

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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MARY'S INTERCESSION

I never see at Holy Mass
Or after Benediction's chime
The Tabernacle's door unclasp'd
And open for a little time;
But it doth image to my heart
That little room, that sacred spot,
Where Jesus loved to dwell apart,
In Joseph's humble cot.
Blest room, at Nazareth, far away!
By Mary's fingers cleansed and swept—
(Where Jesus wrought or read by day,
And in the night-time prayed and wept.)
It was a type, that chamber poor,
By Christ's sweet presence all endear'd—
Of every tabernacle pure
On Christian altars reared.
And, more than all, it was a type
Of these poor hearts we call our own.
Wherein, if all be pure and bright,
Our Lord delights to dwell alone.
Then, let us beg our Mother kind
To cleanse our hearts in life, in death—
That Jesus, there may ever find
His Love's sweet Nazareth!

—ELEANOR C. DONNELLY

THE METAL WORKERS' STRIKE

A LUCID EXPLANATION THAT WILL INTEREST MANY

—Jas. T. Gunn in Social Welfare

To explain the Metal Trades' Strike, its causes and demands leading up to it, it is necessary to understand the Metal Trades' Council.
The Metal Trades' Council is a federation of Crafts Unions engaged in the metal trades, including the machinists, the blacksmiths, pattern makers, iron moulders, metal polishers, and various other kindred Unions. They are federated by means of the Metal Trades' Council for the purpose of joint action, and to minimize the dangers of industrial disturbances that accrue through the medium of separate Union action. They are inter-dependent and it is found that when one Union, say the Machinists, had trouble with their employers, the kindred Unions were indirectly involved and thrown out of work. Hence, one will see that it would be possible to have a number of disputes in which only one craft would be directly engaged, but reacting on the others. In order to minimize this, the Council was formed. It is a chartered body, perceiving the official sanction of the Metal Trades Department of the American Federation of Labor.
The Metal Trades' Council, on behalf of their federated units, prepared a schedule of hours, wages and working conditions, which they desired placed into effect on April 1st of this year. They sent this schedule to the Employers' Association of Toronto, with the request that negotiations be opened so that satisfactory rates and conditions could be placed in effect in Toronto in these trades. The Employers' Association refused to deal with the Metal Trades' Council, but offered to deal with the separate Unions involved. This, of course, was not acceptable to the Metal Trades, who replied asking that, if possible, a conference be arranged between the Employers' Association and the representatives of the Metal Trades' Council, and if the employers would not accede to this request, a strike would take place. The Employers' Association did not accede to this request, and the strike took place.
In commenting on the strike, one notes the weakness of the employers' position in refusing to negotiate with the Metal Trades' Council as being inconsistent with the position taken by modern employers to federate in larger associations.
One of the requests made by the Metal Trades' Council was for an eight-hour day, and the reasons on which that demand is based are as follows:
An eight-hour day is a request partly based on the validity of human rights, and partly in accordance with economic principles. If reconstruction means anything, it does not merely mean the restoration of pre-war conditions, but it does, and should, mean that you must make better living conditions for the masses of the people in Canada. The eight-hour day demand is a very important condition, partly based on the principle that men should have sufficient leisure to develop their spiritual, mental and physical faculties. The demand, however, is not alone based on human rights, but on basic economic principles. According to an experiment made by Abbe, of the Zeiss Optical Works in Europe, between 1870 and 1903, it was conclusively shown that the eight-hour day is economically sound. When Abbe joined the firm it was working on the twelve-hour day. Between 1870 and 1891 he reduced the hours to nine. In 1899 he experimented with the eight-hour day and kept most careful count of all results, limiting the comparison to healthy adult workers who had been in the firm at least four years. The comparison of the last year of the nine-

hour day and first year of the eight-hour day showed that the men earned by piece-work on an average more than 16% per hour when working eight hours a day, which means over 3% altogether for the shorter day. Abbe consequently came to the conclusion that the increased efficiency was rather physiological than psychological. He found that the vague subjective of fatigue and repair rests on objective changes to the human body. If this need of recuperation is neglected the effect is like a daily recurring deficit, which in the financial world is called bankruptcy, and does mean an actual loss in industry. To make it clearer still, he said, "that to keep your men at work ten hours a day is exactly as if you required of them, over and above their day's work, to spend two hours sitting in the workshop, in a cramped position, hearing the noise, exerting their attention mentally and physically fatigued, but doing absolutely nothing." The shorter day makes closer application possible, unless of course, pressure and effort spur him to accomplish too large a task in too short a time, in which case the benefits of reduced hours are lost. The reduction of hours is followed by increased efficiency up to the point where the greater pressure and intensity over passes physical limits and after that point the excess of intensity and effort costs the worker more than is repaired by the longest space of time allowed off for recuperation.
The claim made by the Metal Trades' Council is that the request for the eight-hour day, which was the chief item in their demands, is in accordance with modern economic research. In addition to that, they claim that the Metal Trades' Employers are arguing in a circle, when they tell them that the eight-hour day will be granted when the United States and the West have granted it. In the West they are told that the eight-hour day will be granted when the East and the United States have granted it. Hence, they claim that no satisfaction is given, and that the employers are evading, or seeking to evade, meeting the question fairly.
From the point of view of Labour, undoubtedly, the eight-hour day must come. It has the sanction of economic research, and of those who believe that men are entitled to leisure in order to develop themselves. There are no moral arguments against it that possess any validity.
The unfortunate thing, it seems to me, in this strike, is that the employers have adopted the attitude that they are quite willing to make it a test of endurance, regardless of whether they place the community in a position inimical to its welfare. The men have expressed a desire to open negotiations and the community, I think, can no longer view with equanimity any body of men refusing to negotiate with their organized employees. Let us hope that this spirit passes, and that in its stead we shall develop a spirit in which employer and employee shall not regard each other merely as factors in economic production, but as human beings with all the dignities that are inherent in the human personality. If this could be developed, I think we shall have gone a long way to solving the industrial problem.

A QUESTION OF TOLERANCE

—Montreal Gazette, June 14

There appeared in the Gazette of Thursday last, two despatches referring to religious conditions in this province. They were in such sharp contrast as to be instructive. A delegate to the Presbyterian Assembly at Hamilton, the Rev. E. H. Brandt, principal of a school at Pointe aux Trembles, was reported as having attacked with considerable violence, the Roman Catholic Church of Quebec. It is not necessary to recite the details of the criticism, but the purport of it was set forth in the statement that "the problem in Quebec is not a French problem, it is a Roman Catholic problem."
The other despatch referred to, came from Sherbrooke, Que., where Sir Lomer had spoken at an election meeting. He had said:
"The first characteristic of the people of this province is tolerance. We are tolerant and have preached tolerance. We have preached harmony, and I believe I can proclaim here as in all parts of the province and before the whole country, that there is not a province in the Confederation where there is such harmony between races and religions as in the old province of Quebec."
The motives which actuate the delegates to the Presbyterian Assembly are irreproachable. The question here is one of propriety of attitude as disclosed in the statements quoted, the one from Hamilton and the one from Sherbrooke; the one from a Protestant Minister of the Gospel and the other from a Roman Catholic layman. The choice is very easy to make. There is no "problem in Quebec," either radical or religious. If there is a problem at all it exists outside of this province. The citizens of Quebec, of differ-

ent races and religions, are living comfortably and happily together, building up a great province by a common effort. There is harmony, because there is tolerance, and because people possess what after all is a Christian virtue, that of minding their own business.

POPE'S AND BISHOPS' LABOR PROGRAM

—Joseph Haselin, S. J., in America

Of all constructive labor movements that at the close of the War are sweeping over the world in a mighty wave of industrial unrest, there is not one whose leaders are not inspired by the supreme idea of labor organization. Trade unionism and the cooperative movement, Syndicalism and the groupings of the L. W. W., Gild Socialism and the Soviet system are but different and often hostile phases of the same world-wide labor agitation that is steadily gathering to a crest and moving on with impetuous force. Law-abiding or opposed to all authority, Christian or relentlessly determined on the destruction of all religious beliefs, these various movements still conform with one another in a vague acceptance of the gild ideal.

Anarchism cannot be reckoned among the world's constructive forces. Though it may blend with other movements and even for the time adopt their purposes, it remains, as its name implies, a pure negation. Its immediate object is neither more nor less than the annihilation of the entire existing order of society. Out of the ashes of the old world sunk in flame and ruin, a new order is phoenix-like to arise in liberty, youth and beauty. Destruction is sufficient for itself. Such was the principle of its founder, Bakounin. The constructive ideas that its ardent champions claim for it are nothing more than a mere general license, with no authority of God or man to hold it in restraint.

Socialism, too, while allied with a thousand plans that are not of its own origin or being, contains but one vague constructive thought: The more or less common ownership of the means of production and distribution. How far this shall be effected, how it shall be carried out, and what shall be its future details, no one is qualified to say. We do not marvel, therefore, that Socialism has been the prolific breeding place of every variety of radical thought. Countless numbers of its leaders, and of its rank and file have steadily drifted to the gild idea, which many of its own members now conceive to be the only practical working plan.
The gild system, then, under one form or another, is doubtless the most important social suggestion for our own time, and indeed for any stage of industrial development. It is the one unflinching means of self-help that labor possesses. The first true conception of the craft-gild idea was given to the world by the Catholic Church. In assigning the causes of our modern social disorders Pope Leo XIII. significantly singled out before all others the abolition of the gilds: "For the ancient workingmen's gilds were abolished in the last century and no other organization took their place." So, too, in the work of reconstruction he naturally placed the greatest stress upon their speedy restoration. It will be easy for working men to solve aright the question of the hour, he tells them, "if they will form associations, choose wise guides and follow on his path which with so much advantage to themselves and the common wealth was trodden by their fathers before them." The utmost betterment of the condition of each individual member "in body, mind and property," is the purpose for which these gilds are to be founded. But for their success religion is as essential today as in the days of old. It is true that the outline of these organizations drawn by Pope Leo in his Encyclical on "The Condition of the Working Classes," is suggestive merely of an ideal Christian labor unionism, such as alone was practical at the time of his writing. This does not preclude a far closer approximation to the medieval gild system. He purposely refrains from adding more specific details, since the latter, as he wisely remarks, must of necessity vary with time, place, and circumstances:
"We do not judge it expedient to enter into minute particulars touching the subject of organization; this must depend on national character, on practice and experience, on the nature and aim of the work to be done, on the scope of the various trades and employments, and on other circumstances of fact and of time; all of which should be carefully considered."

Following the example of his predecessor, Pope Pius X., too, called attention above all to the need of workingmen's union. He, too, reminded men that social science is not of yesterday, that no new civilization is to be invented and no city to be built in the clouds; that the successful organizations called into being in the past, under the wise cooperation of Church and State, are

of far more than historic interest. Writing to the Archbishop and Bishops of France, August 25, 1910, he thus instructs them in this regard:

"It will be enough to take up again, with the help of true workers for social restoration, the organisms broken by the Revolution, and to adapt them to the new situation created by the material evolution of contemporary society in the same Christian spirit which of old inspired them. For the true friends of the people are neither revolutionists, nor innovators, but traditionalists."
Urgently as he recommends the gild ideal, his greatest stress is placed upon the need of adaptation, the need of carefully availing ourselves of "all the practical methods furnished at the present day by progress in social and economic studies." This thought is even more clearly expressed in his letter to the Bishops of Italy, June 11, 1905:

"It is impossible in the same day to reestablish in the same way all the institutions which may have been useful, and were even the only efficient ones in past centuries, so numerous are the radical modifications which time has brought to society and life, and so many are the fresh needs which changing circumstances cease not to call forth. But the Church throughout her long history has always and on every occasion luminously shown that she possesses a wonderful power of adaptation to the varying conditions of civil society, without injury to the integrity or immutability of faith or morals."

For a brief but complete summary of all that has hitherto been said we may turn to the Encyclical of Leo XIII. on "The Condition of the Working Classes." Referring to the various associations and organizations that should be created for the benefit of the laborer, he concludes:
"The most important of all are workingmen's unions; for these virtually include all the rest. History attests what excellent results were brought about by the craft gilds of olden times. They were the means of affording not only many advantages to the workmen, but in no small degree of promoting the advancement of art, as numerous examples remain to bear witness. Such unions should be suited to the requirements of this our age, an age of wider education, of different habits, and of far more numerous requirements in daily life."
But neither Leo XIII. nor Pius X. could have foreseen the rapidity with which social developments were accelerated by the stirring events of the World-War. The slow material evolution of centuries was then compressed within as many years of agonizing, throbbing life, of revolutionary and often misdirected social action. Yet it was all finally to aid in bringing the world nearer to the ideals of the Middle Ages, in making possible a closer approximation to the Catholic gild system than even Leo XIII. with all his marvelous insight into the social developments of the future, could have considered feasible. He has not, however, failed to leave provision for even this situation. We need but turn again to the final norm by which, as he says, every labor organization of the future must be tested and found true or wanting:

"To sum up, then, we may lay it down as a general and lasting law, that workmen's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition in the utmost in body, mind and property."
This ideal was strictly kept in view in the program of social reconstruction made by the Administrative Committee of the National Catholic War Council, January, 1919, and later incorporated in the Congressional Record of the United States. That suggestions occur here which were never formally included in the Encyclicals of Leo XIII. or Pius X. need not startle anyone. They are none the less surely contained in that "general and lasting law" of the great "Pope of the Workingmen" which was just quoted. In the latter constructive program, stamped with the seal of the Hierarchy of the United States, can be found the consummation of the gild idea. In their most vital passage the Bishops say:

"The full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, or at least in part, of the means of production. They can be enabled to reach this stage gradually through cooperative productive societies and partnership arrangements. In the former the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock and exercise a reasonable share in the management. However slow the attainment of these ends they will have to be reached before we can have a thoroughly efficient system of production, or an industrial social order that will be secure from the danger of revolution."
Such is the aim of the new Catholic gild system. No one maintains

that these developments are possible without wisely directed labor organizations either where there is question of establishing cooperative productive societies—a true gild ideal—or of merely sharing in the management of industries, obviously through the representatives of craft gilds. Such, too, is clearly the meaning of the Bishops, who strongly vindicate the right of labor "to organize and to deal with employers through representative," and heartily approve of the establishment of shop committees, "working whosoever possible with the trade union." That such methods will imply "to a great extent the abolition of the wage-system," they candidly confess, but their main purpose is the increase of private productive ownership and so the most perfect attainment of the supreme gild ideal proposed by Leo XIII.: the betterment of the condition of each individual member "to the utmost in body, mind and property." In the words of Pope Pius X., they are "neither revolutionists, nor innovators, but traditionalists." And with these great Pontiffs they, too, understand that no program of labor can be finally successful that is not inspired by true religious ideals. Here is the great need of the future.

A SANE PEOPLE

—Montreal Gazette, June 14

Quebec is sometimes scathfully referred to as the reactionary, the unprogressive, the ultra conservative province of Canada, terms, however, that many people do not resent but rejoice in having regard to their source. There is such a thing as movement without progress, and in the stability of the French-Canadian race Quebec possesses an asset of immense value. The stigma of inertia cast upon this province can be borne with patience by a people happy in their houses, reverential in their religion, content with their condition, nor need they shrink from comparison with other provinces in material welfare. The farming class is prosperous. It makes money and saves, marketing its products in near by industrial centres at very profitable prices, even though the methods of agriculture be often those of the fathers. The dairy products of the province rank as high as those of any part of the continent. The industrial life of the people is not greatly ruffled by agitators and strikes, when the elementially foreign to the French-Canadian is absent. In Quebec is the most populous city of the Dominion, the foremost in manufactures, in shipping, in finance, in the arts, and in education at least the peer of any.

The temperament of the people is conservative by nature and training, thereby ensuring progression upon sound lines; it is unresponsive to old fallacies revived, as of new fads formulated; and moves along the even tenor of its way when other peoples madly chase will-o'-the-wisps, and burn down houses to roast a supper. So Quebec attracts capital to the development of its resources, prominent of which is its immense water powers, and to the establishment of industries in which according to the Provincial Treasurer, an additional \$100,000,000 of foreign money will shortly be invested.
These observations are prompted by the refreshingly novel evidence given before the Industrial Relations Commission at its sittings in Quebec city and Grand mere. In the former place the Trades Unions are represented by the National Catholic Union, comprising 18,000 members. Some of the testimony given causes the reader to rub his eyes. Thus Joseph Palletier, an employee of the Davie shipbuilding Company, informed the Commission that the relations of the employees with the Company are quite amicable, that any grievances submitted are always redressed, that the question whether their wages are as high as those paid in Ontario shipyards "is not interesting to them as they are satisfied, and with some people there more they get the more they want." Truly a sage philosopher. Mr. Palletier has no use for international Unions which, he said, "are organized by agitators," while the members of the National Catholic Union "seek to secure their ends by conciliatory methods." Rev. Abbe Fortin, director of the Union, gave this interesting testimony:

"During the past five years in the thirty organizations affiliated with the union and under his charge, there had not been a strike. Wages in the shops in which the union's men were employed had advanced 30%. The union was a workingman's organization in the proper sense. Their difference with the international union was that the latter were governed by the American Federation of Labor, which had sent men to the province. The sooner they were withdrawn the better for the working man, public peace and everybody concerned. They had promulgated revolutionary doctrines, also anti-religious and clerical doctrines. That could not be permitted."
A similar happy industrial condition exists in Grand mere, where Rev. Father Lafèche is the arbiter of grievances and disputes between

employees and employers. The principal industry of the town is the Laurentide Pulp & Paper Company, employing 1,700 hands. These men discarded the Union ten years ago, and have since had an open shop. One witness testified that "all the employees of the mill are satisfied," and another that "nobody in the plant would listen to any labor leader who tried to organize a union." Rev. Mr. Lafèche "said that every time he had asked for something from the company for the men they got it. He considered their claims very carefully, and he never asked for anything to which he thought the men were not entitled. He thought the men were well paid and stated that any man that could not live on \$3.50 a day in Grand mere must behave badly. Since the international union disappeared from Grand mere all lived in absolute harmony."
And so it happens that in the sometimes desired province of Quebec are found industrial communities living in harmony, and contentment, where "the rich man helps the poor man, and the poor man loves the great." The influence of the Roman Catholic Church has produced this happy state, making for permanence of employment, fair wages, and a cordial co-operation between capital and labor. It is a fine asset for the province.

LIQUEFACTION OF BLOOD
(C. P. A. Service)
Rome, June 12.—From Naples we hear that the miracle of the liquefaction of the blood of St. Januarius has taken place. Last week the wonderful procession set out from the Duomo at five o'clock, the forty-four celebrated silver statues being carried as usual; and under a rain of flowers, the cortege, which included all the priests, prelates and religious of the city, the guilds and confraternities, etc., passed down the via del Duomo across the via Tribunale and up that of San Sebastian to the Church of Santa Chiara, where the precious relic, the phial containing the blood of the martyr, was deposited on the high altar in view of the immense congregation.
The usual solemn ritual was observed and at ten minutes past nine precisely the miracle took place and the blood in the ampulla was seen to be in a liquid state. It is impossible to describe the enthusiasm of the huge crowd for in Naples, if the miracle takes place in a short time, it is always regarded as a sign of prosperity for the coming year.

ANGLICANS ASK TO HONOR THE HOLY NAME AND OUR LADY
(C. P. A. Service)
London, May 15.—The demobilization of the Church of England continues apace, and some of the incidents thereof are instructive, while others are amusing. For example, so far has Catholic thought penetrated the establishment that the Upper House of Convocation has asked the other day to fix special collects and prayers for feasts to be recognized in honor of the Holy Name, All Soul's Day and Our Blessed Lady's Annunciation.
The enabling bill, which proposes to free the Church of England from parliamentary control is giving great anxiety to some of her prelates. The Bishop of Manchester declares that it will do away with the national character of the Church and that soon it will be opposed to Parliament in questions of vestments, rubrics, etc. Meanwhile the Bishop of London has issued an S. O. S. to his Church to increase her secondary schools, for says he people do not present their daughters to convent schools often abroad, with the result that in after life the girls become Roman Catholics!

WAR CHILDREN REUNITED WITH PARENTS
One of the Knights of Columbus overseas official photographers of the name Barry, who is in a way a pictorial historian, describes the reunion of parents and children at Brussels after four years' separation because of the War.
"The parents waited for them in a school room," says Barry, "and the little ones were brought in one at a time and ran the gauntlet of their trembling elders. Suddenly there would be a cry and rush and an embrace, and the rest was tears. Four years is a long time in the life of a child and some of them had grown almost beyond belief. The atmosphere was so tense that it was almost unbearable. I shall never forget it as long as I live. The men and women waited with anxiously written deep in their faces. The children came in with trembling wonder in their eyes. And then there was joy unutterable. We took pictures of that scene. That was a cinema which needed no rehearsing and it never could be repeated."
When Barry gets back to the United States he will have a tale to tell that will cure deafness.—Catholic Sun.

CATHOLIC NOTES

It is estimated that the War has cost Belgium the loss of 100,000 children.
The population of France has decreased 750,000 in four years, due mainly to lowering birth rate.
A limestone bust of Isabella, the Catholic queen of Spain, was sold recently for \$2,600; also a carved wooden St. Michael, for \$2,000.

The Government of Italy warns prospective tourists that railroad facilities in Italy will not be normal until most probably the end of next year, 1920.
Ireland produces more fuel than any country in Europe, except Germany, Great Britain and France. Ireland possesses every mineral of utility.
Rev. John J. Burke, C. S. P., chairman of the executive committee of the National Catholic War Council was presented with a medal June 4th by Secretary Baker for "distinguished and meritorious service."
Among those graduated from Trinity College, June 4th was Grace A. Voorhees, twenty-five years old, who has been blind from birth. Miss Voorhees was graduated with the highest honors and the following morning at 11 o'clock at the college was presented with an A. B. degree.

Residents of Prince George County, Maryland, are developing plans for the erection of a monster calvary cross at Bladenburg, the starting point of the Bladenburg to Annapolis State memorial highway, for the soldiers, sailors and marines who gave their lives in the War with Germany.
For many years in Great Britain it has been unlawful to make bequests for Masses for the dead, money so left having reverted to the estate for the benefit of the next of kin. Now the house of lords has changed the law so that it becomes lawful to make such bequests.

Right Rev. Peter J. Muldoon, president of the Social Service Commission of the American Federation of Catholic Societies, has appointed Rev. Peter E. Dietz, Director of the American Academy of Christian Democracy, Ault Park, Cincinnati, to represent the Federation as Fraternal Delegate at the convention of the American Federation of Labor at Atlantic City in June.

Through its fifty employment bureaus, the National Catholic War Council has secured positions for eighteen thousand soldiers, sailors and marines. Within the past four weeks there has been a considerable increase in the number of placements. On May 1st the council was placing men at the rate of two hundred a day. At the present time, it is placing three hundred a day.
Anglicans appear to be everything by turns. A Pontifical Celebration of the Serbian Orthodox Liturgy took place at St. Augustine's Anglican Church, South Kensington, on April 7th, in the presence of Bishop Bury, Anglican Bishop for North and Central Europe. A clergyman seated among the congregation, rising from his seat, exclaimed in a voice which could be heard all over the church, "I, as a benefited clergyman in the Church of England, protest against this idolatry in the Church of England."—Catholic Times.

London, June 12.—The first religious assembly of the orphans of the War took place in Paris last week, when these bereaved children of both sexes came to the Basilica of St. Denis on the feast of the martyr's relics to offer homage to the Orléanais of France, the ancient and historic standard, which is there preserved. The beautiful and touching ceremony was presided over by the Bishop of Meaux, Mgr. Marbeau; and at its close the mayor entertained the orphans and their relatives to a reunion and collation.

Taking pity on a legless mendicant, who for many years has occupied a niche outside of St. Barnabas' cathedral, Nottingham, Dr. Dunn, the Catholic Bishop of Nottingham, has had part of the cathedral wall pulled down and a recess constructed, in which the beggar can be sheltered from the weather. The alcove possesses doors, and the Bishop has given the keys to the beggar. The Bishop's kind act, says a Daily Chronicle correspondent, has caused much comment and interest in the neighborhood, the cathedral being in the very center of the city.

Father Maguire, a Knights of Columbus chaplain, who is noted as a sociologist and scholar, is doing a remarkable work near Aronsberg, Germany, where he is stationed with the American Army of Occupation. On a hillside he has constructed more than a dozen shrines, each one of them a dotto devoted to some mystery of religion, some episode in the life of Christ or of His Blessed Mother. Here, daily, he addresses American soldiers with a simplicity that brings home to every hearer the story of the rosary, the life of our Lord, the Way of the Cross. Thousands of soldiers, Catholics and Protestants, visit Father Maguire's grottos daily.

REAPING THE WHIRLWIND

BY CHRISTINE FAHER
CHAPTER XVIII

The sensational press, that had expected so much from the case of the contested will of the wealthy Mr. Phillips, was disappointed for beyond that first day's proceedings in which Mrs. Phillips had fainted so strangely at the feet of her stepson, there was nothing to feed even the slightest love of sensational gossip; and the claimant to the property through the first will having quietly withdrawn, the second will, duly admitted and proved, placed the beautiful young widow in a dazzling position so far as regarded wealth.

All business pertaining to that contested document being settled at last, Mrs. Phillips was free to go where she would, and to Eastbury, according to her first determination, she intended to go immediately, Miller, in his capacity as her business executor and guardian, since she seemed to be so unprotected, would have journeyed with her all the way to the little village, but she firmly declined his courtesy; she would not even take her maid, faithful Jennie, much to the latter's disappointment and regret. So quite alone, save that the lawyer would accompany her in the carriage to the depot, Mrs. Phillips departed on her journey. She was in heavy weeds, and not once during the long ride did she lift from her face its sombre crape covering. Her thoughts could betray themselves as they would behind that thick screen, and she could recount her plans for the future without fear of meeting some inquisitive eye. She had telegraphed to Miss Balk to meet her at the station and now, as the train stopped at the low wooden structure which served as a depot, Mrs. Phillips was obliged to throw up her veil, for the December days were twinkling in the little place, and a couple of country hacks were in waiting. In one of these Helen at once recognized the angular form of Barbara, and she hurried to it. Miss Balk was startled, — so startled that she positively recoiled from the little figure springing lightly into the vehicle.

"Have you no welcome for me, Barbara?" as the driver started his horses in the direction of Eastbury. "Still no answer from Miss Balk, and Mrs. Phillips, throwing herself back on the seat with that ease of position in which she ever indulged, resumed:

"One would think I had scared you out of your voice. Did not my letter, telling you all that had happened, reach you last week?" "It did," replied Barbara, who wanted slow, deep tones; "and I was thinking that you had broken somebody's heart, but it was not your own."

It was too dark to see the working of Mrs. Phillips' countenance, but by the change in her position it would seem as if she half winced under the remark. She said, pettishly: "It is too dark for me to see your first word to me must be a taunt; have you no feeling for my sufferings since I saw you last?" "Your sufferings!" and Miss Balk laughed, that short, hard, dry laugh which Helen never could hear without feeling as if it would be a relief to gnash her teeth against it.

"Your sufferings!" she repeated. "Why, Helen, your heart is so tough from vanity and selfishness that all the sufferings in the world wouldn't make an impression on it, so long as they didn't hurt just yourself. But you tried to break Gerald Thurston's heart, I have no doubt. Lucky he found you out before he married you; pity his father hadn't found you out too."

"If you say another word like that, Barbara, I'll jump out of the carriage." Barbara was not daunted. "Jump," she retorted; "perhaps you'd better get in, as you have had in breaking your heart."

"But Mrs. Phillips did not follow the advice; she put her hands over her ears, and, shrinking to the farthest corner of the hack, let Miss Balk's tongue wag as caustically as it would; Barbara, finding her companion to continue silent, relapsed into a silence herself, and neither spoke until they arrived at the little country house from which seven months before Helen Browner had gone forth.

The stout country maid of all work, whom Miss Balk in anticipation of Helen's coming had engaged some weeks before, had an inviting supper neatly laid in the small but cozy dining-room, and thither Helen repaired, waiting only to fling off her outer wraps. The lamp-light was not sufficiently strong to reveal her as plainly to Miss Balk as the latter seemed to wish by her long condescending and searching look, but it was enough to show that though Helen was very pale and looked strangely older than when she left Eastbury, her beauty seemed to be none the less; indeed, there was a softened tone about it from her very pallor that lent it to a new charm and interest. If she still suffered as she said to Barbara that she had suffered, or any remorse or regret mingled with her present feelings, she most skilfully concealed all, and proceeded at once to her supper, she ate with an appetite that at least had not suffered.

Barbara declined to break the silence. "You are rich, Mrs. Phillips, I believe." Mrs. Phillips looked up; accused as she was by this time to her

new name, it seemed very odd pronounced by those unfeminine tones: "Yes, Barbara, very rich; worth about—"

"Don't trouble yourself to mention the amount," interrupted Barbara; "the New York papers stated that."

Mrs. Phillips started. Her companion continued: "When I received your letter acquainting me with events which had happened some weeks previous, I thought I'd learn the facts as the public had them. I didn't know how much you might have concealed. So I sent for all the New York papers that were likely to contain any information, and I found that, with your usual deceitful propensity, you had not written of your swoon in the court-room. The papers said when Thurston spoke to you, you fainted at his feet. Did he curse you, Helen?"

"The color glowed in Mrs. Phillips' cheeks: "No, he did not curse me; instead, he resigned his claim to the property that I might enjoy it."

"The more fool he," ejaculated Barbara, pushing back her chair the better to contemplate her companion. "And what does he intend to do?" she pursued; "complete his madness by remaining in your vicinity?"

Helen bent her pretty brows together in a scowl: "I don't know what he intends to do, and I don't care. Gerald Thurston is nothing to me now."

"Not even as your stepson, not even as the one to whom you are beholden for your immense wealth? You are to be congratulated, Mrs. Phillips, on having so completely freed yourself from the shackles of trust, honor, and gratitude;" and Miss Balk's sneering tone was even more provocative of her listener's indignation than were the ironical words.

Mrs. Phillips dashed her cup down so violently that the steaming contents fell on the table and partly over her hand. Angered still more by the pain of the burn she retorted, passionately:

"Have a care, Barbara Balk, or I shall be provoked to the length of disobeying my father's wish in reference to you. I feel like saying now, waxing hotter with every word, 'that you shall not live with me. I can choose my own abode, and what is to hinder me from living away from you?'"

"Nothing, certainly, save the consequences," said Barbara dryly. "And the consequences?" pursued Helen.

"What can they be but a series of petty torments from you?" "Your father's threat to curse you from his grave in the event of your separating from me," again in the same dry way.

"Oh," was the sneering reply, "since I have parted with such feelings as trust, honor, and gratitude, I may be supposed, reasonably, to be free from such a silly superstition as fear of a dead man's curse."

"In that case I would give to the public everything I know," and Miss Balk leaned back in her chair and smiled triumphantly. "Know! What do you know?" Helen's voice was almost a shriek.

"Take the step that you propose, and you and the public shall be enlightened simultaneously." She spoke with imperturbable calmness, her smile assuming the character of mockery.

Helen, too angry to finish her supper, withdrew to attend to her burned hand, and to give vent to her feelings in her own room.

The next morning, Miss Balk seemed disposed to renew the attack; she asked in her sharp way where Mrs. Phillips intended to reside. The latter, with a manner as if she had made up her mind to have no quarrel with Barbara, the latter as tantalizing as she might, answered, laconically:

"Here."

Barbara's astonishment betrayed itself by a slight involuntary start. "Here!" she exclaimed; "in this little mean house, with all the money you have now, and with your love for extravagance? Bah, Helen! don't tell me that you have not some deep purpose at the bottom of it all."

But Helen declined to reply; she was surveying the limp muslin curtains of the parlor windows. Barbara resumed:

"Do these stylish friends of yours, the Tillotsons, know how you are going to live, and have they approved of it?"

"My stylish friends, the Tillotsons," replied Helen, trying to imitate Miss Balk's tones, "have just now too much affliction in the family—Annette, or Mrs. Morgan, having died under the operation necessitated by that accident—to give any thoughts to me. They are going to Europe, not being able to bear an immediate return to New York, which places they left so recently in such happiness."

"And her death affected you so little that you did not even mention it?" "Oh, we must all die," spoken nonchalantly, and with a shrug of the pretty shoulders.

"Well, when you die," replied Barbara, "it won't be of anything but charity that your needless, horrid deceit has been found out by everybody."

Helen laughed, gave another shrug, and left the room in answer to the summons to breakfast.

CHAPTER XIX

Mr. Robinson's home bore no evidence of the patrimony which he treated his employees with com-

lous and elegant, and surrounded by well kept and beautiful grounds it testified rather to his high and sensuous living. The servants described the appointments of his table as princely, but all his sumptuous fare failed to increase the flesh on his spare form, or even to cover the angular leanness of his long, pale, heavily-lined features.

In his boyhood he had been comparatively poor, working in the factory which was then owned by his uncle, and living with his uncle who proved as hard a task-master to his nephew as he did to every one else subject to him. The only person to whom the old man was kind was his daughter, a pretty, gentle girl, who seemed as unlike her hard, grasping father as if she bore no relation to him.

Old Caleb Robinson died suddenly, and the property, willed entirely to the daughter, fell under the management of the nephew. It was reported in the village that the nephew managed so well in his own interest as to make the girl marry him. They went away on their honeymoon, and young Mrs. Robinson came back in her coffin.

"Hasty decline," her husband said, was the cause of her death, but the people in the village had their own and very different thoughts upon the subject.

Young Robinson came in for all the property, and his wealth gave him influence enough to set at defiance every evil report.

He lived at first in strange seclusion, devoting all his energies to the factory, and enlivening the solitude of his home hours by repasts the sumptuousness of which being described by the servants, formed a frequent theme of gossip among his poorer neighbors.

He was never known to assist a charity; indeed, those who were interested in any benevolent scheme had long since ceased to subject themselves to the humiliating repulse which was sure to follow an appeal to him. He had not entered a church since he was a boy, and he was accustomed to pass such of whatever condemnation, with haughty stride and contemptuous look, while he laughed at the notion of hell, he firmly believed that each of the lower animals possessed a soul, and to any one who was bold enough to argue religion with him he flung long passages of the Bible, proving that he knew much of the book by heart, but every passage was so interlarded with profane speeches and shocking oaths, that the party starting the argument not only generally, retired from the contest but retired with the feeling of being badly worsted.

It was the only time that he was known to use profane language, and some said he did it in order to escape arguments on a subject so distasteful to him. His hard, grinding measures with the employees began from the first day of his control of the factory; and, hard as the poor operatives had thought of the deceased Robinson, they were aghast at the heartlessness of this young man who seemed to forget that he had ever worked among them.

After two years of his seclusion, Robinson made frequent trips to Boston, where some of his kin resided, and after that, two seasons of every year, midsummer and midwinter, brought a large party of men and women to his Eastbury house. He even went to the extent of having the house so much enlarged that it looked commodious enough for three mansions, and he called it "The Castle" by which name it speedily came to be known among the villagers.

His company generally remained a month, and the sumptuous fare with which the eccentric widower regaled himself was lavishly spread before them. He was parsimonious only to the poor, whom he abhorred with all the strength of his little, mean, contemptible soul. He shrank from every contact with them, but until Thurston came he was obliged to do violence to this antipathy, and this feeling made him seek at length for some one who, capable of assisting him in the management of his lucrative business, might relieve him from all contact with his employee. It was at this juncture that Thurston presented himself with a letter of introduction procured for him by Rodney from one of Robinson's Boston relatives. The young man's gentlemanly air impressed the factory owner; he gave him a position of minor trust and watched him. The vigilance convinced him of Thurston's sterling character, ready tact, and business capacity. He immediately assigned him to a more important position in the factory and speedily Gerald came to be second only to Robinson, and most essential to his employer in all business concerns.

Such was the character of the man who now stood in a room of his own house talking to Thurston. Never before having betrayed the least interest in the latter's affairs, Gerald was somewhat surprised to find himself subjected to quite a catechism. It was his first opportunity for a conference upon anything save business since his return to the factory after his illness, and this evening it was at Robinson's own request that he had called upon him. The room in which they sat was a spacious, deeply wainscoted apartment, with dark paneled walls and innumerable gilded sconces, in every one of which blazed a wax candle. Robinson had a fancy for wax candles, and while the rest of the house was illuminated by gas, his own bedchamber and the room which he called his study

—though the name seemed a misnomer, there being not a book in the apartment—were lit by a profusion of wax candles. The light was quite bright, though given by wax, and it softening effect upon the face brought into distinct view the rich antique furniture, while the fire glowing in the wide grate added picturesquely to the effect.

Robinson, like Miss Balk, had learned from the papers the events in which his young manager had so prominently figured, and in reference to those events he was now saying with something like an attempt at jocularity, but which attempt was more like the grim effort of a death's head:

"Guess you didn't reckon on such a shabby trick, Josie, your fortune by your father marryin' agen. It struck me all of a heap to read in the papers that the lady was Miss Browner, of our own place here; that duced pooty girl that I used to meet-once in a while out walkin' with her father. Didn't it give you a pooty nice upsettin' when you found out she was the widow or maybe you knowed her pooty well livin' here near her so long?"

"I knew her," answered Gerald briefly, thankful that Robinson's slight intercourse with the people of the village kept him from ascertaining how well he had known Miss Browner, and hoping that the factory owner would not pursue his questions.

Robinson resumed:—"The matter ain't yet clear to my mind. I can't fix how you've come to give up your claim; wouldn't it stand?"

"I hardly think it would," said Gerald nervously. "Well, I'll tell you what to do. Make up to the widow, Gerald; you're pooty good-lookin', and—"

but Gerald had risen from his chair, and with a face so pale he looked ghastly in the light of the candles. He was saying: "I must beg, Mr. Robinson, that you will not jest upon such a subject as my father's death, and the unpleasant circumstances connected with it, are too recent for me even to bear to speak about them."

The small, keen, greenish eyes looked sharply at the young man, though he answered lightly: "Poot! You'll get over all that squeamishness; such feelings are well enough in women folk, but a man don't want to be shocked by them; as you'd rather be let alone, we won't say any more about it. And now, I reckon, I'd better tell you what I wanted you over here for this evening: I want you to come here and live with me."

"Yes; board with me, if you'd rather have it put that way; but I want you here, anyhow. It's deuced lonesome when the company goes." So far as Gerald's choice of an abode was concerned, now that his mind since the great shock that had sustained was completely indifferent to outward surroundings, it mattered little; he felt that he could live equally well among South Sea Islanders, or Esquimaux. His only regret would have been the pecuniary loss his change might inflict upon Mrs. Burchill, but on that very morning the good woman had told him of her intended change. Owing to her failing health, she meant to resign the arduous charge of a boarding house, trusting that the little sum which she had accumulated, together with that which her daughter might command in some position, would be sufficient to support them in a quiet way.

"What's the matter? Going to get married? or anything else in the way?" said Robinson, getting impatient under Gerald's prolonged silence. "There's nothing in the way," was the quiet answer, "but your company; you will not expect me to meet them if I live here with you."

Robinson chuckled; his laugh at his heartiest never amounted to more. "You needn't meet 'em if you don't want to, but I reckon you'll get a cavity for society some time, the same as I was when I lived here the year through. Methusalem! the very shadows become specks after a while, so I had to have lights to banish them,—lights like these,"—indicating with a sweep of his hand the numerous blazing candles.

Gerald thought the allusion to specks very singular from such a hard, practical man as the factory owner, but his own thoughts so absorbed him that he instantly forgot the impression. "Well, Mr. Robinson, I'll come."

"When? Couldn't you stay to-night?" There was a strange eagerness in his voice, but Gerald seemed still too abstracted to notice it.

"No; not to-night; to-morrow evening." And then in seeming haste he departed, directing his steps to the poor dwelling of Mrs. Hogan, who owed her entire subsistence to his and Mildred Burchill's generosity. Her husband had been tried during Gerald's illness, when the latter was powerless to use any influence he might have had in his behalf. He was sentenced to three months in jail on the strength of Robinson's charges, Robinson going so far as to cause to be raked up against the poor outfit on offence for which he had been amenable to the law years before, when he did not work in the factory, and the punishment for which he had escaped through some technicality. But Gerald since his recovery had been the steady friend

of the poor wife and her little ones, and it was his promise to obtain some employment—not, however, in the factory—for Dick on his release, that kept the poor creature at all hopeful.

"God bless you, and God will bless you, Mr. Thurston," she said, as he left in her hand an earnest of his intention to continue to help her; "if it was not for you and Miss Burchill, I don't know what I'd do at all. She was here to-day, not only attending to me, but nursing a little lone sick thing upstairs that its mother had to leave while she went out to work."

But Gerald scarcely heard her; he was thinking of so many other things. TO BE CONTINUED

I LOVE YOU

It was growing dusk in the big shining kitchen where Alice Shelton had worked steadily since daylight, making fluffy custard pies, golden brown loaves of bread, pans of rolls that were a rhythm in arrangement, and pots of butter that were truly poems.

But Alice Shelton had no thought of rhythm or poem as she worked. Hers was a practical nature. When she had chosen James Shelton for her husband twenty-five years ago her reason was a good man, and rich. That he loved her, she knew; but that was not her reason for marrying him. She had been too busy making quilts and rugs and hemstitching towels and pillow-slips and embroidering lingerie to stop to think much about love in her girlhood. Since her marriage the endless succession of tasks which she faithfully performed gave her little time for thoughts that did not bear directly upon the practical side of home life.

She had dreamed a little over Jean's coming. But even then there was such a multitude of things to be done against the event, and a still greater multitude to be done afterwards.

Now Jean was twenty-one, and engaged to Robert Pearson, a young man as good as rich as her father, James Shelton. After their marriage, they were to live with Robert's folks.

"Jean, get those lilacs in water as soon as you can, and go down to the gate again, and see if you can see anything of your father."

"Jean stopped her soft whistling, and stood back from the little table where she had just placed a foamy mass of white and purple lilacs in a jar.

"Oh, they're so sweet!" she whispered. "And father loves them," she added; then spoke petulantly: "Well, mother, I'll go down to the gate for the fifth time this week and look, but you know father ain't coming back today or he'd be here before this."

Mrs. Shelton shook her head and pressed her lips together tightly. "I can't imagine what's got into him. In the twenty-five years of our married life he never left me alone till this spring. And then just to go galivantin' off without sayin' a word to anybody and stay till he gets ready to come back, and be as close-mouthed as a lawyer about where he's been,—it does beat all! Sarah Beckley says her husband has done that way for years, but Beckley drinke, and that accounts for his doin' it. If ever James Shelton took a drink of anything that he couldn't come into the house with, I've got it to find out."

Most of her speech was unheard except by herself, for Jean had spun down the path to the gate to look along the road.

She stood a few minutes in the gathering dusk before she discerned a figure coming briskly toward her. Opening the gate, she went to meet him, her heart in a happy glow.

"I'm so glad to see you, Robert!" she spoke softly. "Mother's awfully worried about father. And I am, too, though I don't dare to let her know I am. Where do you suppose he is when he stays away like this?"

"Haven't the least idea, Jean. He must walk to some town. I've inquired at the depot in Newton, and at every place that he could possibly be, and he isn't to be located. But don't worry, he'll turn up alright. He did the other time you know."

"Yes, but he never used to do this way. Do you suppose he could be losing his mind?"

"Well, don't worry. Let's forget about it now, as long as we can't help it. When he comes back this time, I'm going to see if I can get the secret out of him. Let's walk over into the old yard."

They had wandered fardown the road and now they turned into a tangle of clover, already touched with dew, and reached a pebbled walk bordered with blue flag iris. They walked up to a cottage whose tidy porch was shadowy with cucumber vine. This was the old house, which had been "home" before the new big house across the broad meadows was built last fall.

There was a stir amid the vine-tangle. "Robins built there last year, and I suppose it's time forthem now," said Jean.

"It seems a long time till Jane," sighed Robert. "Why did you make it so far off when I've wanted you so long, Jean?"

"Jean laughed. "It's only a little while—not nearly long enough for me to get all my things ready in. But the tenth of June is father's and mother's wedding anniversary, and father thought

it would be nice to have our wedding at that time, as I told you."

"Your father's a funny man," observed Robert.

"Father's a dear man," answered Jean. "That's why I can't understand his treating mother this way. I've always thought that it was father who loved mother most. Not that mother doesn't love him, for of course she does or she wouldn't do everything for him as she does; but mother is different. Father—well, father is the kind of person you put flowers in the house for, and speak of the pretty sunsets to, and put your arm around when Mendelssohn's 'Spring Song' is played. Mother isn't."

Robert pressed the hand he held to show that he understood. Jean's heart beat gladly because Robert was such a man as her father.

"We must go back to the house now; or mother'll be getting worried over us."

Everything shone in the new house, with its polished hardwood floors and its newly painted walls. Bright new rugs and some new pieces of furniture had displaced the articles used in the old cottage, many of which had never been removed from their setting. Alice eyed with pride the ponderous glossy leather rockers, the highly-colored pictures in gilt frames, and the immaculate white curtains, before sitting down in the living room with her knitting.

"Hello, Robert!" she greeted. "Nothing of father? I do declare! You can sit in the dining room if its too cool in here for you. The heat from the kitchen range warms the dining room pretty well; but it does not get in as far as here. I didn't like to start the furnace, no colder than it's been today."

Left to herself, Alice did not knit, but sat looking up at the picture of a young man with tender eyes, but strong, bold features. For the first time she was trying to "make out" the man she had married. He had always been—just James Shelton, good, and rich. She had thought she knew him. Now she looked inquiringly at his picture, which Jean had had enlarged. For years Alice had dusted it. She had never studied it.

This was the way he had looked when she married him. He had set the time—in June—because he wanted the roses to be blooming about the cottage where he brought his bride.

"There'll be bushels of roses, Alice," he had said, "the climbing pink one, and the little low white one, and rich red, and sweet smelling yellow, and cinnamon-rose, and blue—"

"I don't care for blue roses, they are so pale," she had remarked hastily; "and they're nearly always worm eaten."

"These ain't," said James. "I've tended 'em."

Her mind travelled rapidly over the early years of their life together, and in her unusual mood, fleeting glimpses came to her of James training the vines over the porch to form a green seclusion; of James raising a riot of old-fashioned flowers beside her neat vegetable garden; of his tying firmly into place a careless Robin's nest amid the front porch vines; of his scattering rain and dew over her clean-scrubbed kitchen floor from immense bunches of blossoms with which he decorated the house.

"Jamie!" she said, softly. She did not think of it, but James, could he have heard her, she had not murmured his boy name in such a tone since the day he held their new little daughter, his strong lips shaken by his uncontrollable happiness.

The next day James returned, letting himself in at the basement door before daylight. Alice tried in a straightforward way, Jean tried in a tender way that almost touched the spring of confidence, Robert tried in a covert way, but no one succeeded in getting the secret of his mysterious disappearances.

A few days before Jean's wedding-day he disappeared again. The big house was in shining quiet—the kind of quiet which seems to wait. Jean and her mother caught themselves moving about the rooms with caution lest they disarray the perfect arrangement of cushions, curtains, chairs and rugs.

"It's all just perfect," sighed Alice. "Yes, it's alright—it's lovely," agreed Jean. "But I'll be glad when it's over. It makes me nervous to try to keep everything just so. I wish—"

She stopped and Alice asked: "What is it you wish, daughter?" Jean laughed as she replied, while ascending the stairs: "Well, I was going to say I wished father would come lumbering in with a lot of wet flowers or something, just to hear you reprimand him. I want something out of harmony."

Alice went into the mahogany-furnished bedroom adjoining the living room. The day's work had made her very tired, but the snowy bed promised no rest. The bright light seemed to vex her aching eyes, so she shut it out, and sat looking at the wide line of moonlight which lay across the floor, her heart searching back into the past or into the soul of the present for a justification of her husband's behavior. How had she failed to make him happy?

"I love you, I love you,"—his strong, yet tender tones came ringing out of the past into the troubled present.

For the first time in her life, Alice was heart-hungry. She was losing her daughter. Had she lost her husband?

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JUNE 28, 1919

A yearning which she felt no wish to resist filled her, and she stole softly out of the house and down the long stretch of road into the clover-grown lane which led to the little rose-bordered house down in a remote corner of the farm. Her steps quickened with her heart as the moon's glow showed the familiar roof. She ran into the sweet-scented, shadowy porch with a low hoarse cry. The door yielded, and she passed with light tread through the little parlor to the sitting-room door.

A glow of light and the balmy smell of burning wood greeted her from the small fireplace. Before the fire, in his old arm-chair, sat James, smoking his pipe. He had turned at the sound of the opening door, and sat facing her. With wistful eyes Alice noted the warm striped rag-carpet, the low home-made bookcase, and small, homely rockers. In another instant she was kneeling at his side, asking: "Don't you want me, Jamie?"

Her face beamed like a girl's as he gathered her into his arms and answered: "Why, of course, Alice, little woman—I want you. But I couldn't say goodbye to the old house somehow."

"And you didn't tell me? It's my own fault, though. You thought I wouldn't understand. Maybe I wouldn't have understood then. But I do now, Jamie. And we're going to get Jean and Robert back to the new place aren't we? This is our home."

"All right, Alice. That's all right, if you're satisfied so. Did you notice today—the roses are just peaking out? See over there—I've brought some buds in to force 'em along. Doesn't that wood smell delightful? And it makes just fire enough for a chilly night."

"It is just like a benediction!" said Alice. Then, turning to her husband, she told him the simple words which she had never said, perhaps had scarcely taken time to feel, in the years she had spent with him: "Jamie, I love you."

CARDINAL GIBBONS

DISCUSSES SUBJECT OF SOUL'S IMMORTALITY

The San Francisco Examiner has begun a symposium of articles by famous men on the question of "Life after Death." Cardinal Gibbons contributed the following paper to the discussion:

The soul is the principle by which we live and move and have our being. It is that which forms and perpetuates our identity; for it makes us to be the same yesterday, today and forever. The soul has intellectual conceptions and operations, reason and judgment independent of material organs.

Our own experience clearly teaches us this important point. Our minds grasp what the senses cannot reach. Such a principle being independent of matter in its operations must needs be independent of matter also in its own being.

It is, therefore, of its nature subject to no corruption resulting from matter. Its life, which is its being, is not extinguished and cannot be extinguished with that of the body.

It is well known that there is a constant waste going on in every part of the human body which has to be renovated by daily nutriment. So steady is this exhaustion that, in the judgment of medical science, an entire transformation of the physical system occurs every seven or eight years. New flesh and bones and tissues are substituted for those you had before.

The hand with which you write, the brain which you exercise in thinking are composed of entirely different materials. And yet you comprehend today what you learned ten years ago, you remember and love those with whom you were then associated. How is this? You no longer use the identical organic substance you then possessed.

SOUL IS DISTINCT FROM MATTER

Does it not prove that the faculty called the soul, by which you think, remember and love, is distinct from organic matter; that while the body is constantly changing the soul remains the same; that it does not share in the process of decomposition and renewal through which the human frame is passing and, therefore, that it is a spiritual substance?

future state we shall search for in vain.

Now, whence, comes this universal belief in man's immortality? Not from prejudice arising from education; for we shall find this conviction prevailing among rude people who have no education whatever, among hostile tribes among nations at the opposite poles of the earth who have never had intercourse with one another.

UNIVERSAL INSTINCT FROM GOD

We must, therefore, conclude that a sentiment so general and deep rooted must have been planted in the human breast by Almighty God, just as He has implanted in us an instinctive love for truth and justice and an inveterate abhorrence of falsehood and injustice. Not only has man a firm belief in the immortality of the soul, but there is in-born in every human breast a desire for perfect felicity or happiness.

This desire is so strong in man that it is the mainspring of all his actions. Now, God would never have planted in the human heart this craving after perfect happiness unless He had intended that the desire should be fully gratified; for He never designed that man should be the sport of vain and barren hopes. He never creates anything in vain; but he would have created something to no purpose if He had given us the thirst for perfect bliss without imparting to us the means of assuaging it.

It is true that this desire never can be fully realized in the present life. Can earthly goods adequately satisfy the cravings of the human heart and fill up the measure of its desires? Experience proves the contrary. Can honors fully gratify the longings of the soul? No. The more brilliant and precious the crown, the more heavily it presses upon the brow that wears it.

I have seen and contemplated two of the greatest rulers on the face of the earth, the civil ruler of 100,000,000 and the spiritual ruler of 300,000,000 of people. I have conversed with the President of the United States and the Pope in their private apartments; and I am convinced that their exalted positions, far from satisfying the aspirations of their souls, did but fill them with a profound sense of their great responsibility.

Can earthly pleasures make one so happy as to leave nothing to be desired? Assuredly not. The keen edge of delight soon becomes blunted. We find great comfort in this life in the society of loving friends, but how frail is the thread that binds friends together. Another source of exquisite delight is found in the pursuit of knowledge. The higher we ascend the mount of knowledge, the broader becomes our view of the vast fields of science that still remain unexplored by us.

But the greatest consolation attainable in this life is found in the pursuit and practice of virtue. This consolation arises from the well founded hope of future bliss rather than the fulfillment of our desires. Thus we see that neither riches nor honors, nor pleasures, nor knowledge, nor the endearment of social or family ties, nor the pursuit of virtue, can fully satisfy our aspirations after happiness. The more delicious the cup, the more bitter the thought that death will dash it to pieces.

TRUE HAPPINESS IN NEXT LIFE

Now, if God has given us a desire for perfect happiness, which He intends to one day fully gratify, and if this happiness, as we have seen, cannot be found in the present life, it must be reserved for the life to come. And as no intelligent being can be contented with any happiness, that is finite in duration, we must conclude it will be eternal and, consequently, the soul is immortal. Life that is not to be crowned with immortality is not worth living.

"If a life of happiness," says Cicero, "is to end, it cannot be called a happy life. Take away eternally, and Jupiter is not better off than Epicurus." Without the hope of immortality, the condition of man is less desirable than that of the beast of the field.

Man may imprison and starve, may wound and kill the body; but the soul is beyond his reach, and is as impalpable to his touch as the sun's ray. The temple of the body may be reduced to ashes, but the spirit that animated the temple cannot be extinguished. The body, which is from man, man may take away; but the soul, which is from God, no man can destroy. "The whence it was, and the spirit to God who gave it."

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conferences which Mr. Wirgo had with Cardinal Gasparri, Archbishop Cerretti, and Mr. Tedeschini, and lastly, on the eve of his departure for Paris, with Pope Benedict. The Holy See feels the greatest sympathy for Esthonia in the trials through which it has been passing, and it has very readily recognized its National Council provisionally until the Peace Conference pronounces definitely as to the regime under which the new State is to exist.

BAPTIST ADVANCE ON CARDINAL MERCIER

After having paid a fine tribute to Cardinal Mercier, the editor of The Baptist Advance, May 29, gives expression to his distress about what appears to him shadows in the glory of this great man. "What a pity," says he, "that such a character and such achievement should be dimmed in their splendor by a theological announcement that is positively anti-Christian. In the Guardian of April 5th the following is quoted from the Cardinal: 'If I am asked what I think of the salvation of the brave man who has conscientiously given his life in defence of country's honor and in vindication of violated justice, I reply that without any doubt whatever Christ crowns his merit. Christian mothers be proud of your sons. Suffer us to offer you, not only our condolence but our congratulations. Not all our heroes obtain temporal honors, but for all we expect the immortal crown of the elect. For this is the virtue of a single act of perfect charity; it can seal a whole lifetime of sins—it transforms a sinful man into a saint.'

It is this statement of the Cardinal's that, in the opinion of the Baptist Advance, casts deep shadows on the glory of Belgium's hero. We would fain relieve the distress of our contemporary, for we believe that it has only an imaginary cause. First of all, Cardinal Mercier is a Catholic and therefore holds all the essential doctrines of the Catholic Church. Now it is Catholic teaching that all salvation is from Christ. That any man can save himself has been condemned in the condemnation of the Pelagian heresy; that man can make even a beginning of his salvation or, when once started, persevere unto the end on the path of salvation apart from Christ, has been rejected in the rejection of the Semi-Pelagian heresy. Nor is it likely that the erstwhile famous professor of philosophy at the University of Louvain did not realize the import of his words. Therefore, when stating that death for country's honor and in vindication of violated justice was a pledge of salvation, he did not propose Mohammedan or Shintoist doctrine, but spoke of such as expected salvation from Christ while they gave a supreme test of allegiance to Him in laying down their lives at the call of conscience. The Cardinal speaks to 'Christian mothers' whose sainted sons he takes to have been Christians; he says that Christ crowns their valor, supposing that they have been engaged in Christ's service.

We go a step farther and would allow the same consolation for the believers in Christ who fought on the opposite side, if in their sincere conscience they thought they were fighting for right and justice and if in the pursuit of warfare they perpetrated no actions that were reprobated by their conscience. They, too, trusted in Christ for their salvation and made the supreme sacrifice in obedience to the call of duty. Nay, we would not exclude even the pagan soldiers from salvation; for Christ has died for all men, even those who have never heard of Him or come within reach of His distinctive gospel blessings. If in obedience to their conscience and with sorrow for their past transgressions they and voluntarily gave back their lives to their Creator whom they expected to meet, they had what we call implicit faith in Christ, and Christ's atoning death saved them in spite of their ignorance. The final test of acceptance with God is, after all, fidelity to one's conscience. Whether it is possible for a Mohammedan in his wars, considering both their aim and their method of warfare, to act with a sincerely good conscience, we know not—God knows.

There is one sentence in the Cardinal's statement that requires special attention: "If it be a fact," says our contemporary, "that a single act of perfect charity can atone for a lifetime of sins and make a sinner into a saint, what, then, did Christ die for?" We answer simply that Christ died to make that perfect act of charity possible. The argumentation of the Baptist Advance would be valid, if the Cardinal had conceived of that perfect act of char-

ity as apart from the merits of Christ. But it is self-evident that he conceived of it as the product of Christ's saving grace. This is the Catholic doctrine concerning all our good works. They are good in respect to salvation only in as far as they are instinct with the merits of Christ, in as far as they are the fruits of His saving blood. There is absolutely no salvation from man or through man, but only from Christ and through Christ; and Cardinal Mercier had a right to be understood as speaking from this obvious Christian standpoint when connecting a perfect act of charity with salvation. "I am the vine," says Christ, "you are the branches: he that abideth in me and I in him, the same beareth much fruit; for without me you can do nothing" (John 15:5). Both positions are unscriptural: to claim the power of bearing fruit without Christ and to deny the power of bearing fruit with Christ. In Catholic conception good works are the fruits of branches alive and bound with the life of Christ, the vine. We hold with St. Paul that man is not justified by the works of the law (apart from Christ); and we hold with St. James that "by works (proceeding from the grace of Christ) a man is justified, and not by faith only."—The Guardian.

JOURNALISM AGAIN

Evangelical journalism is the spice of life, a curious, unwholesome spice, however, apt to upset the stomachs of people endowed with ordinary intelligence and common honesty. Yet, as the vampire bat thrives on the blood of its victim, so do the editors of sectarian papers batten on calumny of men and institutions insistent with uprightness. There is the Herald and Presbyter, for instance, repeating against the Church a monstrous lie, a clumsy forgery that is supposed to have appeared in the National Catholic Register, a paper that does not exist. To give currency to a bogus document after it has been repudiated again and again is bad enough, an act, indeed, that should make an intelligent or an honest editor hang his head in shame, but the piteous editor of the Herald and Presbyter does worse than that; he pretends such intimate knowledge of the non-existent National Catholic Register that he speaks of the imaginary paper as "the influential organ of the Roman Catholic Church." Imagine that for editorial honesty! With a commentary, too, on the intelligence or the uprightness of its clientele.

His slander of the Catholic Church finished, the Herald and Presbyter should complete its act of virtue by stepping forth and demanding from Our Sunday Visitor the \$1,000 offered to anyone who proves that the National Catholic Register exists. The attempted theft of money would be no worse than the attempted theft of the Church's reputation slandered by the sanctimonious editor of a caunting paper that preaches Christian charity in one sentence and writes wantonly of a venerable institution in the next sentence.

Why, even papers as far removed from the realm of the life of the country as a Miami journal warned its readers that the sentiments expressed in the forgery were clearly not those of the Catholic Church, and yet, the "priest," and pretentious Herald and Presbyter, inflated by a forgery, makes its crass ignorance or malice a basis for blatant vociferations that are only saved from vileness by the fact that the editor has not as yet progressed beyond the stage of simple apprehensions. God help the world when this scribe is assisted by some heroic means or other to form just one judgment.

The obscure Miami paper exposed the wretched fabrications long since, so did many prominent Catholic papers, yet the Herald and Presbyter not only printed it but based slander of the Church on it.

"It is God's plan [forsooth] that the Holy Father of Rome should be the temporal and spiritual head of his kingdom on earth." And would you believe it, the hope of the Church to dominate America "through the political power" is pinned to Joseph Tumulty, a K. C. of the 3rd degree! who through his "act and holy zeal" has created warm friendship between the Catholic Church and President Wilson! These ravings should raise a laugh even among these dour Calvinists predestinated to damnation, but the Herald and Presbyter finds the forgery consistent with the "long record of political scheming and machination" of the Church, and commits itself to this blithering stuff:

"The Roman Catholic Church is ever seeking its own political preferment. Other churches are content to cultivate the great moral and religious virtues in the lives of the people to promote patriotism for the good of the country, and to contribute their own to fill public place, with an unselfish desire to promote the public welfare. But whenever a Roman Catholic gets into a public office Romanists advertise the fact as one calculated to bring political advantage to their organization. They cannot keep such expressions out of their language. Is it any wonder that this body is viewed with suspicion by the loyal people of other churches?"

A plague on journalism of this kind. By it a noble vocation is made the devil's craft for the dissemination of lies and the disruption of Christian charity.—America.

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LONDON, SATURDAY, JUNE 28, 1919

This is the State program of absolute liberty in Russia:

"Religious instruction, of course, is strictly forbidden, and even conversations on philosophical and moral subjects are regarded by the Soviet authorities as counter-revolutionary and prohibited."

The Russian school system thus laid here will shock many who have long been advocates of secular education from which religion is deliberately excluded.

The atmosphere of the Bolshevik schools is impregnated with precocious criminal instincts and bestial jealousy.

On this continent we as a rule look on the Bolshevik movement as a form of insanity peculiar to those far-off and outlandish people of Russia.

Like all branches of the Soviet administration, the Department of Public Instruction in Moscow has two faces to the outer world:

The correspondent whom we are quoting thus concludes: "The unfortunate children of Russia must be delivered from their Bolshevik oppressors and seducers before it is too late."

In all this there is no lesson for us nearer home? In East Antrim at the general election the orthodox Carsonite candidate was elected by over 15,000 majority.

Another way of settling the difficulty was tried. Mr. Hanna (the independent Orange candidate) was offered £4,000 and the style, title and prerogatives of Resident Magistrate.

We have not gone so far in America with regard to the place of religion in education; but many are beginning to realize that the difference is only one of degree.

East Antrim defeated Major Moore and elected Mr. Hanna. The daily press duly reported the result of this exciting election campaign.

If the action of East Antrim, in spite of threats and bribes and the Unionist organization, in successfully repudiating Carsonite leadership is an indication of independent political thinking in North East Ulster, the day of Carson and Carsonism is about ended.

"ROMAN" CATHOLIC

Now, as in the time of St. Augustine, and in any part of the world, the Catholic Church is recognized by anybody and everybody as entitled to her name.

Catholics are always "Roman" Catholics. This was never considered a very serious matter, so Catholics conformed to the legal custom without much objection.

There is a very widespread, popular illusion, which sometimes takes the form of a delusion, that our public schools are Protestant institutions.

A newly appointed inspector of the above department in the course of an interview with the Toronto Times asked the case of a certain Mrs. Gill who was accused of unlawfully placing a child, committed to her care, in a foster home without the consent of the parent.

From the Universe we learn that the Anglican Archbishop of York visited Hornsea recently in order to dedicate a window containing images of Our Lady, St. Paulinus and other saints.

There are fifty independent Children's Aid Societies in the province, all under the jurisdiction of Hon. W. D. McParson, Provincial Secretary.

"He saw a picture of a predecessor, the first Bishop of York, and now the eighty-ninth was speaking to them; and yet, by the blessing of God, there was the same church preserved throughout all the changes through which the country had passed.

All this is very familiar to Englishmen; it is the nice little Anglican tradition of "continuity." And the Universe opposes to the preposterous claim of "continuity" certain historical facts which remind one of a story attributed to General Phil Sheridan.

shelters, with but one exception, the management and the employees are exclusively Protestant. Is it any wonder that Mr. Martin concluded that they were Protestant institutions?

Here are the facts of history with regard to St. Paulinus and his pseudo-successor: Among the salient and outstanding facts of that saint's life are these: He was sent by Pope Gregory the Great to carry to St. Augustine the pallium—the sign of Papal authority for his office of Archbishop of Canterbury; and in 634 St. Paulinus himself received the pallium from Rome as Archbishop of York.

That's all the difference—St. Paulinus was a Catholic Bishop; Dr. Lang is an official of the Protestant Church as by law established in England.

THE SECTARIANIZING OF ANOTHER PUBLIC INSTITUTION

A MOMENTOUS occurrence or series of occurrences has just taken place in China which though forming an interesting commentary upon events of the past century have received little or no notice in the daily press of this country.

AT FIRST the Chinese Government proposed to sell the drug to a syndicate for the purpose of making anti-opium pills, but this was objected to by the public as simply another way of perpetuating the evil.

THE SMUGGLING or selling of opium has for some time been banned in China. Additional regulations have now been formulated for totally suppressing the traffic, and the cultivation of the poppy has been made a penal offence.

THE PRESIDENT of the United States proclaimed in his Adriatic manifesto, that the coast and islands, despite historic associations stretching without interruption for over 2,000 years, should go with the Hinterland, and hence be Jugo-Slav.

THE CANADIAN DALMATIA The Canadian Delegates at the Peace Conference have an excellent opportunity to urge a convincing and hominim argument against President Wilson's Dalmatian Policy.

THE PRESIDENT writer cherishes similar "links" which, though falling far behind those of the Midland antiquary yet bridge three centuries.

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ments British capitalists were enriched, and British prestige increased in the affairs of the Celestial Empire, the part now played by Great Britain in eliminating the evil may be rightly regarded as a manifestation of the power of conscience in the affairs of nations as well as of individuals.

FROM TIME to time venerable men and women of antiquarian tastes and habits are cited in the press as cherishing links with the past quite beyond the range of the ordinary individual.

NOW, AS the battle of Worcester, which Puritan chroniclers have termed Cromwell's "crowning mercy," was fought on September 3rd, 1651, this recollection, or series of recollections, cover a period of two centuries and a half—forming, certainly, very long links with the past.

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the fourth anniversary of Italy's entrance in the War, a night impossible sacrifice. Consider now the Americans in the Canadian Dalmatian. They have the same language, customs and culture as Canadians. Annexation to Canada would cause but a very slight change even in their political institutions. They are few in number and have only recently arrived. From a national and cultural standpoint it ought to be a hundred times easier for the United States to hand over this territory to Canada than for Italy to abandon her Dalmatian claims. A greater part of this Canadian Dalmatia is uninhabited, and hence the principle of self-determination, even if it applies to cities as well as to nations, can find there no application. Hence this could be transferred to Canada at once, without doing violence to American sentiment. As regards the half dozen or so ports and towns, if their American inhabitants should object to a direct and immediate transfer to Canada, they could be put under the control of a joint Canadian-American Commission, acting if necessary with mandatory powers for the League of Nations, and at the expiration of say 25 years the future of this part of the territory could be decided by a plebiscite. If President Wilson wishes to apply this solution to Fiume, and has already applied it to Dantzig, in both of which the difficulties are enormously greater, surely it can be applied to Skagway. The argument of nationality cannot be urged against a reconsideration of the sub-Alaskan boundary question.

The economic argument continues the parallel between the Adriatic and the Pacific. President Wilson stated the case for a non-Italian control of Fiume in his Adriatic note, and the Slavs consider the Dalmatian ports essential to their economic life. The Italians, on the other hand, consider that without the possession of Fiume, Sebenico, and Spalato, the control of the Adriatic trade will never be theirs. The Italian argument is here a selfish one, but not more selfish than the American argument for the possession of Skagway, Dyea and Wrangell. Skagway is Canada's Fiume. It is the only access to the sea of the Yukon, a country larger than Italy. When northern British Columbia becomes populated, the economic disadvantages owing to the lack of an egress to the sea will be greatly proportionately. The sub-Alaskan ports will wax at Canada's expense. Canada would be quite willing to repay the United States what she paid for and expended in this strip of land. That should satisfy America's claim.

The strategic argument is also an important one. To Italy, which for twenty-five hundred years has seen northern nations descend into her sunny lands, the Dalmatian Coast of the Adriatic, is like the northern Trentino, part of her necessary defence. The Italian side of the Adriatic is low, shallow and open, and offers but wretched accommodation for a naval force. Whoever controls the Dalmatian coast, with its wonderful islands and harbours, controls the Adriatic. Hence Italy's desire to have a foothold there. The United States has no such reason for possessing the sub-Alaskan coastline and islands. Canada threatens neither the United States nor Alaska in self defence, demands some of the islands and some of the ports of Dalmatia. The United States for no reason except thoughtless selfishness, holds all the islands and all the ports of the Canadian Dalmatia. This territory is of vital strategic importance to Canada, but of practically no strategic importance to the United States.

The legal argument, that is the argument from treaties, is the one which, up to the present, has counted the most in diplomacy. Italy's claim to part of Dalmatia rests on the Pact of London of 1915. America's undisputed possession of all the ports and islands of the Canada Dalmatia dates from a previous "Pact of London," the Alaskan award of 1903. The old British Russian treaty of 1825 did not clearly define the boundary between Alaska and British North America. It stated that the line was to follow the windings of the coast, and the range of mountains parallel to the coast, and in no case extend further inland than ten marine leagues. Now there are a number of narrow inlets, with mouths less than six miles wide, which extended more than ten leagues inland. Canadian legal authorities claimed that the line in these cases should be drawn ten leagues from the mouths of the inlets. This would have given Canada some ports. The southern boundary was, according to treaty, the channel of the Portland Canal. Hence the four small islands at the mouth of this Canal (i. e. inlet) as they lie south of the channel, clearly belonged to Canada. Yet for strategic reasons they were claimed by some American annexationists. A boundary tribunal consisting of three Americans, two Canadians and one Englishman, was appointed to decide the question, and met in London in 1903. The English member, Lord Alverstone, despite the protest of the three Americans, united with the two Canadians in a decision which gave the heads of all the inlets and two absolutely Canadian islands at the mouth of the Portland Canal, to the United States. It is believed that the Hon. Rufus Choate, the American Ambassador in London, brought diplomatic pressure to bear on Lord Alverstone, and that this is what induced Lord Alverstone to change his decision in favor of the United States. The Hon. (afterward

Sir) Richard Scott, a formerly Secretary of State for Canada, stated in a Canadian House of Commons, when this decision was announced: "Canada has been sacrificed by England on the altar of American friendship." This remains the conviction of the Canadian people to this day. The decision undoubtedly cheated Canada of the two islands of Sitlan and Kannaghunt at the mouth of the Portland Canal, and deprived her of all the ports of this whole half thousand miles of coast, even the thousands of Dyea and Skagway, that are over 100 miles in a line from the Pacific, and about 170 miles by water. Yet these two ports of Dyea and Skagway, are the only ports through which the gold and commerce of the Yukon, a country larger than England or Italy, can reach the sea. If the egress to the sea argument applies to Fiume, it applies to Skagway. Italy asks only for some of the ports and islands of Dalmatia. The United States jealously hold all the Pacific islands and ports for the whole 500 miles north of the Dixon Entrance. For the nation that engineered the Alaskan award of 1903, to caviat at the Pact of London of 1915, shows such an increasing sense of moral rectitude, that one may hope that America's President will feel constrained to practice as regards the Canadian Dalmatia, what he preaches as regards the Adriatic Dalmatia. For, if the Pact of London must be amended, because it offends national rights of Jugo-Slavs, the Alaskan Purchase of 1867, and the Alaskan Award of 1903 must be amended, because they offend the national rights of Canada, Canada should be given the Pacific islands and coastline, south of the 141 parallel of north longitude, as they naturally belong to her. Surely the great American Republic, which for the last 100 years has had Canada as its greatest friend among the nations, is big enough and generous enough to perform this act of justice, or, at the very least, to make some reparation. Otherwise, its advocacy of the League of Nations, of the rights of small nations of international justice, not to speak of President Wilson's Adriatic note, will be judged as insincere and selfish.

In addition to the geographical, historical, national, cultural, economic, strategic and legal arguments, which even in the very brief summary just given, are seen to be convincing and cogent, Canada has another argument, of a somewhat different nature. It is well known that one of the strongest arguments urged by Italy in favor of her Dalmatian claims is the greatness of her War sacrifices. Half a million killed, half a million maimed, a province devastated and a colossal debt represented Italy's legacy from the War. Why then, the Italians ask, since Italy at such cost has won her War, should she be prevented from completing her national and strategic frontiers Canada may argue similarly. She entered the War for international justice nine months before Italy, and two years and eight months before the United States. Though less than one-twelfth the population of the United States, she had more soldiers killed in action than that country. The actual fighting our soldiers did for the Allies was greater than that done by the Americans. It was not still March, 1918, that the United States had a larger army than Canada overseas. Even in the last 100 days of the War, from August 8th, to November 11th, the Canadians played a more vital part in the actual fighting. In Canada to have nothing as the result of this War except over 60,000 dead, a gigantic War debt and the proud consciousness of having been an essential factor in the victory? Victory cannot be won by ideals alone, and it is well to have something in addition to ideals as the fruit of victory. No nation in history has ever won so great a victory without claiming its reward. It is true that as a result of the War, Canada has had her shyly recognized, has made valuable friends among the Allies, and has found new markets. But it is usual for a nation after a successful war to obtain a reward in territory. Great Britain, France, Italy, Japan, Belgium, Serbia, Poland, Bohemia, Australia, South Africa, New Zealand and others of our Allies, are obtaining in one form or another that most substantial and coveted of rewards—territory. Now the only territory Canada wants is the one piece of territory she needs; her north Pacific coast line and islands, now held by her great friend, the United States. How is this territory to be obtained? The first step to take is to ask for it. Australia has given us a good example to follow. Premier Hughes, supported by the Australian Government press, and people, have consistently during the War, and since the armistice, demanded that Australia be given control of German New Guinea and of the German sub-equatorial Pacific Islands. He has been successful. Our duty as Canadians is to educate our public opinion, organize a public demand, and have our national representatives at the Peace Conference and League of Nations present our formal request to the President of the United States. We cannot, and will not, shoulder the responsibility on British. England has problems to look after in four continents, we must look after our own. As a direct result of the War, we have developed from the status of a self-governing Dominion, having no say in Foreign

Affairs and having no international recognition, into a self-governing nation of the British Empire, acknowledged by Britain, and by foreign countries, as a free nation capable of speaking for itself. If we fought as a nation we can talk as a nation. If our national delegates at Paris could not bring up vital questions affecting Canada's foreign policy—such as this north Pacific question—without the previous consent of non-Canadian statesmen, their presence there were but a mockery.

Surely the present is the time to act. A large part of the world is in a state of flux. Nations submerged for centuries are appearing on the surface and proclaiming their rights. Canada played a greater part in the War than half of the independent Allied nations did.

Belgium, Bohemia, Greece, Serbia and Poland, press their claims day after day, in Paris, even claims against one or other of the Allied nations, and as a result have realized, Canada should not fail to present her claim. If she does not, at the very least, stake her claim now, it may go by default. It is a just claim, and should be pressed in a friendly spirit.

JOHN J. O'GORMAN.
May 24, 1919.

THE HIERARCHY WILL CONVENE SEPT. 24

CARDINAL GIBBONS ANNOUNCES FIRST ASSEMBLY OF ITS KIND SINCE COUNCIL IN BALTIMORE IN 1884

Washington, June 10.—Cardinal Gibbons, chairman of the general committee on Catholic affairs and interests, has announced that he has issued a call for a meeting of the entire Catholic hierarchy of the United States at the Catholic University here on September 24. It will be the first gathering of its kind since the Third Plenary Council of Baltimore, which was convoked in 1884.

The general purpose of the conference as stated by Cardinal Gibbons will be to organize committees to study and work for the welfare of the Church and the country, particularly along social and educational lines. It will discuss not only purely ecclesiastical problems, but social and educational problems involved in legislation under consideration by Congress; it will formulate a uniform Catholic policy and co-ordinate as far as possible, diocesan activities.

Meetings of all the Bishops of the country, with the express approval of Pope Benedict, will be held annually hereafter for the discussion of Catholic affairs. At these general programmes of Catholic activities will be outlined to carry on which it is proposed to raise a fund of millions of dollars.

The idea of the general conference of the hierarchy grew out of the recent meeting of prelates at the celebration of Cardinal Gibbons' jubilee. The project was approved by Archbishop Ceresetti, then, on a visit to the United States. Archbishop Bonzano, the Apostolic Delegate, and Cardinal Gibbons. Subsequently it was formally approved by Pope Benedict in a letter to Cardinal Gibbons.

Preparations for the meeting next September will be made by a general committee, the members of which are Cardinal Gibbons, chairman; Bishop Muldoon of Rockford, Ill., vice-chairman; Bishops Schrems, of Toledo; Glass, of Salt Lake City and Ruess of Charleston.

The general committee will meet from time to time to arrange a full programme for the conference, the work of which, if the Cardinal's suggestion is adopted, will be carried on, continuously by a permanent bureau, to be established at the capital.

Among the subjects tentatively suggested for consideration by Cardinal Gibbons are the raising of a fund for the Holy See, home and foreign missions, the Catholic University, Catholic education in general, the Catholic press and general legislation.

Reconstruction

RECONSTRUCTION

REV. JOHN A. RYAN, D. D., SPEAKS ON BISHOP'S PROGRAM

Rev. John A. Ryan, D. D., of the Catholic University, responded to the toast, "The Catholic War Council Program," at the banquet, held at the Hotel Sinton at the close of the first exemplification of the Fourth Degree in Northern Kentucky on Sunday, June 1, Dr. Ryan said in part:

"The positive part of the Bishops' Reconstruction Program discusses three principal groups of subjects; Social Agencies and Problems, created during the War; Minimum Standards of Life and Labor; and Ultimate and Fundamental Reforms.

"Because of their stabilizing influence upon the industrial workers of the Country, the bishops strongly recommend the continuation of the National War Labor Board and the National Employment Service. They lay stress upon the necessity of this action because national governmental action is almost practically essential to deal adequately with the road to avoid dangerous prevalence of unemployment as the millions of unemployed men are discharged from service.

"They cordially endorse also the Government's provision for land colonization, since it will provide profitable and healthful occupation for returning soldiers, and increase the supply of food stuffs, thus contributing to the reduction of the high cost of living.

"The bishops maintain that the present rate of wages should not be reduced, because it has not increased beyond the rate of increase in the cost of living.

"They admit that high prices should be lowered, but they suggest that, instead of compelling the breadwinner to suffer by the process, the Government should enforce the anti-monopoly laws, or even enter into competition with monopolies, that can not otherwise be controlled until such competition forces the profiteers to cease exploiting the people for extortionate gains.

"The bishops recommend co-operative stores, conducted by the breadwinners, in order to eliminate the series of profits, exacted by the various middlemen between the producer and consumer.

"The demand for these standards is based upon the sound moral and economic principle that there is a definite lowest limit of decent and reasonable conditions of life and labor. To compel or permit any group of workers to go below this level is to wrong them and society. However difficult it may be to determine what is full justice for the wage earner, this minimum plane of well being is certainly the right of every laborer.

"The things that it includes were stated in a general way twenty-eight years ago by Pope Leo XII.; and they have been described in detail by several organizations since that time.

"In order that they may be realized, the bishops advocate the establishment of a minimum living wage by law for all workers; social insurance against sickness, accident, invalidity, unemployment and old age, until such time as wages will be sufficiently high to enable the workers to make this provision for their own future; participation in industrial management, vocational training and the abolition of child labor.

"No argument is needed today to convince fair-minded men that all laborers should have at least all these advantages, nor that the only way of getting them is through legislation. The demand for labor participation in industrial management is more or less new, but it has been exploited considerably in the last two decades, especially in England. President Wilson devoted considerable space to it in his recent message to Congress, and Ota Kahn spoke favorably of it in his address last month at Carnegie Institute. Undoubtedly it is necessary not only for industrial peace, but in the interest of increased production. Industrial feudalism is neither democratic nor efficient.

"The bishops discuss briefly three fundamental changes, that must be brought about, even though all laborers should be provided with the conditions included in the minimum standards of life and labor. They are, first, notably increased efficiency in production and distribution. Some of the industrial experts, who have commended on the program, have declared that in the insistence upon greater production is the most distinctive and valuable proposal, that the bishops have made, for our productive and distributive systems are chargeable with an enormous amount of waste and inefficiency. The reforms, advocated in the second section of the program, would go far to remedy these evils, but the fundamental and thorough going measure required is the ownership of the

instruments of production by the workers through co-operation and co-partnership. No arrangement of our industrial system short of this can be regarded as finally satisfactory and permanent.

"The program has been called radical and even Socialistic by some Catholics, as well as by capitalist critics generally. Such persons take good care not to specify the measures that are Socialistic. As a matter of fact, neither the particular reform of the minimum platform, nor the ultimate proposals deserve to be called radical, in the sense of unsafe or unreasonable. They are the only alternative to a much more radical program.

"The authority of the program has been belittled in some interested quarters, but the fact is that the bishops, who issued it, represent the Catholic hierarchy of the country. All those, who accept its principles and proposals, can now be assured that never again will selfish or hired-critics be able to discredit them by calling them 'heretics' or 'Socialists.' We, who have long believed in and fought for these doctrines are now orthodox.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

MORE VOCATIONS

The Catholic Church Extension Society expends each year a goodly sum of money for the education of young men willing to undertake missionary work in Canada. We see in this work one of our most fruitful labours. The ordination of a priest for missionary Canada means the salvation of thousands of souls and their preservation within the fold of the Church. We are eager to further the vocation of our Canadian young men and to supply the necessary financial aid for the prosecution of their studies. Two difficulties are in the way. Vocations are not numerous and the funds at our disposal are not large. We feel however that given the supply of vocations to meet the demands of the missionary dioceses, God in His Goodness will so dispose generous souls that the money necessary for our work will be forthcoming in abundance.

"Does the lack of vocations indicate that Catholic parents are deficient in bearing their obligations in this respect? We would not say that. But we will say that the old Catholic spirit has taken wing and fled away from too many of our Catholic homes. The holy and admiral practice of family devotions has ceased as has also the custom of reading in common spiritual books. In our memory these were very common practices in Catholic homes. It may be that with the flight of these religious exercises from the homes came a weakness in faith and charity and a lack of eagerness to do special service for God. How many parents pray to have a priest or nun in the family? Some, surely; but is it a habit? We don't think so. We heard a priest of long experience say a short time since: "In twenty years no one Catholic father has asked me to say Mass that his son or daughter might be a priest or nun, if God willed it so."

In Europe it is the glory of a family to have a son or daughter dedicated to the service of God. We heard of a nobleman who eagerly yielded his only son to follow his vocation to the Priesthood. The father was approached by interested friends who held forth that the personal departure of the family name was sufficient cause why the son ought to remain in the world and marry. This true Catholic father answered: "The greatest glory of our family shall be, if God so wills it, that for His honour and for the love of the Catholic Church we are willing to extinguish our line and name at the foot of the altar of Christ."

All Catholic parents are not actuated by so holy sentiments. What often the departure of a young man from the convent is an event only once removed from a funeral procession. Yet, parents to the droning of organs and the singing of hymns joyfully see their daughters enter the married state "for better or for worse." This can be explained in no other way than that Catholic parents in thus acting are giving expression to the Protestant mentality with which they are unconsciously infected.

We must understand that the home is the nursery of vocations. All religions can trace the dawning of their vocation to the religious life to the influence of good fathers and mothers. It is then necessary that parents cultivate the Catholic virtues intensively and let their fragrance cling to the home so the lives of the children may be an odor of sweetness before the face of God. Frivolity, vanity and dissipation may have no place of rest in the Catholic home. Faith, Hope, Charity and Industry must reign supreme.

We have a choice number of young men preparing for the missionary career. Do your utmost to aid us in this sacred work. You may not have a boy for the priesthood but it is

your power nevertheless to have your priest. Give sufficient funds to the Extension Society for the education of a Priest: \$1,000 will do the glorious work.

Donations may be addressed to:
Rev. T. O'DONNELL, President,
Catholic Church Extension Society,
67 Bond St., Toronto.
Contributions through this office should be addressed:

EXTENSION,
CATHOLIC RECORD OFFICE,
London, Ont.
DONATIONS
Previously acknowledged...\$1,988 75
MASS INTENTIONS
Annie McDonald, Truro..... 1 00
E. G. P., Ottawa..... 3 00

CONSTANTINOPLE TO BUILD MONUMENT TO THE POPE
C. P. A. Service
London, May 15.—The East has made a remarkable comment on the West's attitude toward the Pope and his activities during the War. A subscription has been opened in Constantinople to erect a monument in the Cathedral church of that city in honor of Benedict XV., as the great Pontiff of the tragic days of the War and the benefactor of the people of the East, without distinction of race or religion. The proceeds will be handed to the Holy Father's popular representative, Monsignor Dolci, who has made himself beloved by all classes.

The list of subscriptions is headed by the Sultan, the Prince Hira to the Khedive of the president of the delegation of the Georgian Republic, the Armenian and Gregorian Patriarch, the Chief Rabbi, the Directors of the Imperial Ottoman Bank, the Committee of the National Ottoman Credit, the Railway Society of Anatolia and the Turco Hellenic societies. Already some seventy five thousand Turkish pounds have been subscribed. Monsignor Dolci is acting as Apostolic Delegate to the Archdiocese of Istanbul, Paris, and in that capacity he has appointed provisionally Padre Aristide Chatelet, superior of the Lazarists, as vicar general of the archdiocese.

THE CARSON BILL DEFEATED

Catholic Press Association
London, May 15.—There were some interesting passages in the house of commons on Friday last, when the primary education Belfast bill, a measure introduced by Sir Edward Carson, was defeated. The debate, which was lively, resolved itself into a contest between Catholics and Protestants, in which the former heavily scored. It was admitted that in rich and progressive Protestant Belfast, eighty-one schools were in an unsanitary condition and ought to be destroyed, leaving 28,000 children without schools; and it was also admitted that there were 18,000 children without any school accommodation whatever at the present time.

Mr. Devlin, in a fine speech, pointed out that the accusation that Catholics were more generously treated than Protestants was not true. Catholics raised a third of the amount needed for building a school and the national board gave the remainder. Belfast apparently did not even do that much. He was not surprised, for he himself had suffered from the ignorance of Belfast before now! He pointed out that, while the cost of English education has gone up by £12,000,000 this year, and that Scotland by £1,660,000 with a population equal to that of Ireland, the increase for Irish education was only half a million. That Ireland loved education was shown by the fact that, while the rich Protestants of Belfast would not provide schools for their children, there was ample accommodation for the Catholic children of the city, who were the children of the poorer section of the community and he gave figures to prove his words and to prove the sacrifice, which such a work had entailed. To make the Belfast corporation the educational authority was to destroy the fruits of all that sacrifice, for it was like giving lambs to the butcher. The house did not realize there were 100,000 Catholics in Belfast out of a population of 400,000.

T. P. O'Connor spoke on the supposed intolerance of Catholics and the real intolerance of Protestants. He said there was hardly a Catholic school in Ireland which had not one or two Protestant teachers. They were even to be found at Maynooth, at Blackrock College in the National University but where in Belfast would you find a Catholic teacher in a Protestant school? Belfast schools were a scandal, especially in such rich community; but the way to remedy that was not to attack bishops and priests of the Catholic Church and place Catholic schools under a Protestant authority, which had already tried its hand at superseding Catholic managers with Protestants.

In the end, as we see, the bill was talked out and failed to pass, the house being very keenly with the Catholic members.

The Rosary said in common sweetly fosters the home life which was one of the most beautiful features of the Christian family in the ages of the faith, and the absence of which is one of the crying evils of our own time.

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

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

I propose the following burases for subscription.

SACRED HEART BURSAR
Previously acknowledged... \$2,973 74
M. Guerin, Montreal..... 10 00
Subscriber..... 10 00
S. H. Branch, L. O. C.,
Christmas Island..... 20 00
Mrs. C. C. Bartlett, Oshilla
A friend of the Sacred
Heart, Newcastle..... 3 00
H. P. East Point..... 1 00
M. M., East Point..... 50
In memory of Sister, M. M.,
East Point..... 2 00
Lover of the Sacred Heart,
East Point..... 1 00

QUEEN OF APOSTLES BURSAR
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BLESSED SACRAMENT BURSAR
Previously acknowledged..... \$100 50
ST. FRANCIS XAVIER BURSAR
Previously acknowledged..... \$219 80
HOLY NAME OF JESUS BURSAR
Previously acknowledged... \$158 00
A Friend, Fairfield, P. E. I. 2 00
HOLY SOULS BURSAR
Previously acknowledged..... \$261 00
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Previously acknowledged... \$153 65
Amelia, St. John's, Nfld..... 1 00
J. J. C..... 25 00

"Story It"
on a
TABLET

That was a beautiful custom which had its origin with the ancient Greeks, in which the pathway of the funeral procession was thickly strewn with flowers.

But however beautiful to thus manifest our love, the "flowers of the field" soon perish.

There is a strong desire on the part of many just now, to commemorate in some abiding manner the sacrifices recently made by our "Immortal Brave."

Why not "Story It" on a tablet upon the walls of Church, College or Club?

Such "Bronze Memorial Tablets" as we now produce in our own workrooms are more enduring than the walls upon which they will find a place.

Designs and estimates cheerfully submitted.

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FATHER FRASER'S CHINA MISSION FUND

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

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

I propose the following burases for subscription.

SACRED HEART BURSAR
Previously acknowledged... \$2,973 74
M. Guerin, Montreal..... 10 00
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S. H. Branch, L. O. C.,
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Mrs. C. C. Bartlett, Oshilla
A friend of the Sacred
Heart, Newcastle..... 3 00
H. P. East Point..... 1 00
M. M., East Point..... 50
In memory of Sister, M. M.,
East Point..... 2 00
Lover of the Sacred Heart,
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QUEEN OF APOSTLES BURSAR
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Lover of the Sacred Heart,
East Point..... 1 00

FIVE MINUTE SERMON

By Rev. F. P. Hickey, O. S. B.

THIRD SUNDAY AFTER PENTECOST

GOD'S CARE FOR EACH INDIVIDUAL SOUL

"There shall be joy in heaven upon one sinner that doth penance." (Luke xv. 7.) This chapter of St. Luke, my dear brethren, begins, "Now the publican and sinners drew near unto Him to hear Him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them."

HOW TO GET RID OF RHEUMATISM

"Fruit-a-lives" Point the Way to Quick Relief

VERONA, ONT. "I suffered for a number of years with Rheumatism and severe Pains in my Side and Back, caused by strains and heavy lifting. When I had given up hope of ever being well again, a friend recommended "Fruit-a-lives" to me and after using the first box I felt so much better that I continued to take them; and now I am enjoying the best of health, thanks to your wonderful fruit medicine."

W. M. LAMPSON. "Fruit-a-lives" are sold by all dealers at 50c. a box, 6 for \$2.50. Trial size 25c. or sent postpaid by Fruit-a-lives Limited, Ottawa.

THE POPE AND THE WAR

A very violent attack on the Pope and his policy of neutrality during the recent War has recently been published by The Living Church, a Protestant Episcopal journal. Among other things the Papeyts accused of having been an unmitigated despotism whilst it was a ruling power in secular affairs. It is accused of being guilty of 'cruelty, corruption, obscenity and brutality.' The seizure of Rome by the Italian army in 1870 is declared to have been heartily welcomed by all the Roman ecclesiastics.

The decided improvement in the relations between the Vatican and France, an almost equally favorable sentiment between the papacy and the kingdom of Italy, and President Wilson's visit to the Holy Father, show not the faintest reminiscences of any unpleasant feelings due to the Pope's enforced neutrality during the world conflict. There is, in fact, no basis for this malevolent attack on the papacy. Bishop Kelley of Savannah has embodied in a recent pastoral to his diocese a perfect defense of Pope Benedict's attitude during the War. The Bishop takes occasion heartily to praise President Wilson, and he sees in his suggestions to the Peace Council a truly Christian sentiment of justice tempered by mercy and wholly void of the rancor of vengeance.

The Bishop calls attention to the exclusion of the Pope's representative from the Hague convention in 1899, quoting Leo XIII's prophecy of an international catastrophe. "Whatever the future may bring forth, but for the nations of Europe will find in us, by the grace of God, neither conviction nor fear." Leo's successor sacredly kept that pledge. Of all the neutral nations, not one protested the German invasion of Belgium. Benedict XV, alone in the whole neutral world did not connive, and felt no fear, but promptly and vigorously called Germany to account for violating the sanctity of treaties. He furthermore addressed the whole Christian world at the approach of Christmas, 1914, bagging the warring nations to agree to a truce. In the following January he sent another appeal, imploring a brief cessation of hostilities. In February he directed a day of prayer to be observed in all Christendom for the return of peace. The following day he proclaimed three days of fasting and prayer for the same sacred purpose. Soon after by direct interposition with the belligerents the Holy Father obtained from them the exchange of many thousands of permanently injured prisoners of war. He followed this up by securing the internment in Switzerland and Holland of many more thousands of seriously but not permanently disabled prisoners. He made a strenuous attempt to secure the return and parole of prisoners who had families. He instructed all Catholic prelates and priests in the warring nations to pay special attention to all prisoners within their reach, and actively to facilitate their correspondence with their homes and kindred. One result of this was the tracing of one thousand cases of prisoners whose fate was unknown to their wretched families, and whose correspondence with them was thus expedited. "I happen," says the Bishop, "to have been brought into some relation with this papal charity, as a Canadian Orange-man asked me to communicate with the Vatican and get information of his son, who was reported wounded and missing. The Pope found the

boy." Well does Bishop Kelley say that scarcely a month passed but that Pope Benedict did some great and public good thing calculated to mitigate the horrors of the conflict. The question of the justice or injustice of the War was largely upon Belgium's rights to neutrality. Bishop Kelley's summary of the Pope's attitude is so tersely put that we must be glad to quote him: "Why doesn't he protest against the conduct of the Germans in Belgium?" Well, the King and Cabinet of Belgium have publicly thanked the Pope for having so protested. Cardinal Mercier thanked him also for his protest.

In a public address the Pope used these words: "It belongs to the Roman Pontiff, whom God has made Supreme Interpreter and Vicindicator of the Law, to proclaim before all men that no possible reason can make lawful any violation of justice."

The Belgium Minister thereupon addressed a Note to the Cardinal Secretary of State, asking him if the violation of justice of which the Holy Father had spoken had reference to the German invasion of Belgium. The Cardinal Secretary of State replied, and from his letter I quote the following: "The German Chancellor himself recognized that in the invasion of Belgium was committed a violation of neutrality contrary to international law, justifying it merely on the score of military necessity. It is true that Germany has since published documents by means of which she claims to prove that previous to the War Belgium had failed in the duties of neutrality, which at the time of the invasion no longer existed. Even admitting the German point of view, it must always remain true that on the confession of her own Chancellor, Germany went into Belgium with the consciousness of violating its neutrality, and therefore committed an injustice."

The violation of the neutrality of Belgium, carried out by Germany on the admission of her own Chancellor contrary to international law, was certainly one of those injustices which the Holy Father strongly reprobated. The Pope sent a strongly worded protest to the Bavarian Government against the deportation of Belgians, and in deference to this protest thirteen thousand Belgians were returned to their homes.

In July, 1915, Pope Benedict XV, said to Mr. Landet: "I strongly condemn the martyrdom of the poor Belgian priests and so many other horrors on which light has been cast." Cardinal Mercier told the Belgians what the Pope had done for them and he added: "If after all this Belgium is not satisfied I am afraid her spiritual piety tempts her to excess of spiritual hunger." and he adds that in giving him his photograph the Holy Father wrote on it: "We assure you that we are always with you, and that we share your grief and anguish inasmuch as your Cause is our Cause."

THE REUNION OF CHRISTENDOM

Several Protestant prelates of the United States have gone on a junket to Europe and the Orient in the general interest of Christian unity and with the particular purpose of inviting delegates to attend a Pan-Christian Conference to consider the possibility of the reunion of Christian churches that have been divided in the course of centuries by schism or heresy from the parent flock. These Christian gentlemen have just visited the centre of Christian unity at Rome, after interviewing leaders of the Greek and Oriental churches and were courteously received by Cardinal Gasparri, Papal Secretary of State, and by Pope Benedict personally who evinced great interest in their mission. His Holiness is reported to have said that such a consummation was rather to be wished for than to be expected until submission is made to the divine authority of the Catholic Church which could not send representatives to the proposed World Congress of non-Catholic Christians. They rather must come first to Rome.

It is to be observed that the Protestant sects in America have become extremely active since the War in movements towards federation of the denominations. As if money could conquer the world to Christ the Methodists are conducting a campaign to raise \$150,000,000 for missionary work, and other sects are dividing the world into zones of influence and mandatories for their respective activities along social and humanitarian lines. It is evident that the Protestant denominations are aware of the scandal caused among the heathens when fifty-seven varieties of them appear in one community, all claiming to be the true Church of Christ. Some denominations such as the Methodists, Baptists and others are split among themselves into various forms of "hard-shell," "dippers," "sprinklers" and so forth. The first step in the process of Christian unity is for these dissident bodies to try to get together on some common platform of faith and discipline even remotely resembling the Church founded by Christ.

Modern Protestantism has wandered so far away not only from the Catholic conception of the Church but also from the ideas of the days of its founders such as Luther, Calvin and others, that it is scarcely to be called Christianity at all. Wednesday's papers carried a dispatch from London stating that Dr. Newton, pastor of the Temple of London, argued that the church of the future will not be so much a place of worship as a place of companionable gathering. A movement has been started in the British Protestant churches to allow smoking by men and women at the services. We are all aware of the awful stunts pulled off in the non-Catholic churches in California, including jazz music and preachers in shirt sleeves talking politics and everything but religion. Even the soldiers were disgusted with the Y.M.C.A. brand of religion and gave it absent treatment.

The Protestant sects have drifted farther and farther away from the essentials of Christianity since they separated from the body of Christ, and have landed in naturalism and rationalism. The Bible alone as a rule of faith has failed since they denied the divine teaching authority of the Catholic Church. Protestantism and private judgment have given rise to the Christian Science and Spiritualist movements and the religious anarchy of the present day. The separated brethren have only the vaguest idea of what a church and real unity means. They reject the Catholic doctrine on the constitution of the Church as a perfect society founded by Christ, although the analogy of the unity of nature points to one Christian Church. The ideal of Christ was to have all His followers united in one universal Church where there should be one flock and one shepherd teaching to all nations the things He has commanded. Our Lord instituted a Church for the salvation of men as an object of obedient faith. "Thou art Peter," He said to His first Vicar on earth, "and on this rock I shall build My Church." St Paul refers to the Church as the body of Christ of which He is the head, having one Lord, one faith, one baptism. Hence St. Cyprian could write in the third century: "God is one, Christ is one, the Church is one." Thus the Divine Founder of the Church prayed, according to His Apostle St. John: "Not only for the unity of faith, but for those who shall believe in that I may be one as Thou Father in Me and I in Thee, and that they may be one in Us."

Unity is one of the distinctive marks which make known the true Church established by Christ. The Catholic concept of the Church is that of a society of men united in the profession of the same faith, in the communion of the same sacraments, joined under the rule of legitimate pastors headed by the successors of St. Peter, the Bishop of Rome. Where Peter is, there is the Church, remarked St. Cyprian. Thus the Church has a triple unity by faith, liturgy or cult, especially the Supreme Sacrifice of the Mass, and by government. It was Christ Who so constituted His Church by divine charter that the members are joined in a perfect society having its own end, means, laws and regimen.

Pope Leo XIII, that far-seeing and prudent Pontiff, in his encyclical issued in 1894 on the "Reunion of Christendom," exhorts the separated churches to return to the bosom of the Mother Church from which they have wandered far away like prodigal children. The Holy Father states that some of these sects now urge a union of brotherly love. He answers, How can hearts be united in charity when minds do not agree in faith? How can they be united to Christ the head if they are not members of His body which is the Church? Let us all meet in the unity of faith, His Holiness states, and of the knowledge of the Son of God. The Church as common Mother calls you back to her to worship God together united in perfect charity by profession of one Gospel, one faith and one hope.

—The Monitor.

Keep your eye on this Brand "SALADA" The one Tea that never disappoints the most critical tastes. SALADA on a Sealed Packet is Your Safeguard.

be had when the mind is worried. And the reproving voice of conscience exorcises true rest. Frequently Protestant ministers laud the fidelity of Catholics on vacation to their religious duties. They cannot understand why Catholics at the seashore or summer resort go out of their way to assist at Mass on Sunday and to receive the sacraments. But Catholics know that fidelity in these matters is absolutely necessary if vacation time is to be a true season of peace of mind and body.—Rosary Magazine.

SICK CALL-STIRS LONDON WHO SUMMONED PRIEST? C. P. A. Service London, England.—A very unusual incident is causing great interest in London circles. One of the Oratorian Fathers was visiting a lady who was sick, and was advised by the physician to leave the administration of the last sacraments to the following morning. He agreed, leaving a message that he should be sent for in case of danger. About 4 a. m., while it was yet dark, a figure which the priest took to be that of the father on night duty entered his room and told him there was a telephone sick call for him. The father dressed hastily and chiding his conferees for not turning up the lights to the church, secured the holy oils and Blessed Sacrament and went to the house. After being kept nearly a quarter of an hour he was admitted, found the lady almost "in extremis," and administered the last rites just in time. He thanked the nurse for telephoning him, but she said that she did not know who had done so; she had not.

The next day, happening to meet the father on night duty, the priest apologized for his certness of the previous night. But the father not only denied having come to his room but pointed out that there had been no telephone call that night, a statement which was confirmed by inquiry at the exchange. Thus the matter is unexplained and it can only be conjectured that the angel guardian of the lady in question was responsible for the prompt attendance of the priest. The priest had no idea at the time that there was anything supernatural about the visitor who came to rouse him, and the case, while Catholics put their own construction on it, is being sniffed from afar by the psychological research folk.

College and Academy of St. Joseph ST. ALBAN ST., TORONTO St. Joseph's College is Affiliated to the University of Toronto through the Federated College of St. Michael. College Course of four years, leading to Degrees. Also Academic, Collegiate, Commercial, and Preparatory Courses. For Prospectus, apply to THE MOTHER SUPERIOR.

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CATHOLIC Boys and Girls TO SPREAD THE DEVOTION OF St. Rita (The Saint of the Impossible and the Advocate of the Hopeless) also St. Theresa (The Little Flower of Jesus) To spread the devotion of St. Rita, and the Little Flower of Jesus, we have designed a neat little prayer book card, in exclusive Blue-Black Artwork, with handsome die-cut edges, size 2 1/2 inches x 4 1/4 inches. It shows a portrait of the Saint on one side and a prayer of request for favors on the other side of card. This beautiful card sells for the insignificant sum of five cents, 6 for 25c. or 12 for 45c. We want an enterprising boy or girl in each parish to sell this very essential little card, and by so doing you spread devotion and incidentally get a substantial profit from the sale of the same. You can sell one to each member of every Catholic family, as it is something which will be much appreciated. You can occupy your spare time after school hours and vacation in this meritorious work, as your efforts will be rewarded. Address all communications to the publishers— Catholic Supply Co. 46 St. Alexander St. Montreal, Que.

Real Help For Tired Feet A busy day and on your feet most of the time—a long, tiresome trip or a hike in the country—new shoes to break in—all these mean tired feet. Soothe and rest them by applying a few drops of Absorbine, Jr. Or, if you are very tired and your feet burn, ache or swell, soak them in a solution of Absorbine, Jr., and water. Relief will be prompt and lasting. You will like the "feel" of this clean, fragrant and antiseptic liniment. It penetrates quickly, leaves no greasy residue, and is intensely refreshing. Only a few drops needed to do the work as Absorbine, Jr., is highly concentrated. You will find dozens of uses for Absorbine, Jr. as a dependable first-aid remedy and regular toilet adjunct; to reduce inflammatory conditions—sprains, wrenches, painful, swollen veins; to allay pain anywhere. To spray the throat if sore or infected. To heal cuts, bruises, lacerations and sores. Absorbine, Jr., \$1.25 a bottle at druggists or postpaid. Liberal trial bottle mailed for 10c. in stamps. W. F. YOUNG, INC., 299 Lyman Bldg. Montreal, Can.

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CHATS WITH YOUNG MEN

OPPORTUNITY

They do me wrong who say I come no more
When once I knock and fall to find you lie
For every day I stand outside your door
And bid you wake and rise and fight to win.

like grain is sown from the sower's hand. I drifted about the neighborhood, accepting any kindness given me, feeling bitterly, my position but not knowing which way to turn to become self supporting.

OUR BOYS AND GIRLS

CORPUS CHRISTI

Dear, children, kiss your flowers, and fling them at His feet;
He comes, the Lord of flowers, of all things fair and sweet.

YOU WILL NEVER BE SORRY FOR

Living a white lie.
Hearing before judging.
Being candid and frank.

THE CATHOLIC LAYMAN

Our nation needs badly today the good Catholic layman, the man who lives up to his religion, or manfully strives to do so.

THE REWARD OF PRAYER

Recently four of us were talking of prayers to different saints and of the answers to the prayers we had experienced.

was kept in the sacristan's house. It would be necessary to get it. The water was rising; it was fast growing dark.

TRYING TO IGNORE GOD

Again the vexed question of the agency which won the War is bobbing up tenaciously in the daily press without, seemingly, any prospect of a solution that may satisfy the seekers after the truth in the matter for the sake of truth.

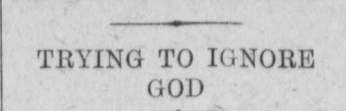
The water was now creeping into the sanctuary. Pierre climbed upon the altar shelf, where he remained for some time. Hours passed, he thought—it might have been only moments.

LINCOLN'S TRIBUTE TO NUNS ON CIVIL WAR MEMORIAL

The model of the memorial to the nuns of the battlefield to be erected by the Ladies Auxiliary, A. O. H., was recently submitted for inspection.

BOYS! GIRLS! EARN GOOD MONEY FOR YOUR HOLIDAYS

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Choose the cream that will supply just what your special skin conditions require. You could not make a pink blouse white and a white blouse pink by dipping them both in pink dye!

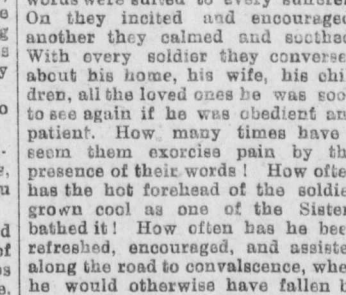
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FATHER FRASER'S LETTERS FROM CHINA

We are now giving to our readers some of the Father Fraser's letters which for one reason or another were not published at the time they were received. These realistic pictures of active Chinese missionary work...

Lo; but in spite of the many wounds that covered his body and prevented him from sitting or lying down he continued joyful, calm and resigned. Then Blessed Paul Chen became gravely ill, but he also bore his sickness with such calmness and perseverance...

tions were held before State Boards where partiality was out of the question. Each school stood on its own merits. The record of the Dental School is equally gratifying. During the same period 1916-1918 Harvard graduated 294 dental students and registers 88 failures.

THE LOGIC OF CATHOLICITY

An American soldier abroad who had never given much thought to religion, accepting the rather indefinite creed of his family, Baptist on one side, Presbyterian on the other...

NEW BOOKS

We beg to announce the publication of two new important books. The first is entitled, "Sermons on Our Blessed Lady," by Rev. Thomas Flynn, C. O., author of "The Master's Word in the Epistles and Gospels..."

OBITUARY

PATRICK J. FALLON The death occurred at Erie, Pa., on May 21st, of Patrick J. Fallon, youngest son of the late Robert Fallon of London Tp. Deceased, who was in his thirty-fifth year, was an electrical foreman with the General Electric Co. and it was while engaged in his work that he met his accidental death.

DIED

CADOTTE.—At her late residence Massey Stn., Ont., on Friday, May 24th, 1919, died suddenly, Honorine, the widow of the late Auguste Cadotte. Aged seventy-six years. May her soul rest in peace.

TEACHERS WANTED

TEACHER WANTED FOR S. S. NO. 2, Puslinch Tp., holding 1st or 2nd class professional certificate. Duties to begin Sept 2nd 1919. The school is situated on the Guelph-Hamilton road, two miles south of O. A. C. Forward applications to John Walsh, Sec. Treas., R. R. No. 5, Guelph, Ont.

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Dear Friends,—In my last I began the narrative of the martyrdom of four Chinese. Blessed. I shall finish it in this. The same evening the soldier returned to the prison bearing a letter, food, clothing and the good news that the widow Martha Wang had offered to act as their servant.

The 29th of July the blood-thirsty General Tien signed the death warrant for their decapitation, which was quickly carried out the same morning. While the three martyrs were treading the way of their calvary the soldiers espied Blessed Martha Wang, who ignorant of what was happening, was engaged in washing the prisoners' clothes. Running over they seized her by the hair and pushing her along shouted: "You go too."

"It pains me and causes me no little anxiety when I consider the naked fact that it is difficult for one alone to sufficiently cope with the harvest that is to be reaped. Converts are on the increase but, sad to say, missionaries are on the decrease. As you know, the seminaries and Religious Orders in Belgium, France and Italy are depleted, owing to the terrible European conflict now raging. Here in this vicariate the majority of missionaries are Italians and since Mass raised his voice in the plains of Europe we have not received a single missionary. With in the last two years three have departed to receive their eternal reward as good and faithful servants. The harvest is ripe but the laborers are few.

"The longer I remain in this mission field, the more enamored I become of the great work to which God has called me. I love China and the Chinese. They are a great and kind people. Verily, the possibilities for the spread of Catholicity in these regions are wonderful and have made my home in the hearts of these good souls and would find it hard to leave them.

While Catholics do not directly minimize or depreciate the value of their own educational institutions, it very frequently happens that we are not alive to their real worth and high standard. As a result when their efficiency is questioned an apology comes readily to the lips. That such an attitude is not only uncalled for, but shows a culpable ignorance of facts is strikingly illustrated by a recent comparison of the respective medical and dental records of St. Louis University, a Jesuit institution, with perhaps two of the greatest professional schools in the country, Johns Hopkins and Harvard. The statistics are taken from the official bulletins of the Medical Dental Associations and cover the period from 1910 to 1918 inclusive.

No wonder that so much suffering, moral and physical should greatly undermine their health. The first to fall ill was the servant Blessed

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