitled to respect, attention and a following such as men like Taft and Roosevelt get from their respective admirers. How many know them or pay them any attention whatever? Now not to know the leaders means practically that a nation has none. If we try to call up among the Catholic body names which mean something to the entire Catholic American world, whose shall they be? The executives of Federation, the Knights of Columbus, the Foresters, ought to be national figures. Who knows them outside their respective circles? Admiral Benson and General Barry are of the Catholic faith, but how many know it? For the general Catholic crowd, when these and similar names are mentioned, the speak-er must explain their character and

Saltimore, John Carroll. His career had a savor of romance. He was a native of Maryland, a member of the Jesuit community and an aristocrat. He acted as agent for the Congress

He acted as agent for the Congress in the days of the war for independence and was intimate with the leaders. He was consecrated Bishop in England and took his seat about the same time that Washington became is no joke in it, and that something President. He sent to that gentleman the first address of the Catholics in the Republic to any person of distinction. In this address he congratulated the President and the nation upon his acceptance of the devotion and the service of the 25,000 Catholics under his care; which drew the reply from Washington that he could never forget Catholic aid in the recent war, both from France and Spain and the natives, and the and Spain and the natives, and the wish that Americans would never forget it. A companion prelate in leadership was Archbishop Hughes, of New York, who filled the public eye from 1838 to 1864 as no prelate befere or since—a splendid and towering figure, aggressive, eloquent, consident, fearless and a tower of strength to his people, and to the strength to his people, and to the Federal Government in the Civil War. His career was a real romance. Yet they who praise the deeds and virtues of these men must explain them to their hearers. One priest named his parish hall Newman, and another priest named his Brownson, and both had to explain at length the efficacy of these unknown names, to dilate upon their grandeur, and to describe the glory which they had shed upon the Catholic name in days

Brownson lived long in New York and Boston and died in Detroit. When he became a Catholic he suf-fered a double exile; leaving the people whom he knew and coming to the people who never knew him. He was pensioned off like an old cavalry horse and turned into a Detroit pasture. Now only certain of the clergy and a few journalists recall his name. Of course Catholics who are ignorant of the present leaders will hardly be acquainted with leaders of the past. The other day in Chicago a woman died in the Columbus Hospital whom the world would have heaped remembrances had she belonged to its circle. Mother Francis Xavier Cabrini was her name, she was sixty-Cabrini was nor name, she was slavy-sevon years old, and for nearly half a century she had been working like a battalion in behalf of the distressed Italian emigrants of America. In that period she@founded a religious that period sherrounded a religious community to carry on the work, and saw it grow from nothing to 2,300 members. She built nearly one hun-dred institutions in Italy, Spain, France, England, Argentina, Brazil and the United States. Who ever heard of her except the few concerned? She was an administrative giant, beside whom the personages who strut across the stage look like marionettes; yet their names fall glibly from the lips of the Catholic crowd because they meet them in the daily papers.

of distress and struggle.

Not knowing their natural leaders the people never make any demand for their services until grave neces-sity arises. For a time the Hon. Martin Glynn was Governor of the Empire State and stood full in the public eye. Since he failed of elec-tion he is no longer known. Yet it would be difficult to discover a more would be difficult to discover a more elegant, forcible, entertaining and effective speaker. His oratory enjoys both finish and power. Those who have heard him know it, but nobody else does. There is little or no demand made upon him for the grand occasions when words carry far. If not to be acquainted with their natural leaders means that a people has no leaders, what a curious situation for the Catholic body in America! Is for the Catholic body in America! Is it because they know no leaders that none appear upon the horizon? Must a talented Catholic first win headership in secular life before the languid eyes of the Catholic body turn toward him with recognition?

And has it not always happened that Catholies who succeed in secular life have no time for leadership or even acquaintance with Catholic matters? Marion Crawford was a Catholic, Judge McKenna, of the Supreme Court, is a Catholic; James Gordon Bennett was a Catholic, but these and a thousand like them never were leaders. In the stress of the present moment Catholics are scuttling about looking for money, ways and means, executive capacity; why not search for the natural leaders and cultivate the matter of proper and efficient leadership?

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A SAMPLE OF OUR WORK Ruthenian Catholic Mission, C. SS. R., Yorkton, Sask., Feb. 14, 1918.

Very Rev. Thomas O'Donnell. President of the Catholic Church Extension Society, Toronto.

Very Rev. Father, —
Two years ago we started to build a church for the Ruthenians in Melville, Sask. The money we collected then was used to pay for the lots on or must explain their character and standing. Even political leaders, men in the fierce light that beats upon thrones, men like former Governors Walsh, of Massachusetts, and Chynn, of New York, have to be explained to the multitude.

Hen was used to pay for the lots on which the church is located, and we got the lumber on credit. From the time, by every means, we collected money to pay for that lumber, but we met with great difficulties. The number of Ruthenian Catholic families is now just twenty; it was forty, two years ago. Not every that Along with this phenomenon goes another: the ignorance of our people concerning the leaders of the past. The most picturesque figure of colonial days was the first Bishop of that better when you know that Rev.

ians are looking after our church There was a Presbyterian agent there for the Ruthenians and now he is gone, but I think the Presbyterians would buy our church, if we cannot pay the balance. I would ask you, Dear Rev. Father,

to be kind enough to help us, if possible, in this trouble.

Hoping a favorable answer, I reOf dear St. Patrick's name.

main, Dear Rev. Father, Your humble servant, N. M. DECAMPS, C. SS. R.,

The above letter with its sad story came to us. It was no use to tell this good priest that our prayers were offered up for his intention.

The following letter from Father Decamps the Redemptorist Superior explains our action.

Ruthenian Catholic Mission.

C. SS. R., Yorkton, Sask., Feb. 26, 1918. Dear Reverend Father O'Donnell:—
I received, this morning, the letter of His Grace Mgr. Budka with your check of \$330.00 for the Melville Ruthenian Church. Please accept the expression of my deepest grati-tude for the same. Coming to our help with that

money, you have saved a church for our people and put an end to our anxiety about this new parish.
Once more, let me thank you very
sincerely and may God reward your
reverence for his charity.
Rev. Father Boels went to Melville, this afternoon and will look to the

church's trouble.

Believe me, Dear Reverend Father,

Your humble servant, (Rev.) N. M. DECAMPS, C. SS. R. REV. T. O'DONNELL, President. Catholic Church Extension Society, 67 Bond St., Toronto. Contributions through this office should be addressed :

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ST. PATRICK

Oh glorious saint of Erin, Whose wondrous work and word Implanted deep in Irish hearts The faith of Christ, the Lord! O'er all the earth thy children

For centuries thy people Have bowed beneath the rod Of cruel wrong, but never yet Have they forsaken God. For Ireland's faith has never failed, And in her darkest night, Her children brave have kept the

faith And struggled for the right.

The seed which thou hast planted Now blooms in every clime; Thy tears and prayers, St. Patrick

dear. Have made its strength sublime. While other nations barter Their God for power and gold, The faith of Irishmen remains As loyal as of old.

-CARDINAL O'CONNELL

DIED

CALL.-At the Mayo Bros. Hospi tal, Rochester, Minn., on Tuesday, Feb. 22, 1918, Arthur Patrick Call, youngest son of the late Wm. Call, of Picton, and Mrs. Call, of Wellesley street, Toronto. May his soul rest

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For the sake of your mother, your sister, for everything that manly boys hold dear, join up with the Soldiers of the Soil, and help farmers to grow food for us.

If you could see this ghastly battle line we know you would jump right in and aid us. But because you are too young to get in at this end of the fight, "do your bit" by working on a farm. Thousands of boys who were never before on a farm, last year went out and made good. You can do the same.

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