

# The Catholic Record

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

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MR. BEN TILLET, M. P.  
BY THE OBSERVER

Canada has already more than enough English Socialists meddling mischievously in the affairs of labor unions; and it is not easy to see how the ultimate interests of the Canadian workmen are to be helped by importing any more of them.

Mr. Ben Tillet, M. P., of England, has been in Canada for a couple of weeks past, and addressed the Trades and Labor Congress at Hamilton. Mr. Tillet is a Socialist, and is mentioned by a prominent Socialist writer as a member of the Fabian Society. That society is the literary, publicity, and permanent branch of the English Socialists. Mr. Tillet is the author of some pamphlets: "Character and Environment, Collectivism, Socialism and Trade Unionism. Facts such as these are to be borne in mind by workmen in Canada who want to know to what kind of men the leadership of their cause is being confided by them.

Socialism is not to be believed in or trusted, and in no part of its activities is it more unscrupulous than in the operations of the Fabian Society. That Society is for the most part composed of a clever band of atheistic writers whose avowed aim is to have done with Christianity; and whose practical policy is to permeate the labor unions and trades congresses with Socialistic ideas, and to furnish a steady stream of Socialistic books and pamphlets to the public.

Mr. Biles, a Socialist historian, claims that the Fabian Society, by going into every club where they could get a hearing, gave the workmen's clubs of London a Socialistic tone. The "Fabian Essays in Socialism," by George Bernard Shaw, Sidney Webb, William Clarke, S. Olivier, Graham Wallas, Annie Besant, and Hubert Bland were very successful in influencing workmen towards Socialism. Mr. H. G. Wells is also a Fabian Society writer; and a fit writer for such a Society. How deeply concerned Mr. Tillet may be in the work of this dangerous Society, is a question which Canadian workmen who are not ready to swap Christianity for Socialism, might put to Mr. Ben Tillet before he is any further listened to in Canada as a labor leader.

The term "labor leader" is badly in need of definition; and it is the workmen themselves who are most concerned in having it accurately defined. As at present used, the term "labor leader" covers all sorts of leaders from the ordinary, moderate, labor union officer, to the international Socialist and to the kind of leaders who were on view at Winnipeg last spring; the admirers of Russian Soviets and "direct action."

Up to the present, every sort of man who became an officer or leader of a local branch of a labor union in Canada, has been accepted without question by the men as a genuine labor reformer. The time has come for a show-down. Labor unions must in future draw distinctions, or, if they do not do so, they will find their future hopelessly hampered by impossible policies and bad leadership.

It is rather remarkable that the Canadian press, in general, shows so little sense of the extent to which Socialism has permeated Canadian labor unions; not their ranks so much as their local offices; delegates, representative agents; these are the offices sought by Socialists, and only too often, by reason of glib talk, and an appearance of knowing much, they get these offices.

We should advise the workmen of Canada to try and get along without importations from the Socialist Societies of England and Scotland. Most of the wild talk and wild action that we have had in this country, so far, have come from men born overseas; most of them in England. There is about these men a hardness of the mind, and a recklessness in conduct and in speech which is foreign to the Canadian-born. Canadian labor would do well to hint to the Ben Tillet and other Socialist

agitators who come to this country that they had better stay at home, and give their attention to affairs over there; which are enough to keep their both hands full.

There is no future for labor in Socialism. What is labor now seeking, more and more every day? More money and more property. Well, Socialism says, by the lips and the pens of all its teachers and writers, that in the Socialist state, no man shall own a one cent piece, a foot of ground, or the smallest bit of personal property. And who are the men who are going to so change human nature that that sort of thing will work? Why, the Blatford and the Hyndmans, and the Bernard Shaws, and the Avelings, and the Baxes, and the Tillet, and the rest of that bunch. Who are they to turn the world upside down and re-make it? Are they fit for the job?

Canadian workmen should wake up to the fact that every man who is called a "labor leader" may not be a safe man to follow. There are the best of moral reasons, and religious reasons, as well as the best of social and political reasons why the workmen should not allow themselves to be led into ways that are unjustifiably morally, and ruinous socially and politically.

Let our fellow-citizens of the labor unions remember that every man who says: "Follow me and I'll get you more money," is not a man that one can follow with a good conscience and a calm mind.

## MR. ROWELL'S SPEECH AT BOWMANVILLE

CATHOLIC RECORD, JANUARY 4, 1919

In our comments last week on Mr. Rowell's charge against the members of the French Religious Orders living in Canada we took the report of the Free Press as quoting his very words so far as he touched, in his Bowmanville speech, on his famous "infamous-accusation." The Free Press report we find was incomplete.

Before us now is the Globe's full verbatim report of Mr. Rowell's Bowmanville address, and we shall quote his every word of explanation or justification.

Our readers will have noted that we have always confined our comments on Mr. Rowell's North Bay speech to this single charge against the French religious. Cleverly enough, perhaps, for the audience, as well as that portion of the wider public to which he addressed himself, Mr. Rowell first appeals to anti-Bourassa and anti-Quebec prejudice, reiterates his general charge against the clergy of Quebec, deliberately and dishonestly transfers some of the very words of his particular charge against the French religious to the general charge against the French-speaking clergy of Quebec:

"The substance of my statement about the French-speaking clergy in Quebec was that the majority of them were supporters of Mr. Bourassa in his attitude on the War, and that in the course they were pursuing they were undermining Canada's strength in the struggle."

The words we have italicized referred, in Mr. Rowell's North Bay speech, solely and exclusively to the members of the French religious orders who had found an asylum in Canada. It must be admitted that Mr. Rowell is a good "mixer"—when he has reasons for not being straightforward.

Then the sometime Liberal leader poses theatrically as the bold and fearless champion of free criticism of any class of citizens.

"If their objection was to my discussing the question at all, then I can only say that this country does not and will not recognize an immunity of the clergy from just and fair criticism of their acts as citizens or residents of Canada."

As no one ever hinted at or thought of claiming any such immunity the speaker delivered a knockout blow to this straw man which he had set up to show his prowess—and his courage.

"Fair and just criticism"—that is an important limitation to all criticism. It is fair and just criticism to quote—in Mr. Rowell's own words,—the most serious accusation ever made against any class in Canada's population; to point out that if true the Government have a shirked without such moral cowardice and betrayal of trust as would brand them as accessories after the fact to the alleged monstrous abuse of hospitality charged against the Immigrant French religious; to demand, therefore, that the allegation publicly made by a public man be substantiated; or if made under misapprehension of the facts or misinformation,

tion, then for the sake of decency, honor, truth and justice, public and private, that the charge be withdrawn, the amende honorable made, and the injury repaired.

Mr. Rowell makes a high patriotic virtue of his long silence in face of the peremptory challenge to prove or retract. He brings in Mr. Bourassa's name at every turn: "Mr. Bourassa and those who think with him" is his favorite way of using the proverbial herring.

"While the War was on," asserts this high-minded patriot, "I ignored all these attacks." Yes, just such "attacks" as the Kaiser repelled when he inaugurated his war of self-defense? Mr. Rowell is even frank than the Kaiser. The patriotic and long-suffering Liberal Unionist leader conveniently forgets that it was he who made the attack, a wanton attack, an attack which he has never justified, against a whole class of Canada's population. He gently and virtuously insinuates that he has been wantonly attacked and plainly boasts that it was from patriotic motives alone he remained silent.

On the other hand, the clergy and laity of Quebec are concerned they have their press, their full representation in Parliament, and are well able to take care of themselves. We have never troubled about them; Mr. Rowell is as disingenuous here as elsewhere in insinuating that it is only sympathy with Mr. Bourassa and his Nationalist party which called him to account for his public accusations. Mr. Rowell of course knows better; but he is playing to the gallery.

The charge which he challenged Mr. Rowell to prove was this:

"In this attitude," added Mr. Rowell, "they were undoubtedly encouraged and abetted by the members of the religious orders from France, who found an asylum in Canada, and used that asylum to undermine Canada's strength in the struggle."

This is a specific accusation against the religious from France. It is a sweeping charge without any reservation whatsoever against these men, all of them or at any rate as a class. If any doubt remained as to the general application of this sweeping charge Mr. Rowell cleared the minds of his hearers and readers most effectually by adding:

"It is a misfortune that they did not follow the example of the priests of the Catholic Church in France, who threw themselves into the struggle of their people to preserve their national existence, and by their courage and sacrifice won for themselves a new place in the hearts of the French people."

Challenged to substantiate so grave a charge Mr. Rowell remained silent; confronted with the statistics adduced by Mr. Murphy in Parliament Mr. Rowell was dumb.

These statistics prove incontrovertibly that the maligned French religious who found an asylum in Canada not only emulated the priests of France, but by their courage and sacrifice, and by their unselfish devotion to their beloved France whence they had been exiled, they wrote the most sublime chapter in the sublime record of patriots during the Great War. We reprint in this issue that portion of Mr. Murphy's speech which dealt with these heroic dead and no less heroic living Frenchmen to whom Canada will ever have been proud of having opened wide her hospitable gates. Their glorious record cannot be read and reread without a thrill of pride by every Catholic, by every Canadian.

Nevertheless these slandered dead and slandered living heroes Mr. Rowell allowed to rest under his baseless calumny for a full year. At last in his Bowmanville speech he makes this allusion to them:

"In order, however, to make political capital and stir up religious and racial feeling against the Union Government, it is suggested that my references to those who were members of religious orders, and who, when called to the colors by their Government, returned to France and fought as members of the French army. My references were not to men who had gone forth to fight but to men who stayed at home, men who were in the Province of Quebec during the war, supporting Mr. Bourassa. Of the men who went forth to fight none can speak in too high terms."

And this is all that Mr. Rowell feels called upon in honor and justice to say in explanation or justification of his wanton and unwarranted attack on the gallant religious, "a body of men," to quote Mr. Murphy when marshalling the facts to refute Mr. Rowell's slanders, "whose courage, devotion to duty and self-sacrifice in the present War stamp them as worthy to follow the footsteps of that noble band of French missionaries who first made this land known to Europe and blazed the way for its colonization and development."

And the reason that even this tentative, disingenuous, quasi-retraction, quasi-justification was so long delayed was that Canada's part in the War might not be impeded!

Note the impudent charge and the base appeal in the opening sentence; and then in what immediately follows:

"The trouble is, not that I misrepresented anybody, but that I told the truth about the situation then existing in the Province of Quebec. An explanation of the campaign of misrepresentation now being pursued by Mr. Bourassa and those associated with him in this Province is that their faith is attacked, and by posing as defenders of that faith, to unite behind them in one party for political purposes and political action, all those who share their religious views."

Dr. Johnson is sometimes quoted in a more comprehensive sense than he intended when he said that patriotism is the last refuge of a scoundrel; but that honest and shaming old Briton could find today in Mr. Rowell's speech an apt illustration of his meaning. "Patriotism and prejudice, partizan, racial and religious, are the last refuge of Mr. Rowell."

Mr. Rowell's charge a year ago was plainly, unequivocally, directly against the French religious resident in Canada, and against them as a class without qualification or reservation.

Now he has the effrontery to say that "in order to make political capital and stir up religious and racial feeling against the Union Government it is suggested that my references covered the French reservists who were members of the religious orders and who, when called to the colors by their Government, returned to France and fought as members of the French army."

When Mr. Rowell meets Voltaire in the Elysian fields the famous French infidel will greet the Christian statesman from Canada as a man after his own heart—"L'Audace l'Audace, toujours l'Audace!"

In the first place few if any of the slandered religious were reservists. They were not obliged to return and fight in the French army, as Mr. Rowell insinuates, though he dare not say so outright.

Mr. Rowell knew this. Mr. Rowell knows that it required a special treaty to enable the United States, after entering the War and putting a conscription in force, to reach American citizens subject to the draft who were by accident or design in Canada or Great Britain. Mr. Rowell knows that with Ireland exempt from conscription Great Britain could not reach the tens of thousands of Englishmen subject to the draft who sought refuge in Ireland during the War.

Mr. Rowell knows that the French Government, which had exiled the men whom he maligned, had no jurisdiction over them in Canada to compel them to return and fight in the French army.

If Mr. Rowell had told his audience that every single man of military age and fitness of that class which he had slandered had, in spite of any feeling of resentment he may have felt at being expatriated, gone freely back to fight for France, that a score of them had laid down their lives in that cause which he had accused them of undermining, that military honors and military orders had been organized the valor and gallantry of those who still lived, the honest feeling of even that partizan and misinformed gathering would have found expression in applause and cheers.

Then he might, in the contagion of that honest and honorable and manly feeling, have found it in his heart to admit that he was ignorant of the truth when he spoke a year ago at North Bay. But, like many other politicians, Mr. Rowell has too low an opinion of the sense of decency, the sense of honor and justice, the manliness and mental capacity of the common people if he does not realize that in honesty acknowledging his error he would stand in their estimation of mind and heart in a place which he has chosen to abdicate.

Some families gave their every member capable of bearing arms to the cause now crowned with victory. Not one of these exceeded the record of the French religious resident in Canada.

By their action at the beginning of the War in rushing to the colors and giving a tremendous impetus to Canada's effort, a magnificent inspiration to Canada's loyalty the British born who had chosen Canada as their home won for themselves undying honor and gratitude.

The British-born as a class, magnificent as is their record, can not equal the sublime record of the men whom Mr. Rowell accused of monstrous abuse of Canada's hospitality and of undermining the cause for which they were ready to die.

At the conclusion of his recital of the evidence which crushingly refuted Mr. Rowell's charges, Mr. Murphy on the floor of the House of Commons thus admonished their author to retract:

"If the Hon. gentleman's statements were not made for a wicked and malicious purpose, then by every standard of public and

private honour he is required to retract what he has said, to offer an apology to the living and to make reparation to the memory of the dead."

Mr. Rowell's friends can hardly be proud of the way he has attempted to measure up to the standards of public and private honor.

## FRENCH RELIGIOUS ORDERS

### CRUSHING REFUTATION OF RECKLESS SLANDER

CATHOLIC RECORD, APRIL 6, 1918

We take from Hansard, March 18th, the following report of the Hon. Charles Murphy's refutation of Mr. Rowell's slanderous attack on the exiled members of French religious orders who found asylum in Canada.

HON. CHARLES MURPHY (RUSSELL): But reprehensible as were the statements with which I have already dealt the hon. gentleman's North Bay speech, they were mild and inoffensive, indeed, when compared with his slanderous and unjustified attack on the members of the religious orders who came from France to Canada and who were here at the outbreak of the War. Let me devote a few minutes to an analysis of the statements made by him in that same speech in regard to these men. After he had denounced the attitude of the Quebec Nationalists towards the War, the hon. member for Durham said:

"In this attitude they were undoubtedly encouraged and abetted by the members of the religious orders from France who found an asylum in Canada, and used that asylum to undermine Canada's strength in the struggle."

This atrocious statement was made without a syllable of truth to support it. When challenged for proof, the hon. gentleman, after the manner of the tribe of Ananias, remained silent. On December 15, 1917, THE CATHOLIC RECORD of London publicly challenged the hon. member for Durham to bring forward a shadow of proof for his assertion: "The hon. gentleman did not respond. At a later date this challenge was repeated by The Catholic Register of Toronto; but again the hon. gentleman remained silent. The fact that his statement in its foulness and falsehood was adopted and repeated by Mr. Stewart Lyon, of The Toronto Globe, does not in any degree mitigate the offence gravely and grievously committed by the hon. member for Durham. Neither the hon. member for Durham nor Mr. Lyon could produce any proof, because proof there was none.

Not satisfied with one slander, the hon. gentleman uttered another when he thus further referred to the French religious in Canada:

"It is a misfortune that they did not follow the example of the priests of the Catholic Church in France, who threw themselves into the struggle of their people to preserve their national existence."

In these words the honorable member for Durham pictured the French members of the religious orders as remaining in Canada and shirking their duty to France. That statement, Sir, is even more wickedly untrue than the former one. The facts were available to the honorable gentleman as they were to any other person who would not seek them; but facts would not suit the honorable gentleman's purpose, and so he coolly ignored them. Now it is my intention to give the facts to the House and to the country, so that the truth may be known about a body of men whose courage, devotion to duty and self-sacrifice in the present War stamp them as worthy to follow in the footsteps of that noble band of French missionaries who first made this land known to Europe and blazed the way for its colonization and development.

As a result of inquiries instituted both in Canada and overseas, I have been favoured with authentic statements giving in detail full particulars about the French religious orders who were wantonly slandered by the honorable member for Durham. It would unduly burden the record and take up too much time if I were to place all the details on Hansard, and for these reasons I shall summarize my information; and mention only a few names of the hundreds that have been sent to me. But the records themselves I will preserve so that they may be available for future historical reference. It is to be kept in mind that the figures which I am about to submit relate only to French subjects who were members of religious orders in Canada. At the outbreak of the War practically the entire body of French Franciscans left Canada and returned to France to do their duty. In the whole Dominion of Canada, I am informed, there now remain but six French Franciscan priests; that these six are exempt from military service on the ground of age or physical unfitness. Those who returned to France were assigned to various war duties and 32 of them

went into the trenches. Of these three have been mentioned in the Orders of the Day, two have been decorated with the military medal, one has received the Cross of the Legion of Honor, one has been wounded and discharged, and one has been killed on the field of battle, after he had been twice mentioned in the Orders of the Day, and had received the military medal. From L'Institut des Freres de l'Instruction Chretienne 25 members returned to France and entered the French army. Of those four have been decorated and mentioned in the Orders of the Day, four have been wounded, one was taken prisoner, one who has been twice wounded, has been missing for three years, and is assumed to have died of his wounds; and two were killed on the field of battle.

In addition to the Canadian members of the Jesuit order who are chaplains in France, five French Jesuits went back from Canada to join the French army. Of these two were killed in action.

All the members of the congregation of the Holy Cross who were French subjects answered the call to the colors. One was wounded twice and returned again to the front. One has been reported "missing" for over a year, and is assumed to be dead or a prisoner, and three others are still fighting in the trenches. The Fathers of the Congregation of the Holy Ghost sent three of their members to the French army and a fourth is on his way to France. One of those who returned to France was killed at the front, and another who is now seriously wounded has been decorated with the military cross, and was twice mentioned in the Orders of the Day.

The Trappists had only two French members of military age and both returned to France in 1914. One of them, Father Thomas, received two decorations, the Military Cross and the Military Medal, and was twice mentioned in the Orders of the Day, and later, in rescuing a companion, suffered the loss of both eyes. Today he is a teacher of the blind in France. The other Trappist who returned to his native country, was Father Hypolite, who is now fighting with seven of his brothers in the French army.

Of the 900 members of the Marist Order who have fought in the trenches, 14 French subjects went from Canada to France, two of those were killed on the battlefield, six were wounded, one received the Military Medal, and all were mentioned in the Orders of the Day. Les Peres de Montfort sent 15 of their French members back to France. Three of these brave men were stationed in the country I have the honor to represent in Parliament. Of the 15 who returned to France, five won the Military Cross, five were mentioned in the Orders of the Day, one of them on three consecutive occasions; and one was killed on the field of battle.

From the Eudist Congregation, 17 of its members went back from Canada to France. Of these, three were wounded, two were mentioned in the Orders of the Day, two decorated with the Military Cross, and four were honorably discharged from service.

The Brothers of St. Gabriel sent eight of their French members, who were of military age, to serve in the French ranks. Four of them were wounded, two were mentioned in the Orders of the Day, one mentioned in the Orders of the Day, and one of them, Bro. Garrigues Antonin, the inventor of a wonderful field gun which has done great execution against the enemy.

The twelve French subjects who were members of the Sulpician Order went to France when War broke out, and immediately reported for duty. Seven went to France and later to the Front, one was killed, one was wounded, and one was mentioned in the Orders of the Day. One was decorated with the Military Cross at Verdun.

With the Dominicans at St. Hyacinthe there were only two French members of the military age when War was declared. These two went to France.

The Order of St. Sacrament sent to France the only one of its members who was not exempt on account of age or ill health, and he is still serving as a chaplain at the front.

Four members of the Order of the Holy Cross in Canada reported for duty at the beginning of the War and one was wounded while fighting with the French army.

The Brothers of St. Vincent de Paul had only one French member eligible for military service. He joined the French army in 1914, and has been twice mentioned for bravery in the Orders of the Day.

The missionaries of the Sacred Heart have been represented at the front by four French subjects who returned from Canada to serve in the trenches. One of them, Father Cadoux, was mentioned in the Orders of the Day for special bravery in rescuing the wounded under fire.

From the Capuchin Order, ten French subjects went back to France and joined the colors. Three of those men were killed on the battlefield, Father Albert, and Father Edward and Father Justinian, all of whom at one time were stationed in Ottawa and with two of whom I was well acquainted.

The Christian Brothers, at Montreal, are represented at the front by two of their French members; one of them has been severely wounded.

From the Oblate Order in Canada, twenty-four French members returned to France, and they have served in the ranks with great distinction. One was killed on the battlefield, two died of wounds, four were decorated with the Military Cross, and several of the others were mentioned for bravery in the Orders of the Day.

Mr. Speaker, the figures which I have just placed before you constitute a part only of what you stand to the credit of the French who went back from Canada to France to help their Motherland in this War. But, Sir, I submit that these figures are more than sufficient to refute the baseless statements made by the hon. gentleman from Durham at North Bay.

If the hon. gentleman's statements were not made for a wicked and malicious purpose, then by every standard of public and private honor he is required to retract what he has said, to offer an apology to the living and to make reparation to the memory of the dead. Should he hesitate or decline to do this, then he will stand self-condemned before his fellowmen, stripped of the last vestige of any claim to public respect or public confidence.

## CATHOLIC NOTES

For the best book published during the last three years the Victoria Institute, a philosophical society of Great Britain, has awarded the Gunning Prize to Sir Bertram C. A. Windle, President of University College, Cork, Ireland. The book for which the award was made is Sir Bertram's "The Church and Science."

The new German Ambassador to the Vatican, Dr. von Geisen, will shortly take up his duties in Rome. In recognition of his many years of service as Prussian Ambassador the Holy Father has invested the retiring Minister, Dr. Otto von Muhlberg, with the Grand Cross of the Order of St. Gregory.

Rome, September 14.—(Delayed).—The new Portuguese Minister to the Holy See has arrived in Rome, and will present his credential letters shortly. He called at the Vatican on Friday, and in the absence of Cardinal Gasparri, who is away in the country for a rest, he had an interview with the Under-Secretary of State.

Paris.—On November 2, the Day of the Dend, 1,500,000 certificates are to be presented to the families of those who have fallen in the War. In every commune in France a collective certificate, containing the names of the inhabitants who have been killed in the War has been received. But a number of associations have now joined to render individual homage to every family that has suffered loss, and there are a million and a half families from which at least one person gave his life in the War.

Copenhagen, Sept. 6, 1919.—One of the results of the conclusion of peace is that the Catholic Church in the Northern European countries is making considerable headway. The Catholic Bishop, Mgr. Oerkr, has gone to Riga to make plans for the erection of a Catholic bishopric there. The Bishop appears to have met with considerable success, and he celebrated a solemn religious service at which there were present the deputies of the Ministry and the staffs of the different Embassies.

Paris.—The fifth anniversary of the Battle of the Marne was celebrated with great solemnity in the Cathedral of Meaux, Paris. The ceremony opened with a procession up the nave of the Cathedral, in which were Cardinal Lucon, Archbishop of Reims, Mgr. Glinist, Bishop of Verdun, Mgr. Marbeau, Bishop of Meaux, and many canons and priests from all parts of France. In the body of the Cathedral were high officers of the State, of the Army and of the Navy. The music of the service was rendered by the band of the Garde Republicaine. In his sermon the Bishop of Verdun characterized the battle as "a marvel of order, of logic, and of clarity, a masterpiece of human genius, which also by its vicissitudes, turn by turn perilous and reassuring, by its unforeseen and surprising aspects entirely justified the title of the Miracle of the Marne which has been given to it by popular opinion."

In the course of the debate on the Consolidated Fund's Bill in the British House of Parliament a few days ago, the Minister for Education, Mr. Fisher, announced that, as there were thousands of Catholic children receiving a good education in Catholic schools throughout the country, he had come to the conclusion that Catholic elementary schools should have a grant and should receive the same assistance as other schools. This decision has come none too soon, the increasing burden of efficiency and the decreasing incomes make the schools one of the most serious problems of English Catholics.

## REAPING THE WHIRLWIND

BY CHRISTINE FABER

CHAPTER XXXVI—CONTINUED

"I thought not to have made this proposal to you, Miss Burchill," the mischievous man smiled. "Indeed, I had almost decided to wait some months yet in order to be very certain of your affection for me. As it is, I am not sure of all of your regard beyond what you would give to any friend, but I am certain of my own love for you, and that is so strong that it would not let me wait longer. I love you, Mildred,—allow me to call you so this once,—for the virtues which I have observed in your character; above all, for that sweet, gentle charity with which woman is angelic, without which she is a blot upon the creation, and I long to have your gentle ministry about myself. I have suffered keenly in my life, so keenly that I cannot even revert to those memories of the past without feeling again much of the bitterness of my first pang. I loved once, Mildred, but my love was shattered in cruel duplicity and treachery, I thought never to love again, but you have won me from my resolution; you have realized to me all my boyish dreams of woman's true and tender character. Forgive then, my precipitancy, and let me know my fate at once. Where my heart is engaged, my impetuosity knows little control. Cora will bring me your reply."

"Yours in ardent expectation,

"GERALD THURSTON."

Had she read aright, or was it not all a horrid dream? Was so bitter a cup as this reserved for her? and must she drink it?

"O God, pity me!" she said, sinking up on her knees, and pressing again and again her parched lips to the letter. Thurston had long since won her deepest affection through the virtues which she had observed in him, but with true womanliness she had sought to conceal the fact even from herself. Now, however, with his own manly proposal before her, the tide of restless passion for a beloved object swept over her soul in a storm that would be neither calmed nor abated. It seemed as if her heart must break, and the burning tears which blistered the letter seemed to be wrung from her very soul.

"I cannot make this sacrifice," she said to herself. At least I shall tell him all, and then he will give him up only to save another. But in answer to that soliloquy rose up sternly her promise to Horton to tell nothing about him to any one. And even did she obtain a release from that promise, what help could Thurston render in this case? It would be impossible for him to follow now Robinson's designs in regard to the convict,—Bessie signs which she felt any withdrawal on her part from her contract with Robinson would but render more desperate and malicious. And did she refuse to sacrifice herself, how could she be happy, even as the esteemed and beloved wife of Thurston, when every day of her future would be harrowed by pictures of her uncle again in prison, separated from his child, treated with far greater severity than before, and dying at last, perhaps, unattended and unwept. One of the family already had died in prison,—died for her; must this one also when she could prevent it? No, no; despite her anguish, her heart rose up with its denial, and after all was it not better to sacrifice the happiness of one when that sacrifice would bring joy to two? Then her own life might not be a very long one. Its very wretchedness must shorten it, and God would recompense her. He who had sacrificed himself for her would give her strength. One of the last thoughts came an unexpected calm, and she was enabled to think more clearly than she had yet done. She was powerless to give an explanation to Thurston of her refusal of his offer, and did she tell him that she returned his love while she was forced to accept the hand of another, such a statement would only plunge him into dire unhappiness, and make some explanation from her absolutely necessary. There was no way for her but to make her sacrifice, horrible as it was, prompt and complete. And what if she were misunderstood, even condemned for her conduct by him whom she loved dearer than her own life? God would know what she had done and suffered, and perhaps, sometime, in His own mysterious way, He would vindicate her character. With compressed lips that told of a determination which wears upon the very heart, she drew toward her writing materials and penned:

"Accept my sincere thanks for your kind and flattering proposal. You have been and are my most esteemed friend, but I have promised to marry Mr. Robinson.

"Yours very gratefully,

"MILDRED BURCHILL."

The characters were so tremulous that they were scarcely legible, and she wrote them three times before she decided to send them. Then trying to keep her wild thoughts at bay, she sought Cora. The girl was dressing for dinner, but at sight of that pale, tear-strained face in the doorway, she left her toilet to rush into Miss Burchill's arms.

"You have been sick," she said, "and you would not let me in to nurse you. And you are sick still, you look so frightfully pale. And you have been crying." All this as Cora continued to strain the governess affectionately to her.

"It is over now," was the reply, "and I shall be quite well tomorrow."

and you won't say anything about my sick appearance to anybody, will you?"

"May not I just tell Mr. Thurston? He always seems so interested in everything that concerns you."

"Not even him; but you may give him this answer to his letter, please."

Cora took the note, insisting that as Miss Burchill had shut herself from sight so long, she must now remain with her until it was time for her to descend, and as Mildred could not reasonably refuse, she did so, averting her face, however, as often as she found the girl anxiously watching her.

Cora gave Gerald the note, and left him to its perusal while she went into dinner. He followed, just as Robinson, tired of waiting, was about to send for him. His face since his father's death wore always a grave expression, but now there was a painfully compressed look about her mouth and a preoccupied expression of the eyes that instantly attracted Robinson's attention.

"Anything the matter, Gerald?" he asked. "You look blue, and I want you in your best spirits tonight; I want your congratulations on my engagement with Miss Burchill."

There was a sound nearly approaching a scream from Cora, as she fell full spoonful of soup which she had been carrying to her mouth, and stared across at her uncle as if she thought he had gone suddenly mad.

There was a firmer compression still of Gerald's lips, but that was all the sign he gave.

Cora had found her voice, and with her usual lack of regard in excitement, she said, impetuously:

"Miss Burchill going to marry you, uncle? I can't believe it, for I don't think she likes you well enough to marry you."

Robinson's cheeks began to glow. "It ain't likely," he said, with a frowning glance at his niece, "that Miss Burchill made you the keeper of her feelings; she's promised to marry me, and that's all there's about it."

The girl felt that any further remark of hers would not be tolerated, so she was silent, but her appetite for dinner had quite gone. She could not help thinking of Miss Burchill's strange seclusion all day, her sorrow-stricken and ill appearance when at last she showed herself, and she felt that all was connected in some way with that which her uncle announced. She longed to rush to Mildred to ask her about the matter, but she feared her uncle's displeasure if she left the table now at the beginning of the meal, and as a relief to her own tormenting thoughts, she watched Thurston's face, wondering how the news affected him. She had intelligence enough to construe the expression about his mouth and the look in his eyes into signs of dissatisfaction, if not of positive pain, at the news; but to Robinson's repeated wish for congratulations on his engagement, he answered calmly enough:

"Contracts to marry are not always felicitous enough to warrant congratulations. Better defer the congratulations until after the speaker one of that brought upon the speaker one of Robinson's sharpest looks. But Gerald was bending to his plate, and the factory owner evidently thought it best not to refer again to the subject.

The dinner was over at last, and Cora, without waiting as she usually did until her uncle and Gerald adjourned to another room for cigars, hurried immediately from the table. Both men noticed her precipitate departure, for both continued to look in her direction even after she had vanished, but neither made any outward comment upon it. Possibly both divined the cause of her hasty exit, but it had too close and too important a connection with that which was uppermost in their own thoughts to bear outward touching upon. She fled to Miss Burchill's room; the latter was not locked against her, as it had been during the day, and Miss Burchill herself was sitting calmly enough by a window, apparently looking at the clear starlit night. Cora rushed to her, hardly waiting to reach her before she burst out, panting and breathless:

"Are you going to marry uncle?"

"Did he tell you so?" was the quivering reply.

"Yes, he announced it at the table."

"So soon?" Miss Burchill muttered bitterly to herself, while she averted her face, but she answered:

"It is true. I have promised to marry him."

Cora was silent. Amusement, sorrow, and a momentary distrust of Miss Burchill herself were struggling in her mind, the latter feeling somewhat increased by the persistent effort of the governess to keep her face averted. But she must speak at length, she must know if Miss Burchill's own intended act was consistent with the theories of truth and right d'ing which she so constantly advanced, and she asked in tremulous tones and with a feeling of suffocation which caused the averted head to turn quickly and the pale face to become suffused:

"Do you love my uncle enough to marry him?"

The governess seemed to divine the much of what was passing in the somewhat prematurely matured young mind beside her, and she knew what influences must go out from her answer; so forcing herself to look steadily into the bright, deep eyes fixed with an earnest and wondering sadness upon her own, she replied, with what calmness she could assume:

"I must refuse to answer your

question, nor can I say more to you than that I have promised to marry you under a sense of duty."

"From a sense of duty!" Vague words to the puzzled listener. What duty, according to Miss Burchill's own comments on the subject when it had occasionally come up in their lighter reading, could or should make a woman give her hand where her heart could not accompany it?

And though the governess had always spoken in most respectful terms of Mr. Robinson, and when in his presence had treated him with extreme courtesy, still it required but little discrimination on Cora's part to feel that, with all the factory owner never really possessed Miss Burchill's liking or esteem. She burned to tell this now, and to ask what duty could justify the proposed step, but she felt that her question would not be answered.

Miss Burchill seemed very tired, indeed, ill, if one might judge by her pale face and heavy eyes; and as Cora watched her she became filled with sudden remorse for her momentary distrust. The duty said to be in the case was plainly a very painful one, judging from all the circumstances,—the seclusion of the governess during the day, her appearance when she came from her room, and her look and manner now,—and the girl could bear her sad and perplexed thoughts no longer. She threw herself on Mildred's neck, saying between bursts of tears:

"Oh, Miss Burchill! I cannot understand it, and I cannot help feeling sorry for you. I thought you liked Mr. Thurston, and I know he liked you, and I am so disappointed."

"The aching heart of Mildred echoed it all, but her brave soul would not flinch from the cross she had decided to accept."

"You are acting childishly," she said, with an assumption of sternness which she was far from feeling, "and if you continue to do so I shall be very much displeased. You forget that when one does one's duty happiness is sure to follow some time."

Her words had the desired effect; the girl dried her tears, and then, as the sound of a clock striking the hour reached her, she started:

"It is time for my visit to uncle."

She rose hastily, but instead of leaving the room she stood in a troubled, uncertain way, as if she wished to say something further, but was deterred by some impulse.

"Why do you not go?" asked Miss Burchill, anxious to be alone. At which Cora stooped again, and kissing her, hurried away.

The two men had adjourned for their cigars; but while Robinson selected one and lit it, Gerald, without touching any, seemed to wait for an opportunity to speak.

"Not sworn agin smoking, be you?" said Robinson, noticing the young man's abstinence, and puffing away himself with every evidence of complete self-satisfaction.

"No; but I want to talk on business matters for a few moments. You intend I believe, to retire from the factory very soon?"

Robinson, in a good deal of wonder, took the cigar from his mouth. "Rocky soon," he answered; "but there'll be time enough to talk about that after my marriage."

"No, there won't, Mr. Robinson, for I am going away. I intend to resign from the factory altogether."

"Eh! what?" and the factory owner's eyes twinkled at Gerald like little greenish crystals set in yellow parchment. "What do you mean? I thought you were going to take the business. I calculated on your doing so."

"Well, I've changed my mind. I have made sufficient money to lay off for a year or two and travel. After that I can find some field for my business abilities, and as you are going to retire, my leaving cannot make much difference. So I should like all accounts settled to-morrow. I want to go away to-morrow night."

A sudden light seemed to break on Robinson's mind. He went over to Gerald, and grasped the latter's arm; "Not cut up about my intended marriage, be you? Maybe you were sweet on Miss Burchill yourself, and feel pooty bad at losin' her?"

Gerald had swung himself free from the grasp upon his arm, and drew himself erect with that dignity which was so natural to him, and that never failed to awe any one upon whom he exerted it, while he answered:

"Your language, Mr. Robinson, is very unseemly; I can neither answer it nor listen to it."

"Well, there ain't no use in being so tichy," said the factory owner, testily. "And you'd better not be so hasty, neither,—the factory's doing a pooty nice business,—such a business as I reckon you won't git the chance of agin."

"My decision is made," said Gerald firmly, "and I shall expect to settle all accounts to-morrow. Good-night!"

He went from the room leaving Robinson astonished, vexed, and disappointed. He soliloquized, as he relit his cigar:

"With all his high speeches about my unseemly language, the fact is he's just cut up about Miss Burchill having me. Well, I'm glad on't. I've got her in a tight place, and I guess I can reckon on her pooty sure. That handsome, devilish little widow will be cut up when she hears Gerald's gone for good. After all, he might have stayed; I wanted him at the wedding. Well, as long as I've got Mildred, I don't care. She'll have to take her turn with the spoils, as I do."

He laughed aloud as he said the last words, a laugh that even to him-

self sounded so strange he shuddered slightly, then he looked at the clock in some trepidation lest the hour already had arrived in which he was subjected to the terror that not alone produced so visible an effect upon himself, but which struck fear to the heart of any one else who might be present.

TO BE CONTINUED

## HER BIRTHDAY

Mrs. Martin put on her carefully mended gloves, and her best, though rather shabby hat, slipped a handkerchief over her arm, and set forth down the street—a quaint, old-fashioned, lady-like figure, with a face so bright that it sent a ray of sunshine into the heart of everyone she passed. She was going down town to make a purchase so delightful, so momentous, so almost unbelievable that her heart was as happy as her face. It was so happy that she found it impossible any longer to keep secret the plan she had in mind; and, instead of going due eastward, she turned down Prospect Avenue, and stopped at Mrs. Rutherford's pretty little house—Mrs. Rutherford being one of those kindly, sympathetic people who are as much interested in their friends' sorrows as in their own.

Mrs. Rutherford chanced to be seated on her veranda, knitting rather listlessly, and longing for company. When Mrs. Martin opened the gate, she dropped her work and hurried down the path to meet her, saying every cheery word of welcome that she knew.

After they had been seated for a few minutes, and the inevitable comments on the weather and inquiries as to each other's health had been made, Mrs. Martin explained, with an air of excitement quite unlike her usual placid manner:

"I am going down town on an—on a certain errand, and I came to tell you about it."

Mrs. Rutherford smiled as she answered:

"It must be a very nice errand. I don't know when I have seen any one who looked so happy as you do today."

"Oh, it is a nice one! It's more than nice: it's wonderful! You see—but really I don't know where to begin."

After laughing at her own foolishness, as she called it, Mrs. Martin continued, not less excitedly and rather incoherently: "Perhaps it would be well to begin at the beginning, if you are to understand. It's all about Harry—my Harry. You know that he has been out West for twenty-one years. In all that long, long time I have never seen him. He went first to Chicago to get into one of the big business houses; and soon he thought he saw the chance of swifter advancement in Omaha, so he went there. A year or two afterward he drifted to Denver; I never understood just why he made that move. And for the last ten years he has been sometimes in San Francisco and sometimes in Los Angeles. He's a good boy—he always was: any of the old people about here will tell you that. And he is clever and big-hearted, and—and everything dear and nice; but he has no knack for making money. I decided long ago that it is a knack and nothing else; for it's impossible—just—it's—so explain why one man fails and his neighbor, no cleverer, no more industrious, and with no better education, succeeds almost without effort."

Mrs. Rutherford made haste to agree with her. "The best man never grows rich," she rashly generalized, not meaning exactly what she said, but eager to make Mrs. Martin understand that she thought none the less of her son because he had not succeeded.

There was a little pause before Mrs. Martin went on, slowly and impressively:

"So I have not seen Harry for twenty-one years. You know how much it costs to travel from California to Ohio and back again, and he has never been able to come for a visit; so—so—O Mrs. Rutherford, I am going to see him; I am going to see him; I am going to buy a ticket."

Mrs. Rutherford was more surprised than she would have liked to show; for Mrs. Martin was known to be far from rich, and the trip from Ohio to California is indeed expensive.

"Going this week?" she echoed; and hastened to add enthusiastically: "Oh, Mrs. Martin, how lovely! I am very glad! No wonder you fairly radiate happiness!"

Mrs. Martin was trying not to smile too broadly, and she explained as quietly as she could:

"Two years ago I made up my mind that I would go to California to spend my seventieth birthday with Harry, and I'll be seventy on the 25th of this month. I have laid aside every penny I could save during the two years, and now I have enough for the trip, and a little—no much, but a little—to spend while I am in California. Of course if Harry were rich I shouldn't go—I wouldn't. It would cut me to the quick to see him ashamed of me; and my clothes are plain and old-fashioned, and quaint, too, no doubt. I mended and altered and retrimmed as best I could, but of course I couldn't afford to buy anything new this spring."

"How happy your son will be to see you!" Mrs. Rutherford said, with a tremor. In her voice, which Mrs. Martin was too happy to notice, she was thinking of her own son—a wayward, listless fellow, who cared nothing for his home.

"Yes, Harry will be aside himself with joy!" Mrs. Martin exclaimed

rapturously. "He is very affectionate, and so devoted to his prosy old mother! We always had merry times together. In fact, it was the remembrance of one of our old jokes that made me think of going to spend this birthday with him. You see, on his seventieth birthday I gave him a party. He enjoyed it immensely, and when it was over gratefully assured me that on my seventieth birthday he would give me one. We often laughed about it when he was a little older, because to us both it seemed ridiculous to suppose that I could ever grow old. I was young then; and I believed, as firmly as he did, that any one so old would care nothing for a party; so we thought his plan funny from that angle, too. But do you know, Mrs. Rutherford, I feel very much as I did long ago? I'd like a party almost as well today as I did when Harry was a child."

"How happy your son will be!" Mrs. Rutherford repeated, breaking the silence that followed Mrs. Martin's last words.

"Yes, very happy, and tremendously surprised. The surprise will make the visit much nicer."

"You don't mean that you haven't told him you are going?" Mrs. Rutherford cried in dismay, a number of terrible possibilities occurring to her: he might be ill or out of town; he might have no place for her to sleep; it might even be that he would not want her.

"I haven't said a word to him—I haven't given him the least hint," Mrs. Martin explained. "And he would never dream that I could afford the trip and might even imagine that I am too feeble to make it. In nearly every letter he asks how I feel, and tells me to be very careful of myself. To think that I shall see him next week! He'll be so glad, poor boy! And I—I—I—"

Mrs. Rutherford tried to say something both sympathetic and cheerful, but her heart had fallen when she learned that Harry Martin did not expect his mother; that she was determined to take the long, expensive journey without making certain that all was well in Los Angeles, and a welcome awaiting her there. After a few moments' thought she could not refrain from suggesting:

"But wouldn't it be better to write to your son? He might be away, or he—"

"No, no! He loves surprises. He always did. Besides, in five years he has not been away from Los Angeles except for a ten days' vacation in August. The surprise will be almost the best part."

Mrs. Rutherford looked serious, and then made haste to smile. She had not the heart to say another word that might cast a shadow over Mrs. Martin's joy.

"Did you tell me that you will start in a few days?" was her next, but positively colorless remark.

"Yes; on Thursday; and on next Tuesday—just a week from today—I'll reach Los Angeles at 3:10 in the afternoon, if the train is on time. I'll be able to get to his lodging-house before him, even if it is a long way from the station. A week from today I'll watch for him to come in, as I used to do when he first went to work at Johnstone's and O'Rourke's in their old place on Main and Hawthorne Streets. And when he comes down the avenue—Heir voice trembled, and there were tears in her shining eyes—"And when he comes—"

she repeated in a whisper. "But I can't even imagine it. Twenty-one long years! He was only twenty, and a boyish fellow for his age."

Mrs. Rutherford artfully dried her eyes. She was not thinking of Harry Martin or of his mother; and she started a little when the clock in the hall behind them began to strike 11, and Mrs. Martin jumped to her feet exclaiming:

"Eleven o'clock! I ought to be at home long before 12. But I had to tell you my news. You will pray for me, won't you, that I may have a safe trip, and that everything may go well?"

"Indeed I will," Mrs. Rutherford promised. "I'll say a special 'Hail Mary' for you every day until you get back, and then you must tell me about your lovely visit."

"I'll come to see you as soon as I reach home," Mrs. Martin said; and as she walked blithely away Mrs. Rutherford watched her with sad eyes.

Down Prospect Avenue Mrs. Martin hurried, not realizing that the way was long, and, coming in sight of the ticket office, she walked so fast that she was out of breath by the time she stepped inside. It was then, for the first time since leaving home, that she looked at her handbag into which she had put an old purse fairly bulging with bills. The bag itself was old, and had seen much service; and evidently the catch was not secure, for it hung open, and—and it was empty. The purse was gone.

Mrs. Martin stared into the empty bag. A minute passed—a long, long minute, a second; a third. Her hands were trembling, her knees felt strangely weak, her face had blanched. At last, not having spoken a word to any one, she groped her way to the door and turned toward home. The way seemed interminable. As she crept wearily along, absent-mindedly going out of her way more than once, she thought that she would never, never reach her own door.

A week lagged by. Mrs. Martin did not leave the house except to go to Mass on Sunday, and then she studiously avoided Mrs. Rutherford. The desire to talk had been borne of her joy; she could say nothing now; her disappointment was too new and too overwhelming. By the time the morning of her seventieth birthday came

she felt that she must have help; and, putting on her hat so carefully re-trimmed for her journey, and gloves which were the one purchase she had made in preparation for it, she slipped over to the church to tell Our Lord that her heart was broken.

After spending an hour or more before the Blessed Sacrament, she started homeward, not as greatly comforted as she had hoped to be. She felt tired and listless and sad, although she tried to admire the flowers and the fresh greenness of the trees, and to forget that it was the seventieth birthday for which she had so long planned and saved, dressing shabbily for more than one season, and being half hungry for many a day.

It was almost noon when she opened her front door, left unlatched as were all doors and windows in Summerfield, where everyone had that childlike faith in everyone else's honesty which characterizes the people of many small communities.

She opened it, stepped inside, and had drawn off one glove before she chanced to glance at the hall—and the glove fell to the floor, and she began to tremble from head to foot; for a man's hat hung on one nail, a man's raincoat on another; a worn suitcase stood near it on the floor.

She tiptoed across the hall. And as she touched the things, lightly, curiously, tenderly, she heard a little sound; and, looking up, saw standing in the parlor doorway a tall spare man in a cheap but new suit—a man with more than a trace of gray in his hair and a weary droop of the shoulders, but whose gentle, kindly face was beaming as if he had never feared before.

In an instant Mrs. Martin was sobbing in his arms, and his tears were raining fast on the poor little flowers of her renovated hat. She tried to brush her tears away, that she might be able to see him clearly; but her eyes filled again and again, and for many minutes she could only cling to him, saying his name over and over, all the hungry love of twenty-one years satisfied at last.

It was quite an hour afterward—when they were seated, hand in hand, in a corner of the sunny little parlor—that Mrs. Martin told Harry how she had saved for two years to go to California and spend that day with him, and how she had lost all her money, and had thought that she could never smile again; and when she was done he told her that he had saved even longer to be able to come to her for the day. "If you had gone we should have passed each other on the way," he smiled, appalled at the thought.

"Yes; and I have been sad—and almost rebellious, Harry. Surely, when God has been so good to me for seventy years, I should have understood Him better."

He did not contradict her; and there was a long, happy silence before he finished his story.

"And mother," he said at last, "I saved more than I needed for the trip, because I have come to—to stay; and it may be some time, you know, before I can get a position. We have only each other, and I was foolish to drift so far away."

"To stay, Harry?"

"Always, mother darling, and to take good care of you!—Florence Gilmore in The Ave Maria."

## THE HOLY ROSARY

As a guide to the recitation of the Holy Rosary it may be found unprofitable for us, to call attention to this particular season, to the method we should endeavor to follow, if we wish to join with profit in what is so peculiarly a devotion of the month of October.

The prayer of the Rosary, as we know so well, is therefore excellent, because it is a combination of both vocal and mental prayer—a combination in which the soul elevates itself to union with God through contemplation of the various incidents and mysteries in the life of His only begotten Son, while at the same time distractions are removed through the repetition of the individual prayers, each of which has so sublime an origin.

To recite the Rosary properly, therefore, it is not sufficient for us merely to repeat in order the Our Fathers, Hail Marys, etc., which occur throughout, but our mind must be at the same time devoted to reflection on the particular "mysteries" to which the respective decades are dedicated.

We have all noticed the form in which the Rosary is "given out" publicly in the church, and how, before each decade, is announced the mystery on which meditation is to be made, as: "In the third mystery let us contemplate the birth of our Divine Saviour," or, "the fourth mystery, the Presentation in the Temple." The division of these various mysteries according to the particular days of the week has been arranged for us by the Church, and it is not a difficult task to bear in mind the plan whereby those who wish to recite each day a third part of the Rosary, or five of the fifteen decades, may do so in the proper order.

The five joyful mysteries are recited on all Mondays and Thursdays throughout the year, and on the Sundays which occur from the beginning of Advent to the beginning of Lent; the sorrowful mysteries are said on all Tuesdays and Fridays, and on the Sundays throughout Lent; while the glorious mysteries are said every Wednesday and Saturday, and on the Sundays from Easter to the beginning of Advent again.

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Thus we see how the entire Rosary of fifteen decades may be completed in order three times every week, and on Sundays, moreover, that third part of the Rosary containing the mysteries peculiar to the respective parts into which the ecclesiastical year is thus divided.

So much, then, for the division of the Rosary itself. Let us now see how we may "meditate" on the mysteries themselves. Supposing that we are reciting the Rosary on Monday or Thursday, or on one of the Sundays of the holy season of Advent. After the preliminary prayers, the Creed, Our Father, three Hail Marys, and Gloria, etc., we come to the first mystery, the Annunciation. While reciting this decade, we may picture the scene in which our Lord's birth was announced, contemplating His Virgin maiden-Mother in her humble home, the Angel Gabriel's message, and its effect on her, etc., as our piety may dictate. Having finished that mystery, we picture during the second decade the Visitation of our Blessed Mother as she journeys over the hills to the home of St. Elizabeth, soon to be the mother of St. John; there she is greeted for the first time with the salutation we have been repeating: "Blessed art thou amongst women," etc., and replies in the inspired words of the Magnificat. The third mystery is the Nativity, the birth of the Infant Saviour in Bethlehem, and we may here dwell on any of the various pictures which that holy scene suggests—the crib, the angels that surround it, the humble shepherds in adoration, or the attitude of the Blessed Mother and her faithful spouse, St. Joseph. While saying the next decade we follow the bringing of the new-born Redeemer to the temple, where He was presented, together with the sacrificial offering of His parents,—the ecstasy of the devout Simeon who took Him in his arms, etc., and lastly, the finding of the Child twelve years later by His distracted Mother and St. Joseph as He sat and discoursed with the learned men surrounding Him in the temple.

Similarly do we proceed in our meditation on the sorrowful mysteries of the Rosary. We picture in the first decade Our Blessed Saviour in the Garden of Olives, confronted with the awful prospect of the morrow, the Apostles who are so indifferent to His agony, the sweat of blood on His sacred forehead, His capture, etc. While saying the following decade, we behold Him bound to the pillar, think of the blows which the soldiers rain on His sacred flesh, and the terrific pain which He bears for us; in the third mystery, the Crowning with Thorns, we can picture to ourselves the cruel head-piece of torture with its sharp thorns being forced upon Him and driven into His brow; then we see Him, laden with the heavy Cross, journeying on to pass His sorrowful Mother and the sympathetic women, and falling thrice to the ground under the weight. During the last decade we bring ourselves in spirit to the Crucifixion on Calvary, see the driving of the nails, the erection of the Cross, and the painful torture that finally ends in Our Blessed Saviour's death.

If we are reciting the glorious mysteries, we dwell first on the Resurrection, and will be aided by thinking of the empty tomb, the declaration of the angel, the joy of the faithful women, etc., etc. The Ascension which follows next brings us to the scene where, forty days later, the triumphant Redeemer was taken up from amongst His Disciples, to His eternal home in heaven. The third mystery brings us in spirit to the gathering of Mary and the expectant followers of her Divine Son, as the Holy Ghost descended upon them in the shape of tongues of fire, transforming them into fearless champions of the cause of Christ. The Assumption of Our Blessed Lady, on which we dwell as we recite the next decade, brings to our mind the glorious reward which terminated her sorrowful earthly life; lastly in the fifth decade, we behold her again, the Queen of the Rosary made Queen of Heaven through her Coronation at the hands of her divine Son and His omnipotent Father.

There is still another method of reciting the Rosary also widely employed, by means of which meditation on the various mysteries is easily made possible. It consists in calling to mind and expressing in the middle of each Hail Mary, immediately after the holy Name of Jesus, the mystery which is appropriate to the particular decade being recited.

For instance, in reciting the joyful mysteries, the Hail Marys of the first decade are said as follows: Hail Mary, full of grace, the Lord is with thee, blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Whom thou didst conceive. Holy Mary, Mother of God, etc., as usual. In the second decade, instead of the words "Whom thou didst conceive," etc., is substituted "Whom thou didst carry in visiting Elizabeth?" in the third decade, "Who was born of thee at Bethlehem?" in the fourth, "Whom thou didst present in the Temple," and in the fifth, "Whom thou didst find in the Temple."

In the recitation of the Sorrowful mysteries the following, in order, would take the place of the above in the middle of each Hail Mary. In the first decade, "Who didst suffer a bloody sweat in the Garden;" in the second decade, "Who was scourged for us at the Pillar;" in the third, "Who was crowned with thorns for us;" in the fourth, "Who carried His Cross for us;" and in the last, "Who was crucified for us."

For the glorious mysteries in each of the succeeding decades the Hail Marys are ended with the following: "Who arose from the dead;" "Who ascended into Heaven;" "Who sent down the Holy Ghost;" "Who took thee up into Heaven;" and "Who crowned thee Queen of Heaven." By employing this method it is possible to keep the mind constantly engaged in that meditation without which the full fruits and indulgences granted in connection with the use of our rosary beads, cannot be obtained.—Catholic Transcript.

THE LITTLE THINGS

It is the belief of public health officers in several American cities that the influenza epidemic which swept the country last year will probably return this winter. The grounds of this belief, while not evident to the lay mind, may be very solid; yet the disciples of Esculapius do not seem downcast at the prospect. Like men of commonsense and professional skill, they have drawn up a program of prevention and attack. "Don't worry," "Be temperate in your habits," "Watch the little things and don't neglect small ailments." If the general run of the world's inhabitants were to follow this program we should escape not only influenza but a thousand other ailments in many orders which to day afflict mankind. Take, for instance, the first rule. Worry bears a close resemblance to sadness, and, as is said in Holy Writ, sadness has killed many and there is no good in it. Hard work is a tonic; but continued worry, the grit that makes its way into the delicate bearings of the mind, will slow up and stop the whole mechanism. The necessity of the second rule is clear. Without food we cannot live, but many a man has measured his shroud at the dinner table and dug his grave with his teeth. Drink, of course, beyond the elusive percentage of 5.75, need not be considered. Our Prohibitionist brethren have removed that danger, except for those dipsomaniacs whose favorite tittle is now compounded from the flavoring extracts on the kitchen shelf, "moonshine" beverages, Jamaica ginger, gasoline and other potable substances vended at a high price for the assuaging of the incurably thirsty. Yet, as these persons are beyond the reach of all advice, they may be relinquished without a sigh to the professional services of the undertaker.

But the highest wisdom is reached in the final clause of this program of prevention. "Watch the little things." We have forgotten the wisdom that in the old days was bound up in the copy books from which we learned to write, or derived a scrawl that passes for calligraphy. Nowadays we think financially in terms of millions and the boast of every American community is that it has some "biggest thing" even though it may be only a swamp, a graveyard, a department store or a goat. We learned at school that perfection was won by attention to trifles. Even our arithmetic, in the famous problem of the horseshoe nails, suggested that vast fortunes are built up penny by penny, and in many a moral story our reading-book told of the good little boy who became a great statesman because he was faithful to his book and never neglected to chop the wood for the family stove. The years bring with them a cheap sophistication; we knew far more when we accepted without cavil the simple morality of our school-books. Old truths, grown familiar, lose their appeal, but nothing of their truthfulness. It was Divine Wisdom incarnate who taught that they who despise the little things shall fall by little and little, and told us the parable of the servant who was placed over great things because he had been faithful in the little things of life.—America.

FORBEARANCE

What is necessary to make one forbearing? A great deal of sense with a little piety. How many persons would dare each evening to say simply to God: "My God, treat me tomorrow as I have today treated such a person whom I have rudely repulsed, whose faults I have brought to light through malice or to parade my wit; as I have treated another to whom, through pride, through aversion, through contempt, I have refused to speak, whom I have avoided, whom I cannot like because she has displeased me, whom I cannot pardon, and with whom I do not wish to exchange any civility."—Golden Sands.

"SPLENDID"

"Splendid," was Cardinal Mercier's comment upon the parade of the First Division, which he viewed from a seat in the front row of the Knights of Columbus stand in front of St. Patrick's Cathedral New York. General Parshing himself set the example for his men, when at St. Patrick's Cathedral on catching sight of Cardinal Mercier he alighted from his horse and held up the parade to greet the churchman personally. The soldier walked straight to the Cardinal and held out his hand in greeting. "Cardinal Mercier, I'm mighty glad to see you again," was all he said. "This is splendid, General," replied the Cardinal, waving his hand toward the flying colors, the crowds and the lines of straight-limbed, khaki-clad young men behind him.

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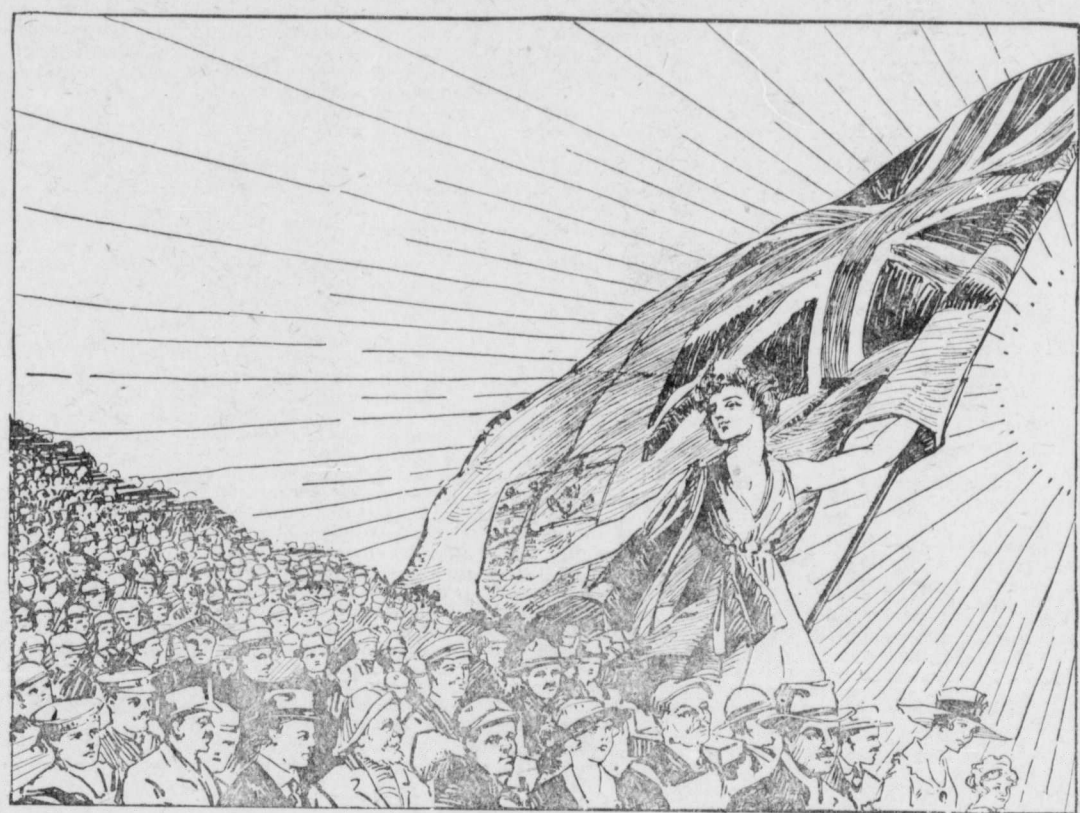
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STILL WRITHING, STILL WRIGGLING, STILL EVADING

The Honorable Newton Wesley Rowell, President of the Council, has at last summoned up courage to refer to the floor of the House to a subject that affects his honor as a public man, his conscience as a private individual, and his personal reputation for truthfulness, decency and fair dealing.

It is worth while recalling and setting forth in all its naked malignity the foul and unfounded charge which Mr. Rowell made against a body of men whose record in the War compels the grudging admiration of even Mr. Rowell himself. The enormity of the original and still unretreated charge and Mr. Rowell's shiftness and evasion demand, even at the expense of brevity, a clear and full restatement of the question at issue, and an analysis of Mr. Rowell's explanation or palliation or whatever his latest pronouncement may be called.

In the course of a speech delivered at North Bay, December 6th, 1917, after discussing the attitude of Quebec Nationalists, lay and clerical, Mr. Rowell added:

"In this attitude they were undoubtedly encouraged and abetted by the members of the religious orders from France, who found an asylum in Canada and used that asylum to undermine Canada's strength in the struggle."

No charge of graver or more menacing import was ever preferred against any body of men in Canada; and this charge was publicly preferred by a man prominent in Canadian public life.

It was promptly and peremptorily challenged. It was never substantiated; it was never withdrawn. It still remains, after Mr. Rowell's recent speech in the House of Commons, all its importance, all its implications, all its menace. Its truth or its falsity does not and can not lessen its tremendous import or alter the fact that it was made by a responsible public man now holding a high position in the Government of Canada.

If the charge were true then the Government was bound to stop this monstrous abuse of Canadian hospitality, and by internment or deporting the ingrates prevent further undermining of Canada's strength in the struggle in which we were then engaged; nor, if true, can the Government evade its plain duty in the premises now that the War is over. To maintain its truth is to point out inexorably that plain governmental duty; to admit its falsity lays on Mr. Rowell, if he desires to retain his position of leadership in Canadian public life, the duty of clearing himself from the imputation of being a slanderer and a coward. It will be a bad thing for Canada and a worse thing for Mr. Rowell if he be allowed to escape the responsibility and evade the duty of making good his hideous accusation, or of retracting it, admitting his misinformation and making the amende honorable like an honest and honorable man.

In his recent speech in the House, which is so far as it deals with the question in issue we reproduce on page 5, he does neither the one thing nor the other; he advances not a shadow of proof of the truth of his charge, but he does not withdraw it. He writes under the lash of Mr. Murphy's facts and figures with regard to the French religious; he makes an oblique admission that these figures prove the class he had branded as ingrates, who shamelessly abused Canada's hospitality, were "gallant men who left Canada and went overseas to fight for the cause of liberty," but he does not withdraw the charge that they "used their asylum in Canada to undermine Canada's strength in the struggle." It is a difficult feat of shiftness and evasion; but Mr.

Rowell accomplishes it. Still one can see that he is not proud of his performance and one can admire the prudence of selecting a time when Mr. Murphy was out of the House and the rules of debate preclude all possibility of reply this session.

Mr. Rowell is progressing. On the 17th of last December, at Bowmanville, nine months after Mr. Murphy's crushing refutation of his charge against the French religious resident in Canada, he deliberately transferred the very wording of his charge against the French religious to make it read as though it applied to the French-speaking clergy who were supporters of Mr. Bourassa. That was crude work for an artist in evasion. Mr. Rowell has evidently come to be ashamed of it. In the House he read his infamous accusation verbatim. But as he comes to his reference to the priests of France he interrupts himself to exclaim:

"I am accused of belittling the work of the priests; I am magnifying the work of the priest."

Now, that is less clumsy than the Bowmanville method; but not less disingenuous. "I am accused," says this eminent patriot and long suffering, pious Christian, "of belittling the work of the priests." No, Mr. Rowell, you are not accused of anything. You, Mr. Rowell, made an infamous accusation, you admit you made it; that accusation was proved up to the hilt to be a foul and baseless slander. You admit that, too, in a half-hearted way; you dare not deny it. You are the accuser. You pretend to deal with the accusations you made and you whine or boast—"I am accused." Then you glory in the tribute you paid to the priests of France as showing your breadth of mind and freedom from all bigotry, when you know that you referred to the priests of France solely for the purpose of making their brother French priests in Canada stand out in odious contrast.

Mr. Rowell concludes his tribute to the priests of France by saying: "No one can speak disparagingly of the work of those men at that time." In what did the conduct of the priests of France differ from that of the French priests who had found an asylum in Canada? In no single particular, save that the patriotism of those gallant men against whom Mr. Rowell levelled his false and foul accusation of shameless ingratitude to Canada and treason to France, stands out in higher relief than even that of their brethren in France. Those resident in Canada had that magnanimity of patriotism which impelled them, despite the fact that they were despoiled and robbed and expropriated, to go back and fight shoulder to shoulder with the priests whom Mr. Rowell professes so much to admire.

Does "the magnificent service of those gallant men" shame Mr. Rowell into withdrawing his charge? Not at all. On the contrary. These are his own words:

"At the time I spoke in North Bay I was not aware that the French law of compulsory military service covered members of the French-speaking clergy of military age who had come to Canada and who remained citizens of France and that they were obligated by this law to return to France for military service; and that those who were physically fit, and were not exempted temporarily or otherwise, did return to France when called by their Government to do so. As I did not know this I could not specially refer to their service. . . . Had I known that the law of military service had applied to those men and that they had gone forth to fight I should have paid a tribute to them."

Magnanimous Mr. Rowell! With "damned iteration" and awkward repetition Mr. Rowell seeks to convey the impression that some of these men "who were not exempted temporarily or otherwise" went back to fight for France because they were compelled by French law and the French Government to do so.

This is a clear case of deliberate suggestio falsi made with malice aforethought.

Mr. Rowell knows, as everybody knows, that the exiled French priests resident in Canada were beyond the reach of legal compulsion and beyond the jurisdiction of the French Government. These men whom Mr. Rowell accused of using their asylum in Canada to undermine Canada's strength in the struggle went freely back to France to take their heroic part, yes, to die in that very struggle. But Mr. Rowell "did not know," he "was not aware" or he "should have paid a tribute to them." Yet, now that he does know, he still has the infinite meanness of spirit to suggest a new falsehood while failing to retract the old false accusation.

Could any one in Canadian public life other than Mr. Rowell be guilty of this:

"I have no hesitation in saying that if the general expression I used hurt the feelings of any in that I did not recognize the fine service of the men of whom I did not know, I would be the first to withdraw any such suggestion. I recognize the service they rendered. But when my friends say that I have attacked the Catholic Church I say there is no foundation whatever for that statement."

In the very pretence of dealing straightforwardly with the specific and definite charge against the French members of the religious orders he flounders into this rambling profession of ignorance, withdrawal of the "suggestion of his general expression," and denial that he attacked the Catholic Church.

But he allows the definite and specific charge to stand.

"I do not question," says Mr. Rowell, "the figures set out by the hon. gentleman in his speech as illustrating the part which these men took in the struggle;" but he does not withdraw the charge that these same men used their asylum in Canada to undermine Canada's strength in the same struggle.

"Again I repeat," said the conscientious and truth-loving President of the Council, "my references at North Bay were not to the men, who had gone forth to fight, but to the men who stayed at home, men who were in the Province of Quebec during the War supporting Bourassa;" but he offers no suggestion of proof or ground for suspicion that of the religious whom he maligned as a class the members who stayed at home because of military unfitness were a whit less enthusiastic in the cause than their militarily fit brothers who fought and died in the struggle.

Should some unscrupulous politician for sordid purpose accuse certain families, whom he disliked, of shirking and slacking during the Great War; nay, should he go further and accuse those families of treason and sedition, traducing them where they were not known; and then should some well-informed friend confront the traducer with incontrovertible proofs that every single member of every slandered family was serving at the front, some of them having already given up their lives, what would happen? Amongst people with instincts of decency and fair play the traducer would be called to account. Suppose in a sanctimonious, self sacrificing way he explained that he did "not question the figures," and that he "did not know that they were obligated by the law of compulsory military service," had he known "he would have paid them a tribute;" and professing again his ignorance of the record of these families, expressed his willingness, if any one felt hurt, "to withdraw the suggestion of his general expression." Why, such an unscrupulous politician would be hoisted down by his very friends and made either to prove his charge or withdraw it.

But a Christian statesman may do just that sort of thing when he traduces the members of religious families, and pose as a martyr while doing so.

In his speech in the House of Commons Mr. Rowell has not substantiated his infamous charge; he does not question the accuracy of the figures which are its crushing refutation; but he has not the honesty or manliness to withdraw it. Mr. Rowell's position no honest or self-respecting man can hold. No public man can be allowed to hold it without degrading the standards of Canadian public life.

Note—Mr. Murphy's figures which Mr. Rowell does not question we reproduce on page 1 together with our own comments on the Bowmanville address which dealt with this question.

HOW NEWSPAPERS MOULD PUBLIC OPINION

Two great newspapers are before us containing accounts of President Wilson's recent speech-making tour in favor of the Peace Treaty and the League of Nations, which was cut short by his present tragic illness. Reporting his San Francisco speeches the New York Times, an ardent supporter of the President and his policies, thus depicts the scene of the President's triumphant vindication:

"California is almost solid behind the boom for Senator Johnson as the Republican Presidential nominee in 1920, but a large majority of its people want the Peace Treaty ratified without delay and are with President Wilson in the view that the League of Nations should have a chance and that participation of the United States in the covenant should not be marred

by the adoption, by the Senate, of an attitude which would force the treaty back to the Peace Conference.

"That was the remarkable situation which was found here to-day upon the arrival of the President, remarkable because Johnson is one of the so-called 'battalion of death' Senators who would destroy the League of Nations if they could and assert that they will stand firm for textual amendments and the most drastic reservations in the event that the United States enters the League at all."

"There can be little doubt that such a situation exists. One of the reasons why it is possible is that the people of California are confident that the Peace Treaty and the League of Nations will be out of the way on a satisfactory basis long before the national conventions come around next Spring, and that the bitterness which marks the present debate will be forgotten."

"Evidence of how the situation stands is presented by the fact that Chester C. Rowell, Senator Johnson's right-hand man, and one of the warmest supporters of the 'Johnson for President' movement," was on hand to welcome President Wilson upon his arrival here to-day, and presided at to night's meeting in the Auditorium, where the President received a splendid ovation."

Of course there is much more, columns of it that would fill our pages; but this is a fair sample and conveys the general impression sought to be created.

The New York Sun of the same date, reporting the same meeting in San Francisco, tells of the angry crowds giving the President an emphatically hostile reception:

"For the first time in recollection an American audience showed so little respect for the President of the United States that it or the dominant part of it, kept him waiting by its disorder for twenty-five minutes before permitting him to speak. This happened tonight in the Civic Auditorium here, when Woodrow Wilson essayed to address a thousand persons."

"Mr. Wilson stood, his face white with anger, his fingers closing and unclosing, his eyes flashing, while waves of turbulence swept the great hall. When he saw it would be impossible to secure perfect quiet he began his speech, but the outcries and the shuffling continued. It is doubtful if half the people knew what he was talking about or heard his argument."

"The secret service men, whose nerves have been tense ever since the President reached the Pacific coast, were apprehensive all through the meeting, every man of them poised ready to spring."

We are a bit fed up with platitudes about the influence of a free press which informs and moulds an enlightened public opinion. The reader of average intelligence is becoming somewhat less credulous, somewhat more cynical with regard to the mission of the free press.

In the States, as yet, there is a choice; there are two parties; both sides of most questions are presented, and are available to those who prefer to be rightly informed rather than have their prejudices pandered to. Here in Canada where the press is practically all on one side in many questions we are not so well off. There can be no intelligent public opinion unless it be informed. A one-sided discussion of public questions leaves public opinion in a pitiable state.

YOUR FATHER CONFESSOR

By THE GLEANER

There is one who is intermediary between every Catholic soul and its God, one who has received plenipotentiary power to absolve from every sin that would obstruct or impede the entrance of that soul into heaven— one who is Christ's ambassador and viceroy, to whom is committed the ministry of reconciling that soul with its God. We call him our father confessor. He is above all else a father, for he represents Him Who is the most excellent of all fathers, Christ Himself; and because by absolution he gives supernatural life to his penitents thus becoming their spiritual father.

The good father confessor is merciful like his Father in heaven. His mercies are above all His works, Who will not crush the bruised reed nor extinguish the smoking flax. He is kind like his Divine Master Who said to the weeping adulteress: "I will not condemn thee." Who looked with

mercy upon the erring Peter and Who in the midst of His agony on the cross spoke words of forgiveness to the penitent thief. Little children with their unselfish faith approach him with confidence. The poor who have few earthly joys find consolation at his feet; and the returned prodigals find in him a haven of refuge, and clothed again with a robe of grace they remain to glorify God in their Father's house.

When the sinner says "I will return and go to my Father," he is assured of being not only kindly but gladly received. If it is the duty of the priest to seek the lost sheep, he will not repel those who come to him. He will welcome the sinner with true paternal solicitude. He will show no disgust at the ulcers of sin which are disclosed to his view, because he knows that there is no crime under heaven that he himself might not commit if he were not supported by the grace of God. He may denounce the sins of the people from the pulpit, but when the sinner decides to abandon the empty cisterns and turn to that fountain of living waters, the confessional, every mercy is shown to him to cure him, to unburden him, to refresh him. His father confessor looks upon him, with St. Paul, as a child whom he is again to bring forth till Christ shall be formed in him. He says to him "Be not afraid, have confidence. An humble and contrite heart God will not despise. Be sorry for your sins and though they be as snow; they shall be made white as wool; though they be as crimson, they shall be made white as wool."

It is well for our Catholic people to remember that being too easy with them is not a sign of kindness on the part of the confessor. It is not a characteristic of true clemency to give the Bread of Angels to those who still delight in husks, to give absolution to those who show no sign of amendment. If a man who was sick unto death with a fever said that he was feeling well, and his physician believed him and told him he could eat what he liked, we would not praise that doctor. Neither would it be praiseworthy in a priest to absolve a penitent and pass him on without word of warning if he were covered with the ulcers of inveterate sinful habits and had shown no sign of amendment. If a surgeon through indifference or through fear of offending his patients, merely put some ointment and bandages on a diseased member that he knew should be amputated in order to save the body, and the poison spread and the man died, we would not praise that surgeon. The priest would be equally unkind to his penitents if he did not warn them that if they loved the danger they should perish in it, if he did not insist upon their avoiding the proximate occasions of sin and the cutting off of the hand that scandalizes the whole body be lost. Of what benefit would it be to the sinner to have the priest say to him "Peace be to you" if there were still war in his heart? Penitents should remember that their father confessor has been given the command not only to loose from sin but also to bind, that there are certain definite rules which he must follow in giving, withholding or deferring absolution. He is truly merciful, therefore, to his penitents when he observes those rules so that in the words of Sacred Scripture, mercy and truth may meet each other and justice and peace may kiss.

Our readers will bear witness to the fact that our priests live up to the ideal of a good father confessor that I have outlined. They are kind to their people and spend themselves and are spent in the tribunal of mercy. They pray for their penitents and like holy Job who offered sacrifices lest any of his children should have offended God, they too offer in propitiation for the sins of their spiritual children Him who is the advocate of sinners before His Father in heaven. But the same consideration and solicitude is not always shown on the part of our Catholic people towards the priest who absolves them. There is a tendency nowadays, praiseworthy enough in its motive, to make the way to the confessional easy, by the priests accommodating themselves not only to the necessities but to the convenience of the people. As a result they are unduly overburdened by those who would receive without any personal sacrifice that which was purchased by the Supreme Sacrifice. These same people are the least grateful to their father confessor and the least likely, after being cured of their spiritual leprosy, to return like the Samaritan to give thanks to God.

NOTES AND COMMENTS

PRUSSIAN VICTORY OF 1870 meant to her not only the loss of a throne but the humiliation of her beloved country. That she should have lived to see the dawning of a new day may well seem to her a pledge to France of a brighter future.

POPE BENEDICT has warmly commended the Dominican Father Hugh Pope's "Catholic Student's Aids to the Study of the Bible"—additional evidence surely that the Church frowns upon the circulation of the sacred volume!

THE PRESENCE OF Ex-Empress Eugenie at the Solemn Mass of Thanksgiving for Peace at St. Michael's Abbey, Farnborough, was an event of historical significance. Few have greater reason to rejoice over the defeat of Germany and the consequent redemption of France's "lost provinces" than the aged consort of Napoleon III.

WHEN OFFICIAL Belgium celebrated the consummation of Peace by a Solemn Mass of Thanksgiving, the anticlerical element placarded Brussels with blasphemous posters protesting against it. The Catholic answer was promptly forthcoming. Across these posters on the same day appeared labels bearing the words: "Father, forgive them for they know not what they do."

ARE WE to interpret the comparative quietude of the Canadian pulpit and press in the matter of the enquiry into the Guelph Novitiate raid, and the noticeable absence of the quondam customary scurrilous references to the Jesuits, as indicative of a saner and more equitable public conscience? It is pleasant to think of it in that light. Canadians who are old enough to remember the paroxysms of abuse and slander which the Jesuits Estates Act let loose upon the country a generation ago, cannot but contrast therewith the more judicious tone of the press (with, of course, certain notorious exceptions) of to-day, and must needs take heart thereby for the future of their country.

THE SOCIETY OF Jesus has not, however, during the late period of international strife, escaped their proverbial lot of misjudgment and innuendo on the part of their hereditary foes. In light of their history its members themselves would not expect so to escape. It is part and parcel of their tradition, and were it entirely lacking they would have reason to suspect that in some way they were derelict of their vocation. That, however, is neither here nor there. Suffice it to say that in face of all evidence to the contrary there have been those who during the War have out of a diseased imagination conjured up the usual spectre of intrigue and dissimulation. The answer lies as it always has lain in the solid body of Jesuit achievement as it works out for the betterment of humanity.

NO NATION has officially been more severe on the Jesuits than France. Not the people of France as a whole, be it borne in mind, but the elements which in this generation, and too often in the past have gathered into their hands the reins of government, have directed the full force of their animus against the Catholic Church in general, but first and foremost against the Society of Jesus. Yet, in the conflict just closed we find that the members of that Society repaid this debt of persecution by most loyal and devoted service under the Tricolor. In the Golden Book of the Society, published within the year, appears the names of nine hundred French Jesuits mobilized since 1914, of whom 165 paid the supreme sacrifice, 60 received the Cross of the Legion of Honor, 30 the Military Medal, and 310 the Cross of War. Further, 595 were cited in the Orders of the Day, or as the British say, were "mentioned in despatches." This is a record of which any body might be proud, and it can be duplicated in due proportion in every country engaged in the War. And in this record is exhibited the real Jesuit, not in the hideous scarecrow which is often made to do duty in the eternal warfare against Right and Truth.

WHILE THE French Government wages war on all religion it does not hesitate to utilize religious men and women in the national service. Even Jesuits come within this category. One of them, Father A. H. Jousse, who has come out of the War with especial distinction, has been detailed

by his Government as instructor in diplomatic French, and lecturer on French literature in the School of Foreign Service at the Jesuit University of Georgetown, D. C. Father Jousse is described in despatches as the "hero of the Marne, Verdun and the Argonne." He was called to the colors at the beginning of hostilities, served as an officer of artillery for over three years, until his skill as an expert with the famous "seventy-five" caused the Government to detail him for special duty as an instructor in artillery to American officers. He fought at Rheims, and also took part in the "race for the Channel," was wounded while fighting in the Argonne, within the space of one month was cited three times for heroic deeds, and was made a Chevalier of the Legion of Honor. Of such stuff are Jesuits made.

THE VATICAN CHOIRS

DEEP IMPRESSION MADE IN NEW YORK BY FAMOUS ROMAN SINGERS

The wonderful Vatican choir from the famous Roman basilicas, under the masterly direction of Monsignor Raffaele Casimiri Casimiri, began the North American tour on Thursday night, September 18, at Carnegie Hall, New York city.

This brief announcement marks a turn in the musical history of the new world. No event in a decade in New York has created one-half the profound impression that was registered by the brilliant choir under the inspired leadership of Maestro Casimiri.

Carnegie Hall was filled to overflowing with a thoroughly cosmopolitan and representative audience. As one newspaper observed, the audience was liberally sprinkled with representatives of officialdom and Church dignitaries along with people of the social and artistic world. Jews and Gentiles, Japanese and Negroes were observed in the great throng. And when the choir responded in perfect technique to the first call of the Maestro and the astonishing clearness and purity of the tone quality swept through the hall a thrill was felt such as had never been known at an event of this kind before.

When His Grace, Archbishop Patrick J. Hayes, arrived at the box of honor, which was suitably decorated for the concert, the entire audience arose and remained standing while the Archbishop in his official robes entered the box and took his seat. Monsignor Casimiri, quick to appreciate the honor and dignity of this gracious recognition, brought the choir to their feet and sang a salute in impressive style.

Early in the evening, after the end of the first half of the concert, Mayor John F. Hylan of New York and a supporting body of city officials walked upon the stage, and in a few carefully chosen words his honor expressed the appreciation of the people of New York for the privilege of hearing the opening concert of the great choirs, and presented Monsignor Casimiri and the choir with a beautiful silken flag of the City of New York. The Maestro was so deeply moved he reverentially kissed the silken banner, and then the smallest boy in the choir came forward and also kissed the flag, after which the choir rose and sang Casimiri's "Hymn of Praise to America," composed for the visit to this country.

As for the concert itself, one of the foremost of the metropolitan critics tersely summarized it up in the following paragraph: "It was a festival of the most exalted interpretation of music, a sacred inspiration and a most dignified inauguration of the newly-awakened musical season."

POPE ON DEMOCRACY

HOLY FATHER EXPLAINS ISSUES IN LETTER TO FRENCH CARDINAL

A Papal letter addressed to Cardinal Luçon, and made public in connection with participation of French Catholics in the coming parliamentary elections, lays down a definite policy.

The Vatican program contains four definite planks for establishment of social peace. They comprise: Co-operation of all classes. Coalition of all classes against Bolshevism. Acceptance of democracy. Education of the proletariat.

In his letter to Cardinal Luçon, the Pope said in part: "The great outstanding fact in the world today is the ever strengthening current everywhere toward democracy. The proletariat classes as they are called, having taken the preponderant part in the War, desire in every country to derive therefrom the maximum advantage. Unfortunately, this is often pursued to excess. They would overturn the social order, which human nature renders necessary, to the detriment of everybody. The Catholic Church has always loved those who suffer and has always taught that public powers established for the common good must work especially to improve conditions of those who suffer. That is why the Catholic clergy must not oppose the proletarian revendications, but must favor them, provided they remain within the limits of honesty and justice."

AFTER LONG SILENCE

MR. ROWELL SPEAKS BUT HE NEITHER RETRACTS OR PROVES CHARGE

(Unrevised Hansard, Sept. 17, 1919)

Now I come to the point particularly emphasized by the hon. member for Russell (Mr. Murphy):

In this attitude they were undoubtedly encouraged and abetted by the members of the religious orders from France, who found an asylum in Canada and used that asylum to undermine Canada's strength in the struggle.

I am accused of belittling the work of the priests; I am magnifying the work of the priests.

—who threw themselves into the struggle of their people to preserve their national existence, and by their courage and sacrifice, won for themselves a new place in the hearts and affections of the French people.

That tribute I paid to the priests of the Roman Catholic Church in France, I desire to repeat. Every man who knows the conditions in France, knows that the part the priests of France took in this struggle in France has greatly increased the power and influence of the Church in France, because the French people have realized that the Church stood with them in the hour of their country's need.

Mr. Prolx:—Will the minister cite the figures which were given by the hon. member for Russell as to the number of members of each religious order who crossed over and fought?

Mr. Rowell:—My hon. friend simply anticipates the point I am coming to. At the time I spoke at North Bay I was not aware that the French law of compulsory military service covered members of the French-speaking clergy of military age who had come to Canada, and who remained citizens of France;

that they were obliged by this law to return to France for military service; and that those who were physically fit, and were not exempted temporarily or otherwise, did return to France when called by their Government to do so. As I did not know this, I could not specially refer to their service, but my attitude to all who went forth to fight was clearly shown by my reference to the clergy of France;

I had known of the position of these members of the French clergy, I should have paid a tribute to them, but I also should have pointed out how privileged were the clergy under our law of compulsory military service, as compared with that of France, and that this imposed an additional obligation upon them to respond to the call of Canada, and to oppose, and not to support, Mr. Bourassa in his attitude toward Canada's participation in the War, an obligation to do all in their power to aid in the prosecution of the War for human freedom, and to support, and not to oppose, our military service law, as the great majority of them were doing. Again I repeat, my references at North Bay were not to the men who had gone forth to fight, but to the men who stayed at home, men who were in the province of Quebec during the War supporting Mr. Bourassa. Had I known that the law of compulsory military service had applied to those men and that they had gone forth to fight, I should have paid a tribute to them with greater cheerfulness than I paid the tribute to the French clergy in France.

I regret that the magnificent service of those gallant men who left Canada and went overseas to fight for the cause of liberty in which we were all interested was not emulated by others. I do not question the figures set out by the hon. gentleman in his speech, as illustrating the part which those men took in the struggle and I say I regret that their splendid example was not used by him and more of his associates to appeal to others of their own religion, to inspire them to similar service. I have no hesitation in saying that if the general expression I used hurt the feelings of any in that I did not recognize the fine service of the men of whom I did not know, I would be the first to withdraw any such suggestion. I recognize the service they rendered. But when my friends say that I have attacked the Roman Catholic Church, I say there is no foundation what ever for that statement. Taking the preaching and teaching clergy together, every one knows that the great majority of them were opposed to the law of compulsory military service in the province of Quebec. I do not question their right to be opposed to it, any more than I question the right of the Protestant clergy in Ontario or the Roman Catholic clergy in that province to support it.

To love, to hold your tongue, to suffer, to act against the grain, in order to accomplish the Will of God, accommodating yourself to the will of your neighbor, this is your lot; thrice happy in bearing the cross God gives you with His own hands.—Fenelon.

AT TURNING POINT OF HISTORY

At a time when, in the estimation of many outsiders, Catholicism is suffering an eclipse, it is well to study how the Church conducted herself in former crises of the world's history. Godfried Kurth, a distinguished Belgian historian, has furnished us a text for this study in his book, "L'eglise aux tourments de l'histoire," recently translated into English by Monsignor Day, V. G. of the diocese of Helena.

The first crisis confronted the Church in her very beginning. Emerging from Judaism and propagated by Jewish agents it looked for a while as if the Church was not able to burst the fetters of the synagogue.

Was the blessing of Christianity only to be reached by passing through Judaism and submitting to the law of Moses, or were the nations called directly? Had the former been the case there is no telling what tremendous obstacles would have obstructed the spreading of Christianity. But Providence guided the Church in that crisis, made the Apostles rise above their Jewish horizon, raised Saint Paul as a triumphant champion to vindicate the equal rights of the gentiles, and cleared the way for acceptance of Christianity by the world.

Again, when the Church had gained the ascendancy in the Roman Empire, and to some extent assimilated to itself the Roman civilization, it would have seemed that the collapse of that civilization would involve the Church in its fall. But no! The Church turned to the barbarian and made him the heir of what was eternal in Rome's destiny. "Instead of weeping on the graves of extinct civilizations," says our author, Christianity had busied herself with winning to the faith of Christ the nascent communities. She had thus indicated in a precise and explicit manner, and for all centuries to come, that as she is created to make the kingdom of God reign on earth, she cannot identify herself with any of those ephemeral things which are called dynasty, nation, social class, civilization.

Again when the barbarians, grateful to the Church, had enriched her institutions, granted her secular powers but in return claimed a ruling power within the Church, especially the appointment of bishops and other prelates, there was a fear of the Church being submerged in the State. Indeed, in the days of feudalism, the Church experienced her lowest depth of degradation. Was she downed to extinction? There appeared no hope when the very pastors of the Church were the creatures of the State and steeped in worldliness. But God raised a Hildebrand who delivered the Church from bondage. And immediately upon the saddest days followed the golden period of the twelfth and thirteenth centuries.

At that time the nations of Europe formed Christian Republic with the Pope as central authority, using his beneficent power, without interfering with the autonomy of the various political units in matters of secular import, to insist on the way of Christian principles in the conduct of human society. Philip the Fair of France was the first to rebel against that order, to proclaim State absolutism, and to separate politics from morality. "Princes may do what they please; the moral law is not intended for their state acts"—such was his pernicious axiom. Thereafter that nefarious policy began to gain ground with the consequence that peoples were oppressed by their rulers, the voice that formerly sounded in their behalf from the See of Peter not being heard by the tyrannous rulers.

"It is well to note the origin of royal absolutism in Europe," says our author. "We are at the antipodes of the Christian theory of power." The principles formulated by Philip the Fair were those which the Popes opposed and defeated in their twofold struggle against the Hohenstaufen; they were those which henceforth would be invoked whenever there was question of humiliating and belittling the Holy See, or whenever, despite the resistance of the Holy See, there was question of encroaching in one point or another upon the patrimony of the Christian public right bequeathed to the Church by former ages. And it is worthy of remark that a great number of historians, followed by a veritable mob of second-rate minds, persuade themselves, with a naive almost ludicrous, that these theories of royal absolutism are Catholic theories. This is repeated to us every day in the polemics of the press, and I do not know what is more to be wondered at in the success of the bold lie; the credulity of those who believe it or the audacity of those who circulate it."

Now where do we see the emergency of the Church from this crisis which has been lasting so many centuries? We believe the dawn is at hand. State absolutism by trampling on the rights of peoples has resulted in universal discontent. The world War has been its last direful consequence. State absolutism has failed and after universal revolution has failed, too—it is necessary to pass through that ordeal before marking a new step up to a cognizance of where its salvation lies—the Church lays out a course for the rising masses—it is the program of the gospel, the program of St. Thomas of Aquin. It is the welcoming of all by the Kingdom of God, disregarding birth and wealth, considering only merit and virtue; it is the democracy of the Gospel built upon the poor

where we see realized the law of justice and fraternity in an ever widening application of the great New Commandment.—S. in The Guardian.

CONFERENCE OF THE HIERARCHY

MOST NOTABLE GATHERING IN HISTORY

In the program to be outlined, the problems to be discussed and the personnel which makes up the gathering, the conference of the American Catholic Hierarchy being held at the Catholic University of America, is the most notable of its kind in the history of the country.

Approximately ninety Bishops and Archbishops signified their intention to attend the conference in addition, Cardinal Gibbons, of Baltimore, and Cardinal O'Connell, of Boston and Cardinal Mercier, now making a tour of the United States, were present for the opening ceremonies. The heroic Primate of Belgium delivered an address, probably the most important message he will communicate to the Catholics of the country during his visit.

The conference convened on Wednesday, September 24, and remained in session for the rest of the week. Cardinal Mercier came to Washington from Annapolis by motor with His Eminence, Cardinal Gibbons, on Monday, to attend the ceremony of the dedication of the new seminary of the Sulpicians at the University, on Tuesday, September 23.

MOST IMPORTANT CONVENTION

The character of the meeting and the number and distinction of the prelates in attendance attest the importance of the subjects considered. Of these little has been said, but the suggested program, formulated by Cardinal Gibbons some time ago and since amplified at the meeting of the committee of Bishops at Notre Dame, Indiana, gives an indication of the trend of the discussion at least. If carried to a conclusion, it will mark the evolution of a cohesive policy, the unification of diversified efforts and the establishment of centralized organization by which these may be directed.

THE GERMAN CHURCH DISESTABLISHED

C. P. A. Service London, Sept. 25.—The German National Church, of which the Kaiser was the head, has ceased to exist under the new constitution, which declares the separation of Church and State. It is stated that the churches do not become private bodies in order to "prevent their confusion with such institutions as sporting clubs," but they have the character of public corporations.

There is a further clause, introduced by the Socialists, that only such religious bodies as can demonstrate that they have a very important place in the social life shall be allowed to become public corporations of religion. Thus, new sects with small following are excluded, although one Catholic commentator on the new state of affairs adds that this clause may have the effect of giving a violent fillip to proselytizing.

Some of the Evangelists affect to get the new order of things with joy as a "new era of liberty in religious life," a liberty which they were very anxious in the past should be exclusively their own, and a liberty which is likely to be used by a large number of people to change their religion.

THE POPE WELCOMES DEMOCRACY

"Vatican lines up with democracy," is the heading of an item in a New York daily, apropos of a letter of the Pope to Cardinal Lucon. There is nothing startling in this news. The Church has always guarded the interests of the people; she has consistently opposed autocracy, as she has held in abhorrence the doctrine of the Divine right of kings. Her great theologians have been the strongest exponents of popular rights under every form of sovereignty. Her early Councils gave the first great lessons in self-government to the people of the modern world. Her monasteries and guilds with their assemblies and popular elections were models of democracy. The Pope himself is freely chosen, without regard to rank or birth, the "Servant of the servants of God."

Hence the words of Benedict XV. to Cardinal Lucon, as reported in the press, urging co-operation of all classes, praising democracy and the education of the proletariat, express no sentiments new or strange to him. In connection with the participation of French Catholics in the parliamentary elections his Holiness is quoted as writing:

"The great outstanding fact in the world today is the ever strengthening current everywhere toward democracy. The proletariat classes as they are called, having taken a preponderant part in the War, desire in every country to derive therefrom the maximum advantage. . . . The Catholic Church has always loved those who suffer and has always taught that public power established for the common good must work especially to improve conditions for those who suffer. That is why the Catholic clergy must not oppose the proletarian revindications, but must favor them, provided they remain within the limits of honesty and justice."

Good words these, and just as good is the Pope's order against those who in their excess, "would overturn the social order, which human nature renders necessary, to the detriment of everybody." There can be no worse enemies of the people.

The spirit of democracy breathes nowhere more freely than within the Church. "Unless, after study and observation in many lands we misread the reality," says an editorial greeting in the New York Sun in his address to Cardinal Mercier, "religion at bottom, means under God, real democracy." True and in this connection it is well to note that the chief exponents of the principles of democracy on which our own Government is based were the Jesuit theologians Suarez and Bellarmine who expounded and transmitted those principles to the great thinkers, lay and clerical of the Catholic Church.

If, then, the Pope now welcomes the legitimate democratic movements of today, he is but repeating an act which has been performed many times before by his predecessors in the Chair of Peter and by others less exalted than he.—America.

LONDON PAPER NOTED FOR BIGOTRY, FAVORS MISSION TO VATICAN

Catholic Press Association London, Sept. 2.—The polemic, which is raging, regarding the retention of the British embassy to the Vatican, becomes more bitter every day. But now a powerful journal, notorious for its anti-Catholic sympathies, has taken the side of the mission. The Morning Post insists that this is not the moment to withdraw the Count de Salis and his staff from Rome. Has not the German Reich just transformed the mission, which hitherto emanated from Prussia only, into one representing the whole German empire? Moreover, the journal points out that never, in all her history, so much as now, has the British empire had need of relation with the Vatican, for in all parts of her domain are arising questions which can be settled only with the aid of the Papacy. Canada, Africa, Egypt, the new lands over which Great Britain has a mandate, all have their Catholic problems for solution. Therefore, the organ of the leisure and official classes strongly advises the retention of the mission to the Vatican, despite the outcries of the bigots and the would-be economists.

Previously acknowledged \$2,165 75 A Friend, East Kootenay.. 5 00 A Friend, Alexandria..... 2 00 E. R..... 25

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A MISSIONARY LETTER

Our missionary priests favour us from time to time with interesting accounts of their work and incidentally remind us of the amount of good we may do to ourselves and to others by generously aiding the missions of the Lord. There is a freedom of expression in their letters that makes them truly admirable. You feel that the writer knows you well and that he has an abundance of confidence in your goodness of heart. No doubt, the good missionary feels that we understand as well as he does the meaning of "Thy Kingdom Come" and the Communion of Saints and so writes as to a dear friend sharing views common to all intelligent members of the Catholic Church.

MASS INTENTIONS C. M. D., Sask..... 10 00 Mrs. P. Connolly, Holden 1 58

REMARKABLE CURE

CHILD, WHO HAD NEVER WALKED, RECEIVES USE OF LEGS Catholic Press Association Dublin, Sept. 2.—A remarkable cure, just reported from Ulster, has revived devotion at a place called Kilmacrennan, County Donegal, where there has been for many centuries a holy well.

An Irishman from Greenock was visiting his native place last week on holiday, and brought with him his little daughter, aged seven, Margaret Higgins, who from birth had been unable to walk. The child expressed a desire to bathe in the old well, which was granted. She was dipped in the water several times, and shortly afterwards declared she felt she could use her legs. To the surprise of everyone, she began to walk, slowly and awkwardly at first, seeing she had never done so before; but from day to day her progress has been extraordinary, and now the case is to be examined by medical men, who, while admitting it, can see no reason for the cure.

"SETTLE IT RIGHT"

A trade journal recently quoted with unusual earnestness the judgment of Leo XIII. that there is no hope of social and economic reform unless the world returns to the principles of Christianity. If the evils which at present afflict the worker and incite economic disputes bring this deep truth home to those most concerned they will have served a most excellent purpose. Lincoln once sagely said, when urged to an unwise compromise, that "nothing is ever settled until it is settled right." To-day, unfortunately, the demand is for "quick methods," methods that are right, if possible, but at all hazards, quick. Consequently, too many industrial disputes are "settled" on the basis of expediency, which means that they are rarely "settled right," since the settlement ignores truth and justice. As Mr. Alfred Talley remarked after an investigation of the New York "Milk Trust":

"Listening to the milk dealers, I marvel that any of them continue in business. Only a deep seated feeling of philanthropy and duty to the public could possibly induce these dealers to keep their capital invested in so unprofitable and hazardous an enterprise."

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short time to put up another chapel. Chapel of St. Francis of Assisi, with some money already received from the Extension Society. I wonder, and I am at a loss to know where I am to find the resources to get vestments, linen, candlesticks, etc., for these three chapels, besides the funds necessary to complete the construction.

What I have said so far, is sufficient to excuse my begging; and still it is not all. The territory confided to our care and which we are supposed to visit is very extensive, it goes 25 miles east, 45 miles south, 10 miles north, and so far as 80 miles west and north west. There are a good number of Catholics scattered in that immense area, with whom it is very hard to get in touch, to give them the religious assistance they need. So it would be very convenient, I must say, very necessary, to have an automobile, which would enable me to travel easily and quickly, and give to our Catholic brethren, once in a while the consolation of holy Mass, the Sacraments and religious instruction.

This—simply and honestly told—is our situation and our needs in the Lac Ste. Anne District. Can you help me, Reverend Father? Can you give me what is necessary for the completion of these chapels? Can you let me have money for the automobile? If you can, please do so and my gratitude will be yours very sincerely to be expressed in prayers for you and those behind you.

Unless to say, I am begging for material help, I am still more in earnest crying for a spiritual support, so that God may bless my efforts, and comfort me in my endeavours, for the good of the Church and the salvation of souls, in this part of Canada.

I am, Very Reverend Father, Yours most respectfully, JOSEPH PORTIER, O. M. I.

We have aided this generous-hearted priest already through the Catholic Extension Society and shall do so again. Join with us in doing so and have a share in the happiness of doing good. Remember, as you measure unto others so shall it be measured unto you again.

Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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at any public hearing convened to investigate an industrial dispute. No corporation president, under these circumstances, knows anything about the affairs of his corporation except that it is losing money, but he is never able to explain, except on Mr. Talley's basis of a most marvelous spirit of philanthropy, why his company insists on the continuance of so unprofitable an investment. Occasionally, however, the veil is thrown aside. "Do you think I am crazy?" exclaimed the general manager of a New York traction company when asked by the Mayor why he did not counsel his board of directors to get rid of an investment which meant the annual loss of millions of dollars. If their word is to be taken at its face value only a passionate love for their fellows can explain why so many corporation managers and directors continue to operate street railways, electric light companies and milk trusts.

Obviously, until the truth can be obtained there can be no settlement of the present industrial unrest. Nothing is settled until it is settled right. Capital may have, and today probably has, its wrongs, but it can hardly expect the public to believe that it is expanding itself solely for the common welfare. A good sound lie may bridge over a pressing difficulty, but it will not do away with the difficulty, and bring peace. Peace, order and good feeling can be attained only when men are willing to adjust their differences on the basis of truth. And truth today seems to be as rare as a love for evangelical poverty.—America.

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"Listening to the milk dealers, I marvel that any of them continue in business. Only a deep seated feeling of philanthropy and duty to the public could possibly induce these dealers to keep their capital invested in so unprofitable and hazardous an enterprise."

"Lord, how this world is given to lying," exclaimed old Falstaff. A confirmation of his apparently pessimistic observation can be obtained

"I cannot submit to this," he said; "according to the oath which I have taken upon assuming the guidance of this diocese, I am only responsible to the Holy See for the order which I think is necessary to issue to my clergy. You may, of course, prevent me from communicating with my priests, but you cannot compel me to use your intermediary in my intercourse with them. I am sole master here, and I intend to remain so until I die."

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario.

Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursar. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

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

SACRED HEART BURSE

Previously acknowledged... \$3,374 74 In memory of John P. Flynn, R. I. P., St. John's..... 5 00 In memory of late Miss M. Hagan, Winnipeg..... 5 00 In memory of late Miss S. E. Campbell, Souris, P. E. I. 5 00 A Friend, Campbell's Bay 2 00 A Friend, ..... 5 00

QUEEN OF APOSTLES BURSE

Previously acknowledged \$1,501 28

ST. ANTHONY'S BURSE

Previously acknowledged... \$657 95 Rev. A. Michels, O. M. I., Fernie..... 5 00

IMMACULATE CONCEPTION BURSE

Previously acknowledged... \$1,799 00

COMFORTER OF THE AFFLICTED BURSE

Previously acknowledged... \$142 70

ST. JOSEPH, PATRON OF CHINA, BURSE

Previously acknowledged... \$1,036 97

BLESSED SACRAMENT BURSE

Previously acknowledged... \$148 50

ST. FRANCIS XAVIER BURSE

Previously acknowledged... \$231 80

HOLY NAME OF JESUS BURSE

Previously acknowledged... \$185 00

HOLY SOULS BURSE

Previously acknowledged... \$299 50 Friend, Calabogie..... 2 00

LITTLE FLOWER BURSE

Previously acknowledged... \$211 40

Castlehead, in England, once the seat of the Voltairian engineer and free thinker, John Wilkinson, who died in 1808, is now the home of the Holy Ghost Fathers, and a Shrine of our Lady of Lourdes now adorns the spot where Wilkinson was buried.

**FIVE MINUTE SERMON**

By Rev. M. FOSSAERT

EIGHTEENTH SUNDAY AFTER PENTECOST

THE MAN SICK OF THE PALSY

During the years of His public ministry, our Divine Saviour travelled about Judea, visiting one town after another, in order to proclaim everywhere the good tidings of salvation and to win souls for the kingdom of God. He preached incessantly, striving to make His hearers realize their true destiny and think of God and eternity. He is still as anxious now as He was then to win our hearts, if only we go to Him, as did the man sick of the palsy, of whom we read in today's gospel. We ought to learn from this poor sufferer how to go to Jesus, and what graces we can obtain from Him. Let us consider these points today.

When the man sick of palsy, suffering both physically and mentally, heard that Jesus had cured many others in a condition similar to his own, he felt at once an earnest desire to approach our Lord, and ask of Him health of body and mind. Being unable to walk, he caused himself to be carried by four men, and St. Mark, who gives a fuller account of the occurrence, tells us that they could not succeed in entering the house, because it was so crowded with people, and consequently they removed the roof, and let the sick man down by means of ropes into the room where our Saviour was.

1. As soon as our Lord perceived his earnest desire to approach Him, and noticed that apparently insuperable obstacles did not deter Him, without waiting to be asked for help, He said to the man: "Be of good heart, son, thy sins are forgiven thee." How graciously does our Lord welcome those who come to Him with confidence! He will welcome us, too, if we really try to approach Him, as did the man sick of the palsy. If we do not allow our manifold occupations to interfere with our doing "the one thing needful," and devoting at least a few minutes of each day to God; if we are not deterred by the remarks and ridicule of worldly people from availing ourselves of the means of salvation offered us by the Catholic Church, viz., prayer and a frequent reception of the Sacraments—Christ will welcome us graciously, and heal our souls of the malady caused by sin; He will give us strength to lead in future a Christian life, and He will enter in and abide with us.

2. In this way we shall obtain peace and joy of heart. The Pharisees could not understand how our Lord could say to the sick man: "Son, thy sins are forgiven thee," but they saw how, in obedience to Christ's command, the man arose, and joyfully took up his bed, and carried it to his own house. In the same way the worldly-minded cannot understand how those who really come to our Lord, and live as true Christians, can be so happy and cheerful. They cannot appreciate the consolation felt by a contrite heart, when after confession the priest, speaking in the name of Jesus Christ, says: "Go, my son, thy sins are forgiven thee." They cannot comprehend the grace and inward comfort that we receive through union with our Divine Lord in the most holy Sacrament of the Altar. All this is quite beyond their power of comprehension. If they choose, they might learn it by experience in their own persons, but this they are unwilling to do.

3. Our Lord conferred a temporal benefit also upon the sick man by healing his bodily disease. He will not abandon His faithful followers in trials affecting their health and worldly concerns; and a Christian who has made his peace with God will naturally work better and more industriously, for labour will have more attraction for him when performed for love of God, and his heavenly Father will bestow upon him in abundance His blessing, without which nothing on earth can prosper.

Let us therefore follow the example of the man sick of the palsy, and have recourse to our Lord, whenever our sins have cut us off from Him. Many of you may often have wished to begin a better life; persevere in this resolution; despite the gossip and mockery of the world, and with humble and contrite hearts approach our Saviour; He will not fail to welcome you, and you will feel what consolation is contained in the words: "Son, thy sins are forgiven thee." Amen.

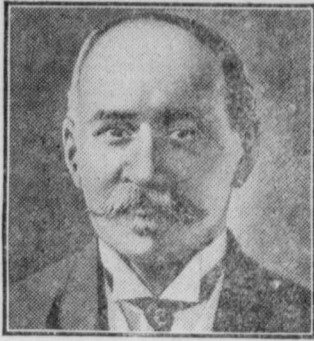
**"THE SCOTCH-IRISH MYTH"**

Mr. Michael J. O'Brien, author of "A Hidden Phase of American History," has punctured for all time the old story that the bulk of Irish immigration to this country previous to the Revolutionary War was from the North of Ireland exclusively. Mr. O'Brien, by a painstaking study of the sailing lists, shows that this is a fallacy, and that most of our Irish immigrants at that time came from Dublin and Cork.

His shipping statistics, says the Irish World, are especially striking, as showing the racial character of these Irish emigrants. For instance, of 576 ships plying between America and Irish ports in the years 1767 to 1774, the registrations of vessels at

**TORTURED BY RHEUMATISM**

"FRUIT-A-TIVES" Brought Quick and Permanent Relief



MR. P. H. MCHUGH  
103 Church Street, Montreal.  
December 10th, 1917.

"I was a great sufferer from Rheumatism for over 16 years, I consulted specialists, took medicines, used lotions; but nothing did me good. Then, I began to use 'Fruit-a-tives'; and in 15 days, the pain was easier and the Rheumatism was better. Gradually, 'Fruit-a-tives' overcame my Rheumatism; and now, for five years, I have had no return of the trouble. Also, I had severe Eczema and Constipation, and 'Fruit-a-tives' relieved me of these complaints; and gave me a good appetite; and in every way restored me to health." P. H. MCHUGH.  
50c. a box, 6 for \$2.50, trial size 25c. At dealers or sent post paid on receipt of price by Fruit-a-tives Limited, Ottawa, Ont.

The Custom Houses show that only 247 came from Ulster ports and 329 from ports in the other provinces of Ireland, the largest number of all being from Cork and Dublin. Having established this fact, he then ascertained the number of passengers reported as arriving in these vessels, by the newspapers of New York and Philadelphia, the two chief ports of entry. Deducting a small percentage to cover those emigrants who could not possibly have been descendants of the Scotch planters, he finds the total number of arrivals from Ireland during the period mentioned to have been 63,360 plain, unhyphenated "Irish" and 32,640 of the so-called "Scotch-Irish."

In the absence of official statistics on immigration, we fail to see how such figures can be successfully contradicted. Surely, the "Scotch-Irish" theory has been "scotched" for all time—Catholic Columbian.

**PRAYERS FOR THE DEAD**

The Episcopal Church promises many changes in its teaching and ritual. With most of them we are not interested. The change that they will make in the marriage ceremony is childish. When they propose prayers for the sick and anointing with oil we know that their prayers if said with the right disposition will bring a blessing from God, but the anointing with oil will be a hollow mockery since they have no Sacrament of Extreme Unction. We do rejoice that they will adopt the Catholic practice of prayers for the dead.

Of all the crimes that were committed by the Reformers of the sixteenth century none was so deplorable as the destruction of belief in Purgatory and the efficacy of prayers for the dead. It was, as the present Prime Minister, who by virtue of his office, may be considered a leading Anglican divine and theologian, said in a speech in the House of Commons "robbing the dead." It is singular that Episcopalians who take their faith from the Church of England should have rejected prayers for the dead. The first Protestant King of England, Henry VIII, the founder of the Anglican Church, retained so much faith in the efficacy of Mass for the dead that he ordered in his will that "Masses should be said for my soul's health whilst the world should endure." After death his body was brought to the privy chamber and we read that "Divine service was held about him with Masses." When his body was removed to the chapel we are told by the chronicler that during the twelve days it lay in state "Masses and dirges were sung and said over it."

There is no belief of the early Church more explicitly stated in the writings of the Fathers than the efficacy of prayers and oblations for the departed. The early Christian Church believed and practised suffrages for their dead. When Saint Monica was about to die she said to her son, Saint Augustine: "Lay this body around; be not concerned about that; only this I beg of you, that, whenever you be you make remembrance of me at the Lord's altar." Like a dutiful son, Saint Augustine, mindful of the last request of his mother, asks of his people a remembrance of his mother in their prayers with the following pathetic words: "And do Thou inspire, O Lord my God, do Thou inspire Thy servants, my brethren, Thy children, my masters, whom I serve with my voice and

very heart and my writings, that so many as shall read this shall remember at Thy altar, Thy handmaid, Monica, with Patricius, formerly her husband."

We know that the Holy Sacrifice was offered for the dead even in the days of Tertullian and Cyprian. Saint Cyril says that the souls of the dead were aided particularly "while the Sacred Victim lay upon the altar." Saint Augustine says that the

"prayers and alms of the faithful, and the Holy Sacrifice of the altar aid the faithful departed and move the Lord to deal with them in mercy and kindness," and he adds, "this is the practice of the Universal Church handed down by the Fathers."

We know that Purgatory is a fact. It is a world in which there are innumerable souls on probation. The time of their exile will depend upon the charity of the faithful on earth.

From the beginning the Church has never ceased to implore her children to remember the claims of those in this great unseen world, those particularly who are allied to us by ties of nature and grace. We rejoice, therefore, that our Episcopalian brethren are about to pray for their dead. We are certain that God will reward them for this charity and it may be that for this charity God will lead them to a fuller life.—Catholic Sun.

He who would get rich quick, gets sorry quicker.

When the devil is not fishing he is mending his nets.

**Has Done Good Work Ontario Temperance Act A Great Benefit to Province**

THE Ontario Temperance Act has reduced crime by over one-third and drunkenness in public has practically disappeared.

Alcoholic insanity has disappeared.

Gold cures and alcoholic institutes for treating alcoholism have been closed for lack of patients.

Ontario has been saved an annual drink bill of \$36,000,000, enough to pay our share of interest on the War Debt.

Many victims of alcohol three years ago, thank God to-day for the Ontario Temperance Act.

To repeal the Ontario Temperance Act would be a calamity. The amendments would make it practically worthless. To every question on the Referendum vote NO.



Abraham Lincoln

"The Liquor traffic is a cancer in society, eating out the vitals and threatening destruction, and all attempts to regulate it will not only prove abortive but will aggravate the evil. It must be eradicated—not a root must be left behind."

**Drink is a Cancer**

Doctors, Alienists, Criminologists, Insurance Actuaries, Statesmen, Generals, Big Business Men, and Social Workers agree that alcohol as a beverage is a racial poison and a national curse.

British Columbia, Alberta, Saskatchewan, Manitoba, Quebec (excepting beer and wine), New Brunswick, Nova Scotia, Prince

Edward Island and Newfoundland have enacted prohibition.

The United States is permanently "dry."

France has abolished absinthe, Scotland has now a local option law, England is initiating a great campaign for temperance reform. The movement is world wide.

Ontario must go forward, or be left behind, but be careful

**Mark Four X's (One X under each NO)**

**Ontario Referendum Committee**

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

**Every Day in the Week**

SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.
1	2	3	4	5	6	7
8	9	10	11	12	13	14



**Toronto-Vancouver (Both Ways)**

Commencing SUNDAY, OCTOBER 5th, leaving TORONTO (UNION STATION) 9.15 P.M. DAILY

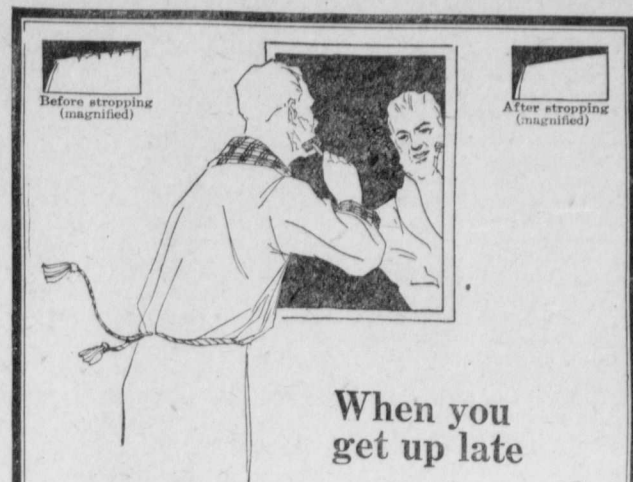
MOST MODERN EQUIPMENT Standard Sleeping, Dining, Tourist and Colonist Cars. First-class Day Coaches. Parlor Car through the Rockies.

Sunday, Monday, Wednesday, Friday Canadian National all the way. Tuesday, Thursday, Saturday Via G.T.R., North Bay, Cochrane and Canadian National.

Further information from Canadian National Ticket Agents, or GENERAL PASSENGER DEPARTMENT, TORONTO



**Canadian National Railways**



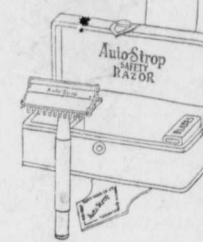
When you get up late

A RAPID brushing up of the soap, a few turns on the strop while the lather is getting in your work; followed by a once-over with your AutoStrop Razor and the job's done. Three minutes altogether by your watch. You can't beat that! And you have a cool slick shave into the bargain.

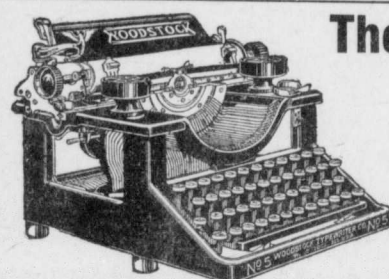
Of course, it's the stropping that gives you a keen blade when you want it.

To clean, you simply put the blade under the tap, wipe it off, then it's ready for the next shave. No precious minutes lost fumbling with parts. That means more time for breakfast, and a smile for the day's work.

Remember, the AutoStrop Safety Razor goes to you with a money-back guarantee. Razor, strop, and 12 blades complete for \$5.00.



**Auto-Strop Safety Razor**



**The Woodstock**

Is a Step in Advance of All Typewriter Science and will sell on its merits. Dealers wanted for every large town, city and county in Ontario, Quebec and the Maritime Provinces; also Newfoundland. Will assign over Canadian right. Apply

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**Curtain washing now made very easy**

It used to be a tedious business, didn't it? But now—we have a way that means very little work—takes very little time—and really no great skill. Thanks to LUX. This way your curtains take on a fresh newness, the colors are brightened—the saggiest and limpest curtain becomes a thing of beauty. All due to the satiny, foamy lather of

**LUX**

purest, surest and gentlest of all cleansers.

The washing of curtains is described in "The Care of Dainty Clothes". Let us send you a copy now.

LEVER BROTHERS LIMITED TORONTO, ONT.

OCTOBER 11, 1919

CHATS WITH YOUNG MEN

WHAT ARE WE DOING?
What are we doing for Christ?
Answer, each one, and say,
Idle are we from dawn till dusk;

What are we doing for Christ?
Think of it ere too late!
Why should we leave for other hands
Work that for ours must wait,

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What are we doing for Christ?
Think of it ere too late!
Why should we leave for other hands
Work that for ours must wait,

ing for unknown generations to come.
They forget what the past has done
for them. We are all debtors to the
generations that have gone, and we
can repay our obligation only by doing
our best to have the world a little
better than we found it.

CASEY'S GOOD ANSWER
The case concerned a will, and
Casey was called as a witness.
"Was the deceased in the habit of
talking to himself when he was
alone?" asked the lawyer.

"I don't know," said Casey.
"Come, come; you don't know, and
yet you pretend that you were inti-
mately acquainted with him?" said
the lawyer.

"Well sir," said Casey, "I never
happened to be with him when he
was alone."—Catholic Columbian.

OUR BOYS AND GIRLS

THE ROSARY IN IRELAND
To my memory idly roaming comes a
vista of the gloaming—
Comes a breathing from the meadows
of the shamrock and the peat;

With the mellow firelight gleaming,
I am sitting now and dreaming
Of my lost and vanished youthtime,
with its fancies fond and sweet.

To my raptured ears come wailing
tender notes like woodwoodes
cooling.
I've a sense of fingers straying over
harp-strings sweet and low—

Oh, how well do I remember when
by crackling log and ember,
And the family all were gathered
from the highland and the sea,

When my mother said the rosary in
Ireland long ago!
I remember how in boyhood, just a
bit advanced from childhood,

How I loved to clasp the beads her
gracious lips had pressed;
They were made of Irish berries, they
were carved like to cherries,

There was healing in their starry
spheres and loveliness and rest!
When the curfews all were hiding
and the swans and waves were
riding,

And the stormwinds in the darkness
made a sound of grief and
woe—
Ah! the comfort that came creeping
ere the children fell to sleep-

When my mother said the rosary in
Ireland long ago!
—EDWARD WILBUR MASON

THE LONESOME BOY
The boy sat huddled so close to the
woman in gray that every body felt
sure he belonged to her, so when he
unconsciously dug his muddy shoes
into the broadcloth skirt of his left-

hand neighbour, she leaned over and
said: "Pardon me, madam, but will
you kindly make that little boy
square himself around? He is soil-

ing my skirt with his muddy shoes."
The woman in gray blushed a little
and nudged the boy away.
"My boy?" she said. "My good-

Make Your Will Today

and appoint the Capital Trust Corporation your Executor. You can then
rest assured that your wishes will be carried out, faithfully and efficiently,
with profit and protection to your heirs. Correspondence invited.

Capital Trust Corporation

Authorized Capital, \$2,000,000
BOARD OF DIRECTORS:
President: Hon. M. J. O'Brien, Renfrew.
Vice-Presidents: Hon. S. N. Parent, Ottawa; R. P. Gough, Toronto;

This Lovely Rosary Free To Boys and Girls

So many boys and girls want a new Rosary for
themselves, or to give as a present, that we secured
some of the nicest possible to give to our agents
who will sell Xmas and Birthday Postcards for us.
The Rosary is of Rolled Gold with lovely Amethyst
Color Beads. It is a perfect beauty, and anyone
will be proud to own it.

It cooks a complete dinner, makes tough meat
tender, and does away with the constant watch-
ing of the stove. It also makes the food more
nourishing and digestible.
Send today for free booklet.
ONWARD MFG. CO., Kitchener, Ont.



HOTEL TULLER
PARK, ADAMS AND BAGLEY
DETROIT, MICHIGAN
EUROPEAN PLAN
600 ROOMS \$2.00 UP
CAFETERIA PAR EXCELLENCE
ROSE AND CASCADE ROOMS

The Canadian Academy of Music
with which is amalgamated
The Toronto College of Music, Ltd.
President—LIEUT.-COL. A. E. GOODERHAM
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Albert Ham, Mus. Doc. Frank S. Welsman
W. O. Forsyth Peter C. Kennedy
Managing Director, Alfred Bruce

Make Good Money

EASY and profitable spare time work for boys and girls or adults
selling magnificently colored big, 16 by 20 Catholic Holy Pictures
at only 50c. each—pictures that every Christian home in your neigh-

The Gold Medal Company, Catholic Picture Dept. C. R. 61
311 Jarvis Street, Toronto "22nd Year in this Business."

ABSORBINE
TRADE MARK REG. U.S. PAT. OFF.
Reduce Bursal Enlargements,
Thickened, Swollen Tissues,
Curbs, Filled Tendons, Sore-
ness from Bruises or Strains;

ALAMAC HOTEL
OCEAN FRONT, IN THE HEART OF ATLANTIC CITY.
AMERICAN AND EUROPEAN PLANS.
Hot and Cold Sea Water, Electric
Grill, Orchestra, Dancing, Garage

Victory
for Wives and Sisters
DRUNKARDS CURED.
Hundreds of men have been cured
in Canada of the Drink-Habit, and
the habit removed from the home—
by using the Samaria Prescription,

150 Favorite Old Time Songs
With Words and Music Complete

ONE HUNDRED AND FIFTY
FAVORITE OLD TIME SONGS
This is a splendid
collection of favor-
ite old-time songs
and ballads—songs
that touch the heart
and recall the ten-
derest memories.

Typewriter Free
TO BOYS OR GIRLS
The Little Giant Simple Typewriter has all
strong and durable, iron body, can be used for
writing letters, addressing envelopes, billheads,
tags, etc.

STAINED GLASS
MEMORIAL WINDOWS
AND LEADED LIGHTS
B. LEONARD
QUEBEC: P. Q.
We Make a Specialty of Catholic Church Windows



The Tonic Bath
It is decidedly a gain to find a soap that
makes the bath a refreshing delight. It is
decidedly a boon to find in that soap a
health bringer as well. That is the double
benefit you gain with
LIFEBUOY SOAP
To a soap base of the utmost purity we add a
gentle disinfectant agent that makes the skin
"glow with health". The healing, copious lather
of Lifebuoy thoroughly cleanses the pores and
leaves them disinfected and sweet.

FREE SAMPLE
of Hallam's Paste
Animal Bait
Enough for 2 or 3 sets—attracts all flesh
eating animals—is put up in tubes (like
tooth paste)—not affected by rain or snow.
Economical to use, handy to carry.
Also Hallam's Trappers and Sportsmen
Supply Catalog—66 pages, English and
French—showing Animal Traps, Guns,
Ammunition, Fish Nets, etc. All
at moderate prices.
Sample bait and catalog
Free for the asking
—send to day.
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RAW FURS
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Mount St. Mary's Hospital Training School for Nurses
Registered and approved by the Regents at Albany, offers exceptional advantages to young women who wish to
enter the Nursing Profession. Several vacancies are offered at present to Applicants having one or more years in
High School.
Address Sister Superior, Mount St. Mary's Hospital, Niagara Falls, N. Y.

PROVIDENTIAL

Some years ago a so-called peace convention was held at the Hague. At the request of a certain great nation the Pope was excluded. The convention became a joke and a word, and its provisions were torn to shreds in the first serious test of its stability—the late war.

Masonic Italy then bound three other subservient governments to a secret pact in virtue of which the Holy Father would be ignored in the conference which would decide the fate of so many millions of his children. Secrets will out, however, and the ignoble pacts that signed the infamous pact scurried to cover when their shame was exposed. The pact itself stood, and the Vatican was serenely but firmly kept away from the Paris Peace Conference. At other times the rulers of the earth have plotted together and their plans have come to naught. In this instance the conferees finally agreed upon a covenant which embodied some good points mixed with a few entirely neutralizing elements. Article Ten, for example, is sufficient to stultify every pretence of all the parties concerned: for all agreed and maintained that they were fighting for the rights of small nationalities. At the same time, this article, if unamended, will nullify every effort of peoples in bondage to free themselves from a hated yoke.

Had the Holy See been consulted, at least in the drawing up of the league covenant, the experience of centuries, gleaned by the Church in dealing with nations, would doubtless have obliterated the objectionable features of this so-called league. As it is, whether the league goes through or not the peace of the world will not be fully protected except at the cost of untold bloodshed in repressing the natural aspirations of peoples now held in servitude, as colonies or as subject units.

Perhaps, after all, it is providential that the Holy Father was spared the humiliation of being associated with such a flimsy affair.—Catholic Bulletin.

DIED

FILSON.—At Trenton, on Tuesday, Sept. 9th, Louise Parent, relict of the late Adolphus Filson. May her soul rest in peace.

O'CONNOR.—At La Salette, on Wednesday, Sept. 24th, 1919, John Albert O'Connor. May his soul rest in peace.

MULLOON.—At 13 Market Square, Brockville, Ont., on August 30, 1919, Miss Josephine Muldoon. May her soul rest in peace.

FLANNIGAN.—At 54 Bartholomew Street, Brockville, Ont., on August 26, 1919, Miss Sarah Flannigan. May her soul rest in peace.

MARRIAGE

McKENNA-KELLY.—At the Church of the Annunciation, Enterprise, Ont., on Sept. 16, by Rev. Father McDonald, John E. McKenna, Smith's Falls, to Miss Sadye Kelly, youngest daughter of Mr. and Mrs. John Kelly.

CANADIAN NATIONAL RAILWAYS

INCREASED SERVICE

TRANSCONTINENTAL TRAIN EVERY DAY IN THE WEEK TORONTO WINNIPEG-VANCOUVER-VICTORIA

IN EFFECT OCTOBER 5TH A daily Transcontinental service between Toronto—Winnipeg—Vancouver—Victoria, is the principal feature announced in the Canadian National Railways Fall and Winter timetable.

This train will leave Toronto 9.15 p.m. daily and will be equipped with up-to-date sleeping, dining, first-class day coach, tourist and colonist cars. Between Toronto and Winnipeg there will also be a compartment-observation library car.

A parlor car will be attached, for the convenience of passengers, while travelling through the Rockies, so they may enjoy in the utmost comfort, the magnificent scenery for which the Canadian National route is famous.

Further particulars can be obtained from Passenger Officers of Canada's National system of Railways.

ENLIST NOW!

There are thousands of fine young men in this Dominion of ours who feel as though they will never cease regretting their inability to have been "Over There."

There is another fight on right now "Over Here" and it is just as earnest and just as fierce a conflict as the one waged in Flanders' Fields.

Victory Loan 1919 is marching through our land and we either have to conquer it with our dollars or it will surely overwhelm us with its strength, leaving in its trail wounded soldiers who can never be restored to health for lack of funds, and great financial embarrassment from which it will take the country years to recuperate.

Young men who wanted to be "Over There" show your zeal and your earnestness by flinging yourself into this fight "Over Here" with all your might and main. Win out for Victory Loan 1919!

TEACHERS WANTED

WANTED A SECOND CLASS TEACHER for S. S. No. 13, Westmeath, Ont. Salary \$400 per annum. Duties to commence at once. Apply to Robert Spitzwood, Sec. Treas., Westmeath, Ont. 2128-2

QUALIFIED TEACHER WANTED FOR S. S. No. 4, Adamton. Duties to commence at once. Apply to James O'Gorman, Sec. R. R. 4, Renfrew, Ont. 2127-9

EXPERIENCED CATHOLIC TEACHER wanted for S. S. 1, Ruthurford; second class professional certificate. Salary \$700 per annum. Duties to begin at once. Apply to P. R. de Lamorandiere, Killarney, Ont. 2129-6

WANTED A CATHOLIC TEACHER, HOLD-ING a 2nd class professional certificate, for the English Parochial school, Little Current, Manitowlin Island, Ont. Apply stating salary and experience to Laurent Lesage, Sec., Little Current, Ont. 2125-4f

LADY TEACHER WANTED: HOLDING first class certificate. Salary \$600. Address Rev. I. G. Hoffarth, Walkerton, Ont. 2129-3

TEACHER WANTED, SECOND OR THIRD class certificate, small school, salary \$550. Duties to begin at once, S. S. No. 1, Carleton Place, Ont. Apply to P. McGee, Sec. Treas., Kirkfield, Ont. 2128-1

HELP WANTED

COOK GENERAL WANTED FOR FAMILY residing in Hamilton, Ont. Good wages. Applications may be addressed to No. 6 Ardagh Apartments, London, Ont., or 279 Aberdeen Ave., Hamilton, Ont. 2128-2

WANTED

A MOTHER WOULD LIKE TO HEAR FROM kind parties who have cast off clothing that could be made over for children to enable them to attend Mass and school. In return for favors children will offer their prayers and Holy Communion. Address Box 152, CATHOLIC RECORD, London, Ont. 2128-1

WANTED A FIRST CLASS SHOE REPAIR man, Catholic preferred. Must be steady; good recommendations; highest wages with commission. Apply Box 16, CATHOLIC RECORD, London, Ont. 2128-6

WANTED A PERSON TO ACT AS ORGAN-izer and housekeeper in a country parish in Ontario. State salary and references. Box 145, CATHOLIC RECORD, London, Ont. 2128-4

WANTED FIRST CLASS SHOE REPAIR man, Catholic preferred. Must be steady; good recommendations; highest wages with commission. Apply Box 16, CATHOLIC RECORD, London, Ont. 2128-6



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WANTED FOR BISHOP'S HOUSE, TWO reliable women experienced in domestic service; one to do the cooking; other to have charge of rooms; two near relatives or intimate friends of each other preferred. Comfortable home and good salary. Apply to Box 181, CATHOLIC RECORD, London, Ont. 2128-2

CHILDREN FOR ADOPTION CATHOLIC HOMES WANTED FOR THE following children: Sister and brother, six and three years; Sister and brother, twelve and five years; Three brothers, nine, five and four years. We would like, if possible, in these instances, to place children of one family in the same home. The girl twelve and boy five years of age are especially nice children and it is particularly desirable that they be placed together. Applications received by William O'Connor, Children's Branch, 159 University Ave., Toronto, Ont. 2127-4

TRAINING SCHOOL FOR NURSES HOTEL DIEU, ST. JOSEPH, WINDSOR, Ont. There are vacancies in our Training School. Young women desiring to enter as pupil-nurses, Address Sister Superintendent, Hotel Dieu, St. Joseph, Windsor, Ont. 2120-82

MERCY HOSPITAL TRAINING SCHOOL for Nurses, offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of High school or its equivalent. Pupils may enter at the present time. Applications to be sent to the Director of Nurses, Mercy Hospital, Toledo, Ohio. 2128-4

ST. JOHN'S HOSPITAL, TRAINING SCHOOL for Nurses, 7911 Detroit Ave., Cleveland, Ohio, conducted by the Sisters of Charity of St. Ann, offers to young women, desiring to become trained nurses a complete and systematic course of instruction in both theoretical and practical nursing; the course of training comprises a period of three years. The minimum educational requirement is at least one year of High School, or its equivalent which, in four units, for any further information address to the Superintendent of Nurses, St. John's Hospital. 2128-4

ST. JOSEPH'S HOSPITAL, REGISTERED School of Nursing, Far Rockaway, New York. Conducted by Sisters of St. Joseph, affiliated with Long Island College Hospital, offers a two and one half year course in general nursing. Must have one year High school or equivalent. Allowance fifteen dollars per month. Separate Nurses home. Class is formed in October. 2128-5

BECOME A PROFESSIONAL NURSE A DIGNIFIED, ENVIABLE PROFITABLE calling. Intelligent, ambitious women over eighteen are trained at St. Catharines Hospital School of Nursing, Brooklyn, N. Y., in thorough, standard diploma course qualifying for future advancement. Separate residences, good surroundings. For particulars address Director of Training School, St. Catharines Hospital, Bushwick Avenue, Brooklyn, N. Y. 2128-7-9

FARM FOR SALE VANCOUVER ISLAND, FARM FOR SALE. 125 acres; 60 cleared. Small orchard; lake frontage; mile from beautiful sea beach on Gulf of Georgia; sea and lake fishing; hunting grounds; pheasant, etc. Frame house; drilled well; splendid water supply; large new barn and out-house. Good stock of sheep. Churches and schools. Railway station and steamer pier 3 miles. Excellent market. Rural mail. Splendid location for beautiful home: \$120 per acre. Apply Box 150 CATHOLIC RECORD, London, Ont. 2126-4f

FARM FOR SALE ONE HUNDRED ACRES, IN THE COUNTY of Wellington, Lot 2, Concession 4, Township of Arthur, of a mile from school and 2 miles from the village of Kenilworth—a good business village and C. P. R. Station with Catholic Church. On the farm is a two storey red brick house, modernly equipped with furniture and bath and hot and cold water, Bank barn \$2500, with convenient water tanks supplied by windmill on a never failing spring well; a large stock shed 25x40 ft. with comfortable lean house; a driving shed 20x40 ft. The farm is all clear. In a first class state of cultivation and fenced mostly into 40 acre fields, with lane all through and gates into all the fields. There is also a acre of good bearing orchard and 1/2 acre of young orchard. This is a most desirable property and can be had on very easy terms. For other particulars apply to Edward J. Brennan, R. R. No. 2, Kenilworth, Ont. 2128-4

FARM FOR SALE 200 ACRES, IN THE TP. ARTHUR, CO. Wellington, South half Lot 7 and North half Lot 8, on 2nd Concession, 6 miles from Kenilworth, a C. P. R. point, and Catholic Church; convenient to school. Rural mail and telephone. Buildings comprise a modern two story brick dwelling with steam, heating and supplied by windmill, implement shed and other outbuildings. All land under splendid state of cultivation, excepting five or six acres of pasture land and well fenced with spring creek at rear of farm. This is one of the best farms in the county and can be purchased on easy terms. For further particulars apply to Daniel Canton, R. R. No. 2, Kenilworth, Ont. 2129-10

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AN ABSOLUTE UNTRUTH by the Referendum Committee Confusing and Misleading the Public

THE Citizens' Liberty League has discovered what appears to be a deliberate attempt to confuse and mislead the people of Ontario on the forthcoming Referendum.

Flamingly colored and sensational circulars have been sent broadcast over the Province in which it is claimed that—in the words of the advertising as shown in the copy here reproduced—"To vote 'Yes' in one column and 'No' in the others makes your ballot worthless."

That statement by the Referendum Committee is an absolute untruth. And either the Referendum Committee knew it to be untrue when they wrote it, and used it to mislead the public—or, they must confess a childlike ignorance of the whole issue that would be laughable if it were not serious to all the people—who rightly accept the printed word as true and form their opinion accordingly.



Here is what Premier Hearst in his speech to the Ontario Legislature, April 7th, 1919, distinctly stated:

"To submit the one question set forth in the present Act (The Ontario Temperance Act) would settle nothing—would not, in my opinion, be in the best interests of temperance—because after a vote on that question we would know little more about what the real sentiment of the people is on the subject than we do today. We would simply have to take another vote."

"Honourable gentlemen will note every question is separate."

"... each question stands by itself."

"On each question the voter must make a deliberate decision and vote accordingly. The full force of public opinion will therefore be recorded for and against each question."

The Citizens' Liberty League conscientiously believes that the only true solution of Ontario's vexed temperance problem is the repeal of The Ontario Temperance Act and the enactment of new legislation that will permit the general sale of light non-intoxicating beer and light wine, and the sale of pure spirituous liquors through Government stores under restrictions which the Government may deem it wise to adopt.

But the Citizens' Liberty League will not stoop to misrepresentation—and it is not going to allow the Referendum Committee to do so unchallenged.

The temperance problem is one of the most vital issues ever faced by the people of this Province. It will never be solved by distortion, misrepresentation and villification—but only through a fair, just and honest presentation and the weighing of the facts.

The Citizens' Liberty League calls upon the Referendum Committee to deal squarely and honestly with the Electorate.

Vote "YES" to all Four Questions

Mark your Ballot with an X. Any other marking will spoil it. Remember, also—every voter must vote on every question or his ballot will be spoiled.

HOW YOUR BALLOT WILL READ		YES	NO
The questions as they will appear			
The questions as they will appear			
1	Are you in favor of the repeal of the Ontario Temperance Act?	X	
2	Are you in favor of the sale of light beer containing not more than 2 1/2 per cent alcohol, weight measure, through Government Agencies, and amendments to the Ontario Temperance Act to permit such sale?	X	
3	Are you in favor of the sale of light beer containing not more than 2 1/2 per cent alcohol, weight measure, through Government Agencies, and amendments to the Ontario Temperance Act to permit such sale?	X	
4	Are you in favor of the sale of spirituous and malt liquors through Government Agencies, and amendments to the Ontario Temperance Act to permit such sale?	X	

CITIZENS' LIBERTY LEAGUE MEMBERSHIP FEE, ONE DOLLAR

Please enroll me as a member of the League, for which I enclose my subscription. Name: Address: Occupation:

To enable the League to carry on its good work and achieve its present purpose, active members and funds are required. Show your true spirit! Fill in the coupon and become a member of the Citizens' Liberty League at once. T. L. CARRUTHERS, Secretary 22 College St., Toronto

Citizens' Liberty League

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