

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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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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The excitement of the partial elections in Ireland, and the more troubled excitement of the burnings, and killings, in the six counties, and the skirmishing on the border, has not been able to take the Irish people's minds from consideration of the proposed new Constitution which has been put before them. The Constitution naturally overshadows all other questions—and shall continue to overshadow them. Though the readers of this paper have already seen much about the proposed Irish Constitution their knowledge of the subject is still, in all probability, rather hazy, and for that reason I shall, in this little article, try to give them, in the simplest direct manner possible, a definite idea of the important points of the Constitution.

The committee who drafted the Constitution studied and analysed the constitutions of both the Old World countries, and of the New; selected from both the old, and the new, what they considered best suited the circumstances, and the minds of the Irish people, and rejected the unsuitable. The Constitution of the United States of America loomed particularly large in their vision, and it decidedly left a heavy impress on their work. They consider that they have extracted from the United States Constitution the best that is in it, and have escaped some of its shortcomings—that in fact they have materially improved upon that much-vaunted, and much assailed, Constitution. Regarding the points on which the proposed Irish Constitution falls short of that of the U. S., the workers would say that it does so because of the limitations imposed upon them by the neighbor who was holding the big stick over their head whilst they were writing the document.

What real Americans would consider the first, and the greatest shortcoming, is, of course, the fact that the governing power includes a King. Though since the King, whose divine aid is invoked, is the King of England, there is a certain portion of the American public who will consider this clause the best in the whole document. The Irish Government, and right here I should pause for a moment to say that when, for convenience sake, I use the terms Irish or Ireland, in this article, I am referring only to the five-sixths of Ireland, and the Irish that are supposed to be "freed"—the Irish Government is to consist of the King of England, and two houses of the Oireachtas (Oireachtas, which is to be the title of the whole Irish Parliament, is an ancient Irish title for a legislative assembly. It is pronounced Ir-ach-tas—with the emphasis usually placed on the second syllable). The Lower House of the Oireachtas, which is to be the real power in the State, will be termed the Dail Eireann (pron. Dal a-Rann). The Upper House, which is to be markedly subsidiary, is to be called Seanad Eireann, Seanad, (which is pronounced Shane-ad) has as its root the Gaelic word "sean," meaning old. While twenty-one will be the minimum age for election to the Dail, a man or woman must come to the maturity of thirty-five before he, or she, is eligible, for the Seanad. And while four years will be the official life of a Dail deputy (until he goes back to his constituents to get new life or be scrapped), a member of the Seanad will enjoy a twelve year official life. Again, while the Dail deputies will be popularly chosen, the candidates for the Seanad will be selected by the Oireachtas—two-thirds of them selected by the Dail, and one-third by the existing Seanad. Three times as many candidates will be selected, and three times as there are seats to be filled—and these nominated ones will then be offered to the people to choose from. The only exception to the foregoing is that every University in Ireland will in addition, be entitled to choose for itself, and to elect to the Seanad, two representatives. There will then be 56 popularly chosen Senators, and about 10, or 12, University-chosen ones. There will, on the other hand, be about 150 Dail deputies—a Dail deputy for about every 25,000 of the population.

The candidates nominated for the Seanad must, in every case, be citizens who have made their mark by some signal service to the Nation, or citizens who loom very large in various aspects of the Nation's life. The Seanad will be, to a large extent, advisory. The supreme power of the Government is supposed to rest with the Dail. All money bills—all bills having to do with taxes, or revenue, or appropriations, must be originated in the Dail. When such Bill is passed by the Dail it will go to the Seanad for consideration. If the Seanad amends, or alters it in any way, the Bill must go back to the Dail for consideration of the amendment or alteration; and the Dail has the final say

in the fate of the Bill. The Seanad may originate a Bill (other than a money Bill), and may pass it—but the fate of this bill also rests with the Dail, to which it must go for acceptance, or rejection.

The Royal prerogative here emerges from behind the screens—either formally to approve the bill, and make it law, or to reject, or postpone it. This, too, despite the preliminary flourish of the Constitution which states that "All powers of Government, and all authority, legislative, executive, and judicial, are derived from the people"—gesture evidently meant to meet, in some measure, this latter awkward situation, and to impress upon his Majesty that he is simply required to sign on the dotted line when called upon. Whether it will so impress him remains to be seen. Now, in case he should not be so impressed, the writers of the constitution here draw inspiration from the Canadian Dominion; and, assuming that the Dominion does not, and would not, tolerate the Royal prerogative, against its people's will, the Irish Constitution provides that "The Crown shall, in the withholding of such assent to, or the reservation of, any bill, act in accordance with the law, practice, and constitutional usage, governing the like withholding of assent, or reservation, in the Dominion of Canada." In short they plant their backs against the Canadian rock (as they conceive it to be) and say to his Majesty, Come on! They consider that they are here throwing a red rag on the Canadian rock, and inviting the bull—John Bull—to test his horns upon it.

The executive council, or cabinet, will be called the Aireach (pron. e-rach). It will consist of 12 men called to aid, and advise, in the Government of the country. Four of the twelve must be members of the Dail, and two of these four shall act as Uachtaran (pron. uch-taran—President) and Tanaist (pron. Tan -isht—Vice - President). The Uachtaran shall be appointed (by the Crown) on the nomination of the Dail. The Uachtaran, in turn, shall select the other three Dail members who go on the Aireach. The other eight members of the Aireach shall be chosen for nomination by a committee of the Dail—a committee representative of the various parties in the Dail. And in choosing these eight members this representative committee of the Dail is to be guided by the interests of the Nation as a whole—the interests of all the various parties in the Nation—never by the interests of the strongest party. The four members of the Aireach (cabinet) who are members of the Dail, shall resign from the Aireach if an adverse vote in the House shows that they have lost the support of the Dail. The other eight members of the Aireach are only removable for cause, such as being guilty of malfeasance in office, neglect of duties, or failure to carry out the expressed will of the Oireachtas.

Though, for so far I have spoken generally in terms of the masculine, the Irish Constitution provides that men, and women shall have equal rights as citizens. It also practically provides for adult suffrage. It confers citizenship upon every person now domiciled in Ireland who was born in Ireland, and either of whose parents was born in Ireland—or any person who has been domiciled in Ireland for not less than seven years prior to the approval of the Constitution. One virtue of the American Constitution is acknowledged in the provision that no titles of honour, for service rendered, can be conferred on any citizen in the Irish Free State—except by permission of the Executive Council. Liberty of the person is held to be inviolable, as is also the dwelling of every citizen. His thought, and his speech, likewise are free, and there is to be no religious discrimination within the bounds of the country. The right of every citizen to free education is declared. The rights of the State to the control of the natural resources of the country is emphasized; and the exploitation of such natural resources by private individuals, for their own benefit, forbidden. The policy of the referendum, and the initiative, is wholeheartedly adopted. The tone of the document throughout is strongly democratic.

One clause in the Constitution—which is patently written in, to provide a stepping stone for Sir James Craig, and Belfast—is that one which empowers the Irish Government to create subsidiary legislatures with limited authority over local matters. While this would pave the way for the starting of either one or four subsidiary legislatures, it is pretty certain that not more than one such has a chance of being started, and the chance for that single one is so slim as to be almost invisible to the naked eye at the present time.

One very important article in the Constitution is that the National language of Ireland is declared to be the Irish language. At the same time, for the benefit of those

citizens who do not know Irish, and who do not wish to know Irish it is laid down that the English language shall be equally recognized as an official language. It is also laid down that special provision may be made by the Oireachtas for districts in which only one language is in use.

Under the new Government of the country, whatsoever it be, there is anyhow no doubt that the Irish language, the Gaelic language, will rapidly leap into its own again. Already the teaching of the Irish language is being made compulsory in by far the greater part of the schools of the country—and teachers who do not know Irish are being taught the language in special Teachers' Classes, that are being held weekly, at convenient centres. This, the revolution in the use of the language, will be one of the greatest changes the country will at first know.

On the subject of war, the Constitution provides that Ireland will not be committed to any war without the consent of the Oireachtas—except in case of actual invasion. This article is supposed mainly to save the country from being embroiled in any of England's constant wars. It is presumed to assert thereby that Ireland will be no partner in British imperial wars—that Ireland will only be committed to fight when Ireland's rights are infringed by any other nation.

Finally—and here is a sore snag—the Constitution provides that the members of the Oireachtas shall take the following form of oath:—
I do solemnly swear true faith and allegiance to the Constitution of the Irish Free State as by law established, and that I will be faithful to H. M. King George V, his heirs and successors by law, in virtue of the common citizenship of Ireland with Great Britain and her adherence to, and membership of, the group of nations forming the British Commonwealth of Nations.

In considering the Constitution, as outlined above, two very important things are to be remembered. First that many of the "rights," assumed by the Constitution, are not, and have not specifically been, acknowledged by England—and will not be so acknowledged until the occasion arises for acknowledging, or disputing, each individual assumption. And in the second place that all the many "rights" in Ireland which England reserved to herself in the Treaty, and which the Irish plenipotentiaries were compelled to acknowledge, are, by the acceptance of the Treaty, conferred upon England by the Irish people. And that these many reserved English "rights" in Ireland cut directly across the fundamental assumption of the Constitution—that the Irish people are free to govern Ireland, and to do with Ireland, as they desire. This point is most important to be noted, and remembered—as it considerably changes the whole aspect of the Constitution. Then also, as already indicated, the oath of allegiance to the King of England, finally rivets England's "rights." And this oath will become a source of internal strife now, and of far wider strife later on.

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NUNS' ORIFLAMME

HUNG IN CHAPEL BY FRENCH REGIMENT

Paris, June 30.—A solemn tribute has been paid to Notre Dame de Bon Secours, guardian of Nancy, by the 69th infantry which is garrisoned in the ancient Lorraine city.

At the outbreak of the War the Visitation Nuns of Nancy gave the 69th infantry a little tri-colored oriflamme on which had been painted by hand an image of the Sacred Heart. Flamed on the regimental colors, and later carried over the heart of one of the officers, this little oriflamme went through the whole campaign with the 69th and accompanied it in every battle. The colonel decided that it would be fitting to lay the emblem at the feet of the venerated Virgin of Lorraine, in the ancient chapel of Notre Dame de Bon Secours, at the gates of Nancy. It is in this chapel that is located the tomb of King Stanislas. The oriflamme of the 69th has been placed with the banner of the Guards of Stanislas, the flags taken from the Turkeys by the Dukes of Lorraine and the ex-voto placed in the chapel by General de Castelnau out of gratitude for the victory of the Grand-Couronne of Nancy during the Great War.

A large number of former officers and enlisted men of the regiment attended the ceremony, at the beginning of which Mass was celebrated in the chapel by the former chaplain of the 69th. On the day before this ceremony, in the main street of the village of Vitrimont, Marshal Foch attended a Mass celebrated in memory of the dead of the Nancy division to which the 69th infantry belonged.

WHAT A UNIVERSITY DOES

Newman, in his Idea of a University, states the object of University training thus:

"A University training is the great ordinary means to a great but ordinary end; it aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles of popular enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life. . . . It prepares a man to fill any post with credit and to master any subject with facility. It shows him how to accommodate himself to others, how to throw himself into their state of mind, how to bring before them his own, how to influence them, how to come to an understanding with them, how to bear with them."

Buried in a recent Ontario Blue Book is a Canadian effort to state the same object, and the statement is worth quoting. A couple of years ago a Royal Commission was appointed to inquire into and report upon certain financial matters relating to University education in Ontario. The Report has the following statement of the prime object of a University:

The aim of a University is not to develop a self-centred culture, but to use culture, knowledge, and discipline in the service of the community.

1. Universities are the natural centres and culminating points of the educational system of a country. Their influence is felt through every part of the system, and even beyond it, in the continued and voluntary education of adults.

2. Their primary function is to provide a liberal education. A University which trains only narrow specialists is in danger of losing sight of one of its highest functions. The production of the specialist is secured at too high a cost if it is gained by sacrificing breadth of outlook and zest and range of intellectual curiosity about all things that contribute to the knowledge and enrich the life of man. A certain width of view is essential to the reality of academic culture. The mission of the University is to represent the organized will and power of the community in promoting all that makes for intellectual advancement and moral elevation.

3. Universities train men for leadership in every sphere of work. In a period of world-wide reconstruction, leaders must possess clearness of thought and adequate knowledge. This the University may be expected to supply. The University-trained man ought to contribute to his country, as a citizen: (a) the spirit of progress, which seeks to better conditions of knowledge and skill; (b) the spirit of moderation, which is cautious, because it resists the vehemence of one-sidedness and the impulse to grasp at hasty expedients; (c) the love of truth, which realizes the worth of thorough and systematized knowledge, which keeps an open mind to new ideas, and which holds preconceptions in due control. Men possessed of this true academic spirit can help to form a sound public opinion and can furnish skilled leaders in commercial, industrial, social, political and religious movements.

4. Universities train the teachers in the Secondary schools and in many of the larger Primary schools. Through this group of graduates the University reaches the whole educational system. The quality of instruction and the mental stimulus given by the Secondary school teachers largely determine the intellectual interest, the public spirit, the literary tastes and the moral tone of each generation as it passes from adolescence to manhood. The quality of these teachers and their power to inspire fine ideals in youthful minds depends in turn on the spirit which their University has breathed into them, and on the high conception it has given them, of what intellectual energy and enjoyment really mean.

5. Universities are the visible evidence of the homage which the State pays to learning and science; the symbol of how much there is in life beyond material development and commercial success. They should be the homes of great characters, the nursing-mothers of great characters. They seek to extend the realm of knowledge apart from any utilitarian value, confident that all knowledge increases the power of man. They teach those who are entering on life to think of the past and the future, as well as of the

present, and to make the achievements of the past a challenge to the improvement of the future.

6. Universities provide the highest training in the application of knowledge to all departments of life. From the national point of view, it is of great practical value. We need the trained scientist to discover the full extent of our natural resources and to improve and develop our methods of industry. We need skill, vision, and informed organizing ability to turn our agricultural and commercial possibilities into realities. We need the clearest reasoning and most effective action of our best-trained citizens to deal with our economic problems, social difficulties and political tasks. Universities should focus whatever information science can provide for any form of service to the State. They should place their knowledge of economic history and of economic experiments in all countries at the disposal of administrative officials and Legislators. From the trained staff of a University should be furnished investigators in the scientific, economic and historical fields, whose extent of knowledge and mastery of method would make them helpful colleagues of practical men charged with making such inquiries.

7. Universities should seek out, and develop unusual human talent, and in whatever walk of life it may be found, and make it available for the service of the State. The University, in fine, is one of the chief organs of the higher life of the State. Its facilities should be brought within reach of the greatest possible number of people.

GOOD CITIZENSHIP CAN KILL BIGOTRY

Washington, D. C., July 7.—"The American Catholic, the American Protestant, and the American Jew must stand united in firm opposition to any intolerant movement which deprives any creed of the fullest freedom and equal rights under the law or curtails personal liberty of conscience or religion," declared Representative Harry E. Hawes, of Missouri, in a speech delivered in the House of Representatives this week.

"The foe of religious liberty has already been intolerance, sometimes disguised but always the same," Mr. Hawes said. "It rises for periods to considerable strength, but always falls back to its obscure cave of bigotry before the enlightened criticism of good citizenship. Our danger will not come from a change in our laws, but from an intolerant spirit which would evade the established law and by indirect means do those things which the law prohibits."

"The honest friend of religious freedom can not without protest permit any man's creed to be made the subject of persecution or the sole measure of his fitness for public office."

"We cannot lose religious freedom without losing civil freedom, so both must be guarded by zealous citizens."

Mr. Hawes is an Episcopalian, a descendant of Revolutionary ancestors and a member of the World War staff at Washington and for a time was attached to the United States Embassy in Madrid. He is a lawyer and represents the Eleventh (St. Louis) Congressional district of Missouri.

While a member of the Missouri Legislature in 1917 Mr. Hawes procured the passage of a law prohibiting and penalizing the circulation of anonymous letters and literature attacking the religious faith of candidates for office in that State. The law has minimized the activities of various anti-Catholic organizations which, before its enactment, slandered propaganda against Catholics and others labeled "Pro-Catholics."

PLAN TOUR OF CITIES TO AID FRANCISCAN SCHOOL

Komatke, Ariz., July 10.—A theatrical troupe of Catholic Indians is preparing to invade many of the principal cities of the east and south in an endeavor to raise funds to clear the debt from the buildings of St. John's Indian School here, conducted by the Franciscan Fathers.

Their programme will be unique and will include scenes from Indian life in Arizona, Apache war dances, and Indian songs and band music with picturesque pageant features. Costumes made from skins of coyotes, wildcats, wild boars, deer and other animals will make the performance a colorful one. Among the cities that will be visited are St. Louis, Kansas City, Chicago, Detroit, Cleveland, Albany, Boston, New York, Washington, Memphis, New Orleans and El Paso.

WE HARDLY NEED THEM

The Cranbrook Courier

Over on the coast, especially in Vancouver, there is an influx of itinerant evangelists on a mission of soul-saving, and several of them are figuring on touring the wicked interior of the province in pursuit of Satan. We are a sinful people, claim the evangelists, which reminds us that three weeks ago we made editorial reference to the Good City of Toronto in this connection and were told by a Cranbrook lady that "We were sinking lower and lower and would ruin our reputation if we persisted in vilifying Toronto." After being married twenty years we always accord a woman the last word. Let us pass on to the Vancouver evangelists. In their number are a couple of reclaimed ex-convicts, a reformed dope addict, a penitent ex-fourth rate pugilist and a professional pulpiteer, who stages sensational sermons in drawing crowds. These gentlemen never omit the practical part of their pulpiteering by passing around the collection box, and the money goes out of the province. It simply amounts to mail-order soul-saving. Of the number, "Michigan Slim," product of several penal institutions, vies in competition with "Sluggo" Harris, late near-champ of the prize ring. And "Dopey" Dunn, who admits he once thrived in the dope business, tells us he hears he is basking in grace and salvation. We are very glad to hear that Michigan Slim has quit robbing houses, and it is good news to know that Dopey Dunn has given up selling drugs. We are also willing to congratulate Mr. Sluggo Harris on his accession to grace. But we do not see why these gentlemen need to substitute evangelism for their former callings, and come to British Columbia and East Kootenay. We suggest they go to work. The world has altogether too many of these half-baked mercenary poachers of the ministry who do more harm than good. The pulpit is desecrated with blatant tonguesters, slangsters and sensational sermonists. The various orthodox creeds are pretty well supplied with pastors, who are willing and anxious to save souls and help humanity. The world has already too many religions. If we must admit the truth, Rationalism is entering religion. The dollar is doing double duty in drawing all sorts of odds and ends of yappers who claim a "call" to the church, because it probably looks like an easy way of living, while satisfying the innate conceit of many who like to hear themselves talk and hurl verbal brickbats at their fellow worms. The coast can do what it likes about them, but we don't want any of these fellows here. Our own local pastors can take care of things without outside assistance.

FRENCH DRAMATIST POINTS WAY TO REVIVAL OF CATHOLIC THEMES

By N. C. W. C. News Service

Paris, July 1.—Maintaining that the task of the Catholic dramatist is to revive dramatic art from its death in pre-occupation with sex, the noted young French playwright, M. Henri Gheon made a notable contribution to the Congress of Catholic writers held here last month in his paper "The Secular Spirit in the Drama."

M. Gheon declared that the great dramatists of the seventeenth century, even when their subjects were pagan and profane, treated them in a Christian spirit. Though God was not invoked, his laws were never questioned and the morality of Esther and Polyxene was Catholic. But by the end of the eighteenth century a deterioration had set in producing the drama of today, which no longer presents the conflict between human passions and duty, but that of human passions and the law—"le Gendarme," as M. Gheon put it. He spoke with hope and enthusiasm of the new movement in which the young dramatists have set themselves to present Catholic themes in the manner of true classical tradition and as an illustration of his theories, a performance was given of one of M. Gheon's own productions, written especially for the Congress and called "The Man Who Thought He Saw St. Nicholas." The play was a delightful mixing of medieval and modern conditions and was followed by another dramatic effort called "The Ten Lepers" in which the nine ungrateful lepers are shown giving their reasons for not returning and thanking Our Lord, while the tenth leper pours out his praise and thanksgiving.

M. Gheon has already shown young French writers how Catholic subjects may be treated so as to be palatable to mixed audiences and his "Le Pauvre sous l'Escolier," a story of St. Alexis, who lived as a beggar under his father's roof, drew large audiences last year at the Vieux Colombier.

CATHOLIC NOTES

In the Philippine Islands, Manila Diocese, there is a young priest named Father Ignatius Cordero, who is pastor over ten thousand souls.

Philadelphia, July 10.—The Rev. M. L. Wolfe, pastor of St. Barbara's Church, has reported that a Military Order of Foreign Wars Medal and a Victory Medal were stolen from his study in the rectory by a thief who pried open a rear window with a shovel.

New York, July 10.—The Rev. William E. Cashin, Catholic chaplain at King Sing, has been honored by King Victor Emmanuel of Italy with the decoration of the Order of the Crown of Italy. The decoration is in appreciation of Father Cashin's efforts to aid poor Italian prisoners and their relatives.

Paris, June 30.—Like the Municipal Council of Moulins, the Municipal Council of the town of Bastia has recently adopted a resolution favorable to the return of a religious order. Recently the Society of Missionaries of the Levant solicited the approval of the Council for the establishment of a centre to train missionaries for Syria, Mesopotamia, and Asia Minor. A favorable answer was given by unanimous vote.

Cologne, June 30.—In a fervent appeal in behalf of the Catholic press of Germany, the Archbishop of Freiburg in Baden recalls the high value which the late Pope Pius X. set upon religious papers. When a bishop, Pius declared that he would willingly sell his episcopal ring if with the proceeds he could help in promoting the Catholic press of his diocese. Rev. P. Drexler, famous for many inventions and as a missionary, has just worked out the details of a great propaganda in behalf of the Catholic press of the world.

Elbowoods, N. D., July 10.—Catholic Indians from five tribes of Montana and North Dakota participated in the Catholic Indian Congress which opened at Shell Village on the Fort Berthold reservation last Saturday and closed today. The Sioux, Mandan, Arickaree, Gros Ventre and Crow Indians were represented at the Congress, which was presided over by the Right Rev. Vincent Wehrle, Bishop of Bismarck, and which was marked by discussion of religious problems and the organization of societies for the advancement of the faith among these tribes.

Buenos Aires, June 26.—President Irigoyen of Argentina recently inspected the parade of the pupils of the Daughters of Mary, Help of Christians, commonly known as the Salesian Sisters, on the occasion of the celebration of their golden jubilee. Six thousand girls took part in the procession round the Plaza-Mayo, including two thousand former pupils. A squadron of mounted police and a police band accompanied the marches. Religious services were held at the Cathedral where a sermon was preached by Monsignor Napal.

Dublin, July 1.—Rev. Dr. Boylan, Professor of Scripture at Maynooth, has been appointed vice-president of the college by the Bishops. Taking his M. A. degree at the former Royal University, Dr. Boylan studied Oriental languages at Berlin. He received the degree of Doctor of Letters from the National University on account of his Egyptian studies and D. D. from Rome in recognition of his theological publications. He is the author of "A Commentary on the Psalms" and "St. Paul's Epistle to the Hebrews." He is also professor of Oriental Languages in the National University.

New York, July 10.—The Rev. Dr. James F. Driscoll, president of St. Joseph's Seminary at Dunwoodie from 1900 to 1910 and more recently rector emeritus of St. Gabriel's Church in New Rochelle died here last Wednesday at St. Joseph's Hospital, Yonkers. Father Driscoll was noted especially as a scholar of Oriental languages, on which he lectured at Columbia University and New York University. He received his education at the Grand Seminary in Montreal and in the Seminary of St. Sulpice, Paris, and was ordained in Rome in 1887.

Paris, June 30.—The death has just occurred, in Paris, of Mother Marie of the Blessed Sacrament, who for thirty-nine years has been the Superior-General of the Little Sisters of the Assumption. Her death was highly edifying for the piety, patience and spirit of faith which she displayed to the end. She remained conscious until the last moment. The funeral, at which the Cardinal Archbishop presided, was attended by many people, among them Louis Dubois, a former member of the Cabinet and now Chairman of the Reparations Committee, and M. Duval-Arnauld, chairman of the Parliamentary committee on labor, both of whom are "decurions" of the Fraternity of the Assumption.

HER IRISH HERITAGE

BY ANNIE M. P. SMITHSON

AUTHOR OF "BY STRANGE PATHS"

CHAPTER I

IN SOUTH KENSINGTON

"My dear Clare, your coffee will be quite cold, and the bacon not worth eating. Do come down from the clouds and tell me what you are dreaming about?"

"I am thinking of my Uncle's letter. Oh! Webbie dear! I wonder what they are like—these strange Irish cousins that I have never seen!"

"Mrs. Webb drank her coffee and helped herself liberally from the various dishes on the perfectly appointed breakfast-table, and replying. She was middle-aged, stout and portly, and liked the creature comforts of this life."

"But Clare Castlemaine's coffee stood untroubled before her, and she was reading once more the letter of which she already knew almost every word."

"My dear Niece,—It was with sincere sympathy and sorrow that I received your last letter informing me of your changed circumstances. I cannot tell you how more than surprised I was. We all thought your late father to be a prudent as well as an extremely wealthy man, and it seems strange that he should have practically lost all his fortune by such reckless speculation. But still one hears of such cases now and then, and you may be glad that you have at least a little left from the wreck."

"But now that you are no longer separated from us by great wealth, I am wondering would you care to come over and make the acquaintance of your mother's people? We are a large family and not well off, but I think we could make you comfortable for awhile. Your cousins all join with me in hoping that you will come over and pay us as long a visit as you like. Just let us know and we will be ready to meet you with a Irish welcome."

"I remain, my dear child, your affectionate Uncle, JAMES BLAKE."

At the foot of the letter, in an unformed girlish hand was scrawled—"P.S. Do come, please, dear Clare. Your loving cousin, Angel."

"Which is Angel, I wonder?" Clare said aloud, "they are such a large family! Webbie, did you ever hear my mother speak much of her people?"

"Mrs. Webb considered for a moment. "No, my dear," she said slowly, "I don't think she ever referred much to them,—at least not since I knew her. You know they never really forgave her for marrying as she did. The Blakes are an old Catholic family, and your poor father being not only English, but a declared Agnostic, was their direct opposite in every way."

Clare Castlemaine wrinkled up her pretty forehead in perplexity. She could not remember her mother, who had died when she was only a few months old, and hers had been a very lonely childhood, although she was brought up in luxury and had splendid nurseries, expensive toys and clothes of every description, a highly trained head-nurse, with various under-nurses, and in fact all the care and attention with which wealthy people surround their children nowadays. Later on came governesses and masters, and then a finishing school in France. It was strange that the girl was not spoiled, brought up as she had been, and would never allow her to have a wish unfulfilled, if he could help it. He was a very wealthy stockbroker—a man who seemed to really change everything he touched into gold,—his name was one to conjure with in London financial circles, and when he died suddenly from a cerebral hemorrhage, a few weeks before this story opens, and it was discovered that he had been losing heavily and lately had taken no reckless speculation to retrieve his fortunes, with a result that he died almost penniless, the astonishment of all those who knew him was unbounded.

His daughter Clare, who was now twenty-two, had a small annuity of £50 left her by a aunt some years ago—beyond that she had literally nothing. Luckily there were few outstanding debts, and the sale of the furniture and other effects of the house in South Kensington would more than pay all and leave Clare a fair amount of money in hand. Then she had a most exquisite wardrobe of every description of clothes, and her jewellery, so that she was not left so destitute as she imagined. Still for a girl reared as she had been, the change in her fortunes would be very great. Her sole income fifty pounds a year! "Just about the price of two decent frocks!" she thought with a gasp.

Mrs. Webb had been her companion for some years now, she was a very distant connection of her late father's and being left a widow with limited means had been only too pleased to fill her present position. It was now three weeks since the death of Mr. Castlemaine, the sale was to take place within the next week, the house given up and the servants discharged. Mrs. Webb was returning to her people in the Midlands, and Clare, feeling a lost child—so helpless and wretched, overwhelmed with her

unexpected trouble—had been considering what on earth she could do, or where she could go for awhile until she became more used to her altered circumstances. Even in this short time she had discovered that in the eyes of the majority of those who had made up the circle of her friends and acquaintances, she was now a very different person to the rich Miss Castlemaine, who had always been such an honored individual amongst them. They were civil and friendly more or less but since her position had become known calls and letters of condolence and sympathy had become fewer and colder, and amongst all those whom she had known and entertained so lavishly in the past, not one real friend had come forward with offers of help or hospitality.

James Blake, her mother's brother, had written from Dublin when he saw the notice of her father's death in the papers—a sympathetic letter. It was the first time that she had held any communication with her Irish relatives, and on the spur of the moment she had replied to his letter and written fully, telling him of her father's financial losses and exactly how she was left. The letter she had received this morning was her uncle's answer, and she was now pondering it all over in her mind and wondering if she should accept the invitation or not. In some ways it seemed the very thing, but somehow she shrank from these unknown relations with her Irish upbringing and environment.

"Oh! Webbie!" she cried, "what would you advise me to do? Do you think I should go?"

"My dear, you must please yourself," said her companion, as he placidly spread marmalade on her toast. "In some ways I think it would be an excellent plan, a complete change of air and scene, a new life altogether for you, and in a large household like your uncle's you would be bound to be taken out of yourself and that would be really good for you. But on the other hand I don't know how you would amalgamate with your cousins' ideas and with their mode of life. Still, for a visit—and after all you need not stay unless you care. You know, my dear girl, that your little home, humble as it is, will be always open to you and I don't need to tell you how really welcome you will always be to your poor Webbie."

Her voice broke as she tried to smile, for she was very fond of Clare Castlemaine, and all this upset and change was a real heart-break to the good-natured soul. "Oh! Webbie! I know—I know!" and Clare patted the fat hand near hers. "You are a dear! But I think I will go over to Ireland for awhile,—just to see what it is like. They can't eat me, anyway!"

"They can't eat me, anyway!" she said bravely to laugh, but I wish you would tell me all you can remember about my mother for you know Father could never bear to speak about her. Of course I know she was very beautiful from the painting in his study, and I know she was Irish and a Catholic, and that he adored her—and yet, somehow, I always have the impression that my mother was not really happy."

Mrs. Webb considered for a few minutes before replying. "I only saw your mother a few times altogether," she said then, and she spoke slowly, as though trying to remember better—"she was very beautiful and very young—not like you in appearance Clare, for although you are very lovely too, you have the fair coloring of your father's people, and your mother was dark, with the most lovely dusky sort of hair and beautiful big grey eyes with such long lashes. She had the sweetest voice and accent I think that I have ever heard, and a lot of little fascinating mannerisms and gesticulations—something like a Frenchwoman, but then the Irish and French are alike in many ways, you know. She adored your father—it was a mutual love and certainly a case of extremes meeting, for two people more unlike in every way I never knew. Yet, as you say, she never seemed really happy—it would be difficult to understand why, for your father grudge her nothing, he surrounded her with every luxury and comfort he could think of—another woman would have been quite spoiled! Of course there was one thing he refused her which I believe she took very much to heart."

Mrs. Webb paused for a moment, but Clare said eagerly, "Oh! I go on Webbie? What was it that my father refused her?"

"Well! It was a question of religion. He refused to allow you to be baptised and you were not to receive any religious instruction. This distressed your mother very much for she was a devout Catholic, and her religion always seemed to be very precious to her, but to all her tears and prayers in that direction your father turned a deaf ear. He allowed your mother full liberty in the matter of her own religion, but you know his ideas about children—to teach them nothing and let them form their own opinions when they are old enough to judge for themselves. I think his refusal to have you baptised really broke your mother's heart—she was never the same afterwards, not that she lived for long, poor thing!"

"Poor Mother!" she said softly, "and poor Daddy, too! Look at the result of his system in me."

Here I am at twenty-two years of age, with no religious beliefs at all, quite unable to make up my mind amidst all the various sects I see around me. Why, Webbie! to me it seems impossible to tell which is right, how could I ever decide? You know I have been looking up the subject lately and what do I find? Chaos everywhere! High Church, Low Church, Broad Church—all totally different in belief and practice, and that within the pale of the Established Church alone, without mentioning the hundreds of dissenting sects multiplying every day. The whole thing is too bewildering, and I think Daddy must have been right in his opinions after all."

"Oh! my dear! don't talk like that! I can never think of you as a woman without a religion—you were not meant for that! If you would only put aside these queer notions and not be worrying over such things, but go to Church—for now, Webbie, if you would never think of joining the dissenting sects, they are our class—and say your prayers and behave like the other girls of your age—Oh! how much happier and contented you would be!"

"Now Webbie! I have some sense please! This is the age of heredity, and here am I, the offspring of a most extraordinary union; on one side I have as the paternal element a sensible, rather stolid business man, essentially English, with little or no imagination, in fact a materialist in every sense of the word. On the other hand for my mother I had a Catholic Irishwoman, imaginative, religious, sensitive and impulsive—in other words a typical Celt—as great an idealist as my father was a materialist."

Now, Webbie, if you have ever studied eugenics, as they are called so solemnly, do you expect me to become, as the result of such a union?"

Then she suddenly laughed as she caught a glimpse of Mrs. Webb's bewildered and rather shocked expression.

Clare stooped and kissed her. "Never mind, old darling," she said, "it is all on the Lap of the Gods. Who knows how I may turn out yet? Perhaps I'll enter a convent and live in dungeons behind iron bars and never be allowed to see daylight any more—like that girl we heard about at those 'No Popery' lectures you dragged me to once!"

"My dear!" said Mrs. Webb, trying to speak sternly. "You shouldn't laugh at such things, and I only hope and trust that you won't imitate any of the religious beliefs of your Irish cousins. That would be really terrible."

"Don't worry dear," said Clare with a smile, "I don't think there is much danger in that direction. And now Webbie, come and help me to go through my things until I see what will take with me to the 'little green Isle, and what I will leave in your care. And then I must write to Uncle James and tell him that I hope to be with him next week—I can settle the day later."

Now that her mind was really made up, Clare felt brighter and happier in every way. Her father's sudden death had been a great shock to her, although her regard for him was not of the quiet affection that real love, while Mr. Castlemaine simply adored his daughter and since the death of his wife had lived only for the sake of the girl. But like all men of his undernourished type he had not shown this openly, and perhaps Clare never really knew how dear she had been to her father. So far the shock of his death was past there had come the realization of her changed circumstances and poor Clare felt as if Fate had indeed proved unkind—but she did not want for courage and grit and was determined not to let herself go under in the battle of life if she could possibly help it. According to her present convictions she had only one life to live—one life that she could be sure about anyway—and she meant to try and get the best she could out of it. The girl was a strange mixture—as she had remarked herself, she was the child of a strange union—and had inherited traits from both her parents. So far the parental element had predominated, but this was largely due to environment, and Clare was anxious herself to see if any hidden qualities derived from her Irish mother would show themselves better if she was transplanted to Irish soil. Almost unknown to herself she had always felt a strange wish for Ireland and the Irish, and yet they were a sealed book to her;—like the ordinary English person she knew as little of the real Ireland of today as she did of the North Pole; in fact, she probably knew rather more of the latter spot. But almost unconsciously Ireland was calling to her, the cry of dark Rosaleen was coming across the water to this child of an Irish mother, and she found herself looking forward with strange eagerness to her visit to her mother's country.

She was sitting on the floor of her dressing-room surrounded by frocks and gowns and chiffons of every description, and she was trying earnestly to help her maid in deciding what to take with her and what to pack away, her mind was full of day-dreams of the future and she found it very hard to attend to the business in hand.

"And after this week I won't have Annette to look after my things—I will have to attend on

myself and do my own hair and everything. Oh! I may be sensible and not let my thoughts wander any more," she sighed, but then suddenly rousing herself she said to the maid:

"We had better go through the contents of this wardrobe first, Annette, and then I can give you all my colored things and what do I find? Chaos everywhere! High Church, Low Church, Broad Church—all totally different in belief and practice, and that within the pale of the Established Church alone, without mentioning the hundreds of dissenting sects multiplying every day. The whole thing is too bewildering, and I think Daddy must have been right in his opinions after all."

And so with an effort Clare flung herself into the details of her wardrobe and tried to forget for awhile her present sorrow and the unknown future.

TO BE CONTINUED

EVERY ONE MAKES MISTAKES

By Helen Moriarty in Rosary Magazine

When Louise, who had a mature mind and well-defined ideas, told her mother that she was going to marry Mr. Alonzo Miller, Mrs. Breen almost fainted with surprise. "Mr. Miller?" She came up gasping. "Of course you mean—Louise?"

"Louise?" Mother! That boy?" "He's just your age—"

"That's it—he's too young. A woman," loftily, "has to look up to her husband. You know—depend on his judgment?"

"A woman?" The mother regarded her helplessly. "But he's almost twice as old as you, Louise. Why I never dreamed of such a thing!"

"Oh, I did," in a superior tone. "And really years don't matter. We are so very congenial. I don't know any one I enjoy more."

Mrs. Breen sighed. "Well, if you—if you're satisfied, of course," she checked the momentary impulse to say, "if you love him," and went on rather wistfully. "But poor Louise! Louise,—I always thought it was Louise."

"I don't see why," impatiently. "I never thought of Louise—he knew that. He's known about his father; too—for some time. He's perfectly satisfied—his father says so."

"With you for a step-mother?" Louise registered sudden and sharp irritation. "I don't expect to be Louise's step-mother," she said stiffly. "We'll be chums, just as we've always been. Mr. Miller says that's one thing makes it so delightful—Louise will have a companion of his own age."

Mrs. Breen stared and then burst into a hysterical laugh. "Well, this is the queerest thing I've ever heard of," she vouchsafed. "If he's marrying to give Louise a companion—"

With a shrug she left the sentence and its implication in the air, while Louise turned away with a hurt look.

"All right, Mother, if that's the way you're going to take it," in a strongly injured tone. "I—"

"What do you think—your father? You always seemed to like him."

"Mr. Miller—"

"had no right to think anything about it until he consulted your father and me. . . . what is it?" as Louise muttered something about this not being the Dark Ages and she guessed a girl could make her own choice now that goodness! "You have made your own choice, haven't you? And since it's rather an unusual one, to say the least, you'll have to give me time to adjust myself!"

The girl's face assumed such a disappointed look that the mother's heart smote her and she said reluctantly, "Of course, dear, we only want you to be happy—"

Louise broke in shakily, "But how can I be happy, when you're not glad . . . when you don't wish me joy or anything?"

Tears came into the mother's eyes also. "God knows, dear, I do wish you joy." But her whole air was so charged with mournfulness that Louise fled away to her own room.

Where she gave vent to a resentful shower of tears. How perfectly horrid of her mother to act this way—as though Mr. Miller were an ordinary man to be judged by the mere standard of age! Why, she was proud of him, proud that he had chosen her, his little comrade, as he had always called her, to be the solace of his lonely life. Those were the very words he had used, in that deep, exquisitely modulated voice of his, and Louise's sensitive soul had at once responded to the wondrous call. She could visualize herself as his devoted companion, the head of his house, thoughtful of his interests, joining with Louise in watching over him for though the most fascinating he was the most absent-minded of men—in short, she could see herself—oh, beautiful words!—the solace of his lonely life!"

She was happy—she would be happy, no matter what any one said or thought. She supposed other people would be surprised, too. To this phase of the matter she had not so far given a thought, she had been so joyous and uplifted, but though always pretty sure of herself, her mother's reception of the happy news had somewhat shaken Louise. She wanted everybody to congratulate her, to tell her how happy she ought to be, and no one. That anyone else might look at it as her mother had stung her with a sense of curious uneasiness, and a faint shadow fell across the radiance of her perfect satisfaction.

To the casual observer Mr. Alonzo Miller, Sr., did not appear

to be in any immediate need of solace, nor was his life in any sense a lonely one. Handsome, distinguished and popular, no man in the city was more sought after or enjoyed his popularity more. A retired manufacturer with plenty of money, he was a patron of music and art and of all civic and social movements. No new project was launched without his imprimatur, no committee without his name was considered worthy of publication. He was the bright particular star of exclusive dinners. Neither was his popularity confined to the ladies, for Mr. Miller was one of those sweet and genial souls whom everybody loved. He was admired, imitated, envied. But, lonely? His friends would have scoffed at the idea. Why, he never had time to be lonely!

The curious engagement seemed to make no difference in Louise's attitude toward Louise. He and his father dropped into Breen's just as they always had, and sometimes when Mr. Miller and Mr. Breen became engrossed in an interesting discussion the former would signal his son and bid him take Louise to a picture show or to the Art Museum or some other place.

"You know," he said to Mr. Breen one night, looking fondly after the pair, "young people must have amusement. I don't want to see Louise down to my dull interests, and it's fortunate that she and Louise have always been like brother and sister. . . . Don't you think so, he said nothing."

Mr. Breen was looking down and knocking the ash from his cigar. He replied dryly, "Yes, it is fortunate, Lon. Now about this new committee—"

For Mr. Breen was not any more satisfied with the engagement than was his wife. He was not only keenly disappointed at Louise's choice, but he had to bear the brunt of their friends' surprise, open and suggested. That every one without exception thought it queer was plain to be seen; and whether they said, "Well, well, so your little friend Louise is going to marry Lon instead of Louise," or, "Your daughter has drawn a prize. Mr. Breen," it was all one to him. He knew what they were thinking, and it irked him on his own account as well as Louise's. The Breens were only well-to-do, while Alonzo Miller was reputed to be a millionaire, two facts which seemed unconsciously to color all comment and congratulations. "Well," air and smile appeared to say, "of course I can see how—"

And Louise answered with a nonchalant grin, "Sure thing. Getting to be pretty nearly as popular as my Dad—what?"

His father's face was grave. "I rather thought you'd take Louise tonight," was his only comment. "Oh!" he said, "I didn't know. But don't you think, gently, that Louise would like you to take her once in awhile?"

"Once in awhile!" The sweet-tempered Mr. Miller was put out, it was clear. "I escort Louise to all suitable places, of course, but to dances and things like that, I thought—"

Louise interrupted. "Oh! I thought you'd know what he thought without any further words."

But Louise only murmured absent, "Uh-huh, Louise does like to dance, doesn't she? It's too bad I'm tied up . . ."

And that's all the satisfaction he gave his father, who went off in a huff, unhappily committed to the sole entertainment of his future wife, for one evening, at least. And as the evenings became more frequent, he began to find them more and more irksome. Louise was the dearest girl in the world—so he told himself—and all too passionately desirous of making his interests and pleasures hers. But the fact of the matter was that he had not allowed his engagement to interfere with a large number of pleasant feminine friendships, and the intrusion of the youthful and demanding Louise into these charmed circles would infuse an entirely new and foreign element—one, in fact, quite calculated to destroy the charm completely. Mr. Miller had no intention of denying himself the intellectual stimulus of various cultured groups, but as time went on he began to experience some difficulty in explaining to Louise where he had been, and why he continued to accept so many invitations when she was not included. To a man of his temperament explanations were abhorrent and the situation at times became strained.

Louise was bewildered and unhappy. She missed Louise and she missed the diversion of his invitations, at which she had often lightly scoffed. At first she had secretly been a little glad, for now, she told herself, she would have a better chance to acquaint herself with her future husband's interests, his thoughts and opinions. But she soon discovered to her mortification that nothing could be further from Mr. Miller's intention than to discuss weighty matters with her. At a rashly advanced opinion he would perhaps smile indulgently, and say, "Wait until you're a little older, my dear, and you will see the fallacy of such statements. Now, Mrs. Wentworth said the other evening, . . ."

Louise began to loathe the very names of the cultured ladies whose sentiments he was fond of quoting with every appearance of admiration. She was too young and guileless to use against them the only effective weapon which she possessed, that of youth, and she often sighed

think—"He stopped and glared angrily at Mrs. Breen. "I want you to know there's a limit to what a fellow can stand!"

Well, mildly, "I just wondered," she drew a satisfied breath, and went on. "Louise," she said, "it's a wretched mess—the whole thing. In a way, I must say I blame you—wait!" as he started to speak. "Only because you're too much dominated by your father. We all are—or, I should say, were," with a half-smile. Mr. Miller had lost his charm for Mrs. Breen when he became engaged to her daughter. "He's been a wonderful father, but so have you been a wonderful son. I advise you from now on to take a different tack. That is, in a meaning tone, "if you care anything about Louise and her happiness."

"Care about Louise?" reproachfully, Louise looked hurt. "You know I've always cared about Louise! And if I didn't care for her happiness, would I put my own feelings aside—"

"Mrs. Breen sat up energetically. "Well, don't put them aside!" she ejaculated. "Act like any other young man would and leave your father and Louise to their own devices! Go and take other girls around, why don't you, and see how it works out!"

Louise blinked his amazement. "But Louise'll miss me," he objected. "I mean, she'll probably miss going out, for you know, Dad—"

"That's it," she probably will! Listen, Louise," her tone becoming intent, "I want my girl to be happy, naturally I do. And this looks, to me like a chance. . . . A variety of expressions chased themselves over Louise's face as he listened, and at last he asked whether she was sure it wouldn't be disloyal to his father, Mrs. Breen retorted, "He didn't think it was disloyal to you, did he, proposing to the girl you had always expected to marry? Well, then!"

So Louise gradually quit going to the Breens. He would drop in occasionally for a few minutes, not to make his defection too pointed, but he was always on his way some place, or had another engagement. Also, he always happened to have another engagement when his father suggested that he take Louise to a certain dance or party.

It seems to me," he said, "that you are having a great many engagements lately."

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DENTISTS

DR. BRUCE E. EAID

dismally for the added years which would presumably make her more attractive to her bright particular star. Still as time went on, excuse him as she might on the score of his excessive popularity, Louise began to feel neglected and resentful. She was deluged with flowers and notes, telephone calls and expensive gifts, but not with the society of her distinguished fiancé, who appeared to have time only for the briefest of calls. This was when Louise began to miss Lonnie and to wonder wistfully what had become of their old intimacy. She heard plenty about him and his social activities from her girl friends, who were only too glad to enlarge on his attentions to themselves, seeing that he had been so long tied, as they expressed it, to Louise's apron-strings. Perhaps it was only feminine human nature to rejoice that he was cut loose and to all appearance enjoying his freedom. Louise listened with a strange pang. Was she losing Lonnie altogether? Somehow, she had always counted on Lonnie. Perhaps she had forgotten him a little in the first flush of her engagement to his father, but latterly she had been missing him terribly, and the old joyous comradeship that she had expected to continue all through life. Poor Louise could not understand herself these times.

The situation climaxed unexpectedly. One evening Lonnie, dropping in at the Breens, found Louise alone and was greeted with such unfeigned joy that his spirits rose skyward.

"Going to the concert?" he asked.

Louise shook her head. "Your father had another engagement."

"But—" Lonnie looked bewildered—"I thought he told me he was going to hear Kreisler?"

"Maybe he is," indifferently. "But where've you been, Lonnie?"

"In a different town. I never see you any more. It seems to me," reproachfully, "that I've lost my old chum completely."

"That's right," Lonnie was cheerfully casual. "We have lost each other, haven't we?"

Louise evinced surprise. "I said I had lost you!"

Lonnie failed to take exception to the indignant tone and managed to insinuate mildly that of course she had lost him in a way, when she became engaged to his father. Naturally, . . . She must have expected that.

"But I didn't," protested Louise. "I didn't Lonnie—I never thought—" She stopped and looked at him piteously, her eyes filling with tears. "I—I always thought I'd have you."

The young man put an iron check on his own emotions, and said in a quiet, intent tone, "How would you like to have me, Louise?"

"You've tried one Miller and I don't believe he's been much of a success, if this is a sample of the way he treats you."

Louise drew a sobbing breath. "As far as your father is concerned, I believe I could take you and welcome," she told him bitterly.

"Well, that's one thing settled," Lonnie said. "But the chief point is, do you want me? If you don't—" He made a tentative step toward the door.

Louise paled a little, but she rose to the bait. "Don't go, Lonnie," she said timidly. "I think—" with a tremulous smile—"that it must have been you that I wanted—all the time."

Everybody concerned found complete satisfaction in this belief, even, oddly enough, Mr. Alonzo Miller, Sr., who was courteously careful to conceal his relief. She was a dear girl. . . . Lovely, but immature. She was just right, of course, for Lonnie.

"Didn't I tell you so, Lonnie?" Mrs. Breen could not resist whispering triumphantly.

'GRACES OF THE MIND

The loftier ambition to be admired for the graces of the mind more than for those of the person, would suggest the habitual practice of the virtues of amiability, kindness and good temper, as well as careful culture, of all the faculties which refine the taste, elevate the soul and ennoble the heart.

Intelligence, like the fashions of the day, becomes all countenances, and sweetness of temper has the inestimable advantage of making homely women appear pretty, and elderly ones youthful.

It is a responsible duty woman owes to herself, as well as to her family and society, to render herself pleasing and agreeable. Her person claims a certain degree of attention. She has the right to study the art of dress and avail herself of the legitimate appliances for the improvement of her appearance, but the most scrupulous attention to the toilet will never make her sufficiently attractive to be lovable or estimable. Rich, well-chosen apparel will not compensate for a cold heart; a glowing front does not neutralize the effect of a supercilious manner, nor a bright smile, soften the severity of an uncharitable word.

The eye soon turns away uninterested and indifferent from mere physical beauty, unillumined by a good temper and intelligence. Every woman is happily endowed with qualities of a gentle and endearing nature, which are often suffered to lie dormant or run riot. She is eminently qualified to be a worker

of benevolence, and instigator of noble deeds; let her not sink into the thralldom of vanity; let her not be what we are told some sagacious sage defines her, "an animal that delights in finery." Let her awake to her own responsibilities, and feel conscious that her influence, well-intentioned and wisely directed, is a regenerating principle; that it is not the well-dressed beauty, but the woman of intelligence and sweet temper, who exercises a wholesome influence in the world.—The Echo.

APOSTOLIC AUTHORITY AT WORK

H. E. Calnan, D. D., in Catholic World

If there is one thing clear in history, it is the break-away of the Protestant Churches from Rome. There is no need here to labor the point of the precise connections between the Reformation movement on the Continent and the events in England under Henry VIII., and Elizabeth. Those units in the Anglican confederation who claim the Continental reformers as their founders, are included in what has already been said. Those whom claim an origin independent of Continental affairs, fall under our present consideration. We can grant them all the appearance of an episcopal hierarchy, a worship which largely preserves the lines of our liturgy, doctrines, however haltingly proclaimed, which do form part of the deposit of faith. But the facts of history are merciless.

Having recalled, first of all, that direct Apostolic Succession today exists nowhere save in the See of Rome, we must notice that full Apostolicity is secured for the whole Church by the fact that this Apostolicity exists in the principal See, and flows thence, in due measure, to all other Sees in communion with the principal See. This was the point of the oft-quoted text of St. Irenaeus: "For to this Church (Rome), on account of its more potent principality, it is necessary that every Church, that is those who are on every side faithful, resort, in which (Church) ever, by those who are on every side has been preserved that tradition which is from the Apostles." It is a difficult text to translate, of course; and I have given the translation adopted by Berington, Kirk and Capel, in The Faith of Catholics. The point is that in that Church, the greatest and the oldest, recognized by all, founded and constituted at Rome by the most glorious Apostles Peter and Paul, the faithful scattered over the whole earth retain their contact with the Apostles. This is why it is not necessary for Irenaeus to commend the succession of all the churches; because in any case Apostolic Succession cannot be retained independently of communion with Rome.

The point of contact is in that Church. The text simply does not bear the interpretation that the faithful coming from all sides are the agents preserving Apostolicity within that Church, and for that Church. This would introduce a patent contradiction into the context. Irenaeus is confounding heretics with an appeal to the need of Apostolicity. He insists that all must agree with (or resort to) that Church of Rome; and this not for her sake, but for their own. She is safe enough: she has "more potent principality," she is the greatest and the oldest, recognized by all, founded and constituted by the most glorious Apostles Peter and Paul: and her faith from the Apostles, coming down to us through the successions of her bishops. All others must have recourse to her, for in her they retain their Apostolicity. That is why it is not necessary to trace the successions of all Churches. If the others want Apostolicity, they must resort to her. And so Irenaeus proceeds to trace her successions alone. To make "the faithful on every side" into the agents preserving Apostolicity in the Roman Church and for the Roman Church, is to make the usually very coherent Irenaeus suddenly and inexplicably break out into some very inconsequent nonsense.

Apostolicity then can be had only by means of union with that one See in which direct Apostolicity exists. Separation from that See must involve the loss of the Apostolic authority which flows only through that See.

And where in the history of the Church is there to be found any point of rupture: any raw wound marking a break from a parent-trunk? No founder, no time or place of origin, can be indicated for the Roman Church later than the Apostles sent by Christ. And of these Apostles, one was selected by Christ to feed both the lambs who are fed by the sheep, and the sheep who feed them: to be shepherd of the whole flock; to hold the keys of the Kingdom of Heaven; to bind and to loose; to confirm his brethren.

From Peter to Pius XI., the Bishop of Rome has, in point of historical fact, ruled the universal Catholic Church. From Peter to Pius XI., communion with the Bishop of Rome has been the link with the Apostles, the channel of Apostolicity for the Faithful everywhere. From Peter to Pius XI., separation from the Bishop of Rome meant loss of Apostolic Mission. From Peter to Pius XI., the Bishop of Rome has been the centre of

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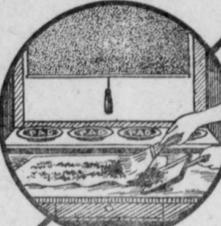
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authority and of unity, through whom alone can be derived Apostolic Authority, Apostolic Mission, Apostolic Succession of Pastors ruling and teaching the Church of Christ, with the authority and the certainty and the efficiency of Christ, the Son of the Living God.

MATERIALISM

WORLD SEES REACTION DECLARES DR. J. A. RYAN

College graduates today begin their life work in the midst of a considerable reaction against the cult of practical materialism, according to the Rev. Dr. John A. Ryan of the Department of Social Action of the National Catholic Welfare Council, who addressed the graduating class of Seton College South Orange, N. J., Dr. Ryan, who was given the degree LL. D., was the principal speaker at the exercises, which were presided over by the Right Rev. John J. O'Connor Bishop of Newark. He said in part:

"The least thoughtful of men cherishes some kind of philosophy of life, some standard of values, some supreme end by which he regulates his conduct and his motives. For one, the rule and aim is money and material enjoyment; for another, disinterested service of humanity; for another, cooperation with the purposes of God. These three supreme objects, material enjoyment, disinterested human service, and conscious cooperation with the divine purposes, sum up and include all the important ends that are available to human beings.

"Of these philosophies of life the first has become so widely adopted that it might almost be called the accepted standard of our time. Its main outlines and implications may be summarized set forth in the following statements: The supreme end is wider and fuller life. We attain wider and fuller life by increasing, developing and expanding our material and emotional wants, and by supplying them with more abundant and more varied satisfaction. We desire food, clothing, shelter, and social contact, refinement and amusement. In order to have these goods, and to have them more abundantly, we require income. To increase our income should, therefore, be our principal and constant aim and endeavor.

"Nor have our Catholic people escaped the influence of this theory. They have, indeed, a great advantage over those outside the Fold. They know that the true end of life is not on earth at all, and that it can be attained only by subordinating the flesh to the spirit. Nevertheless, a large proportion of them minimize spiritual values and exaggerates the claims of their physical and emotional natures. They accept the Christian standard of worth grudgingly and inadequately. Their lives represent devious and painful compromises with the doctrine of Christ. Like the masses of their fellow citizens, they constantly seek and hope for indefinite increase of income, and indefinite expansion of material wants.

A FALSE THEORY

"The briefest analysis is sufficient to show that this theory of life is false, degrading and delusive. It is false because it compels men to live a maimed and partial life. They live according to their lower instead of their higher nature; they cultivate the animal instead of the spirit; they devote themselves to the activities of the senses instead of to the activities of the intellect and the disinterested will. Man is not merely an animal; he is a rational animal. He is distinguished from the brutes by his reason and his rational will. These are the faculties that make him human. If he is to live a human life, he must take these human

faculties as his guiding and controlling principle. He must cultivate those in preference to the sense faculties. He must pursue the goods of the reason and of the rational will in preference to the goods of the senses. He must realize that the true objects of a human being are knowledge and disinterested love, that the highest activity of a human being is to know the best that can be known and to love the best that can be loved.

"This cult of material is degrading because it lowers the capacity for productive work. The youth who grows up in a home which exemplifies the unlimited pursuit of physical enjoyment will be much less likely to make something of himself than the person who is reared in a home of simplicity, moderation, and frugality. Compare the career of the average son of a college professor with that of the average son of a millionaire. The former will be distinguished for what he does; the latter for what he has. Now, as always and forever, the foundation of the power to do is the power to do without.

The deadly sin of the cult of physical enjoyment is that it denies to its votaries and victims the opportunity of genuine self-development. It deprives them of that training in self-control and self-denial that is an essential condition of all sustained effort and all considerable achievement.

A GOAL NEVER REACHED

"The pursuit of physical enjoyment is degrading because it never permits its victims to reach the goal to which it seems to point. Men adopt this philosophy of life because they think it will lead to a condition of mind called happiness. Yet it is probable that never has the world of civilized men been less happy than it is today. In the words of the German philosopher, Professor Paulsen, we have: 'Instead of the proud consciousness of having reached a pinnacle, a feeling that we are on the decline; instead of joyful pride in successes achieved and joyful hope of new and better things, a feeling of disappointment and weariness, and a premonition of a coming catastrophe; in literature, instead of the essential harmony of thought and feeling, a chorus of confused, excited and discordant voices, the like of which has never been heard before; but one fundamental note running through the awful confusion of voices: Pessimism! Indignation and disappointment; these seem to be the two strings to which the emotional life of the present is attuned. What Rousseau hurled into the face of his time as an unheard of paradox, namely, that culture and civilization do not make men better and happier, Schopenhauer teaches as a philosophical theorem: Civilization increases our misery; civilization is the one great *finis pauperum*.'

"For the religious believer the problem of life is simple. His supreme duty is to fit himself for union with God in the life beyond. That is the true life. There is no other life worth while because only God is finally worth while. To attain this life man must here on earth obey the law of reason and the law of God. To love God above all things, and to love our neighbors as ourselves, are the sum of the law and the prophets. Therefore, the ideal of service of God comprises all that is contained in the ideal of disinterested service of man. But it includes much more. It invites and impels the believer to carry service to his fellows far beyond the furthest limits touched by humanitarianism. It furnishes him with an infinitely more powerful and more enduring motive. The commandment to love our neighbor as ourselves was proclaimed by Christ to be *like* unto the commandment to love God. Love of the neighbor is like love of God because it rests upon the same foundation. Because we love God we must love the neighbor. We must love our fellow men

because they are made in the image and likeness of God, because they are children of God, because they are destined for eternal union with God. If we do not love them we cannot love God. 'If any man say 'I love God,' and hateth his neighbor; he is a liar,' says St. John. Surely we could have no higher nor more powerful reason for disinterested service than this. When we endeavor to serve humanity from love of God we do not merely respond to a benevolent human sentiment of human impulse; we cooperate with the enduring purposes of everlasting and infinite love.

THE DAY OF OPPORTUNITY

"You who are about to leave the preparatory for the actual tasks of life, are wonderfully fortunate in your day and generation. You begin your life work in the midst of a considerable reaction against the cult of practical materialism. A gradually increasing proportion of educated men and women are calling in question or definitely rejecting the theory that life consists in the abundance of one's possessions. They are seeking satisfaction in the things of the mind, or in efforts for the improvement of social and political conditions. On the other hand, the working classes are becoming more and more conscious of the injustice and the disabilities under which they suffer, more and more determined and powerful in their struggles for adequate opportunity and decent conditions of living. Only the Catholic philosophy of life can provide the educated classes with a rational conception and justification of the nobler life which they are seeking. Only the Catholic teaching on social justice can furnish principles and proposals which will lead to industrial reform without revolution. Here lies the unprecedented and immeasurable opportunity of the educated Catholic. By word and by example he can impress upon his generation the effectual and indispensable principles of individual living and social salvation. The field is white for the harvest."

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LONDON, SATURDAY, JULY 22, 1922

POLITICAL GROUPS IN ITALY

In Italy the members of Parliament are divided into groups rather than into parties. Already we are becoming accustomed to this in Canada. A group is properly called a party when it can assume the responsibility of government without alliance with another group.
 For many years the Liberal Party in Italy was strong enough to govern. It stood for national unity and a moderate anti-clericalism. It seized the States of the Church in the name of unity and thus came into conflict with the Pope. Now it is assuming more and more the position of a group.
 The next group to emerge in organized form is that of the Social Democrats. It stands for class war and anti-Christian views. It has a right wing of Socialists and a left wing of Communists. It has a good deal of influence in Parliament, because it voices undoubted economic grievances.
 As long as there was active conflict with the Church, men of strong Catholic sentiment could not take part in Parliament, because to enter Parliament at all in Rome was to assume an attitude of antagonism to Papal claims. In recent years the conflict has been disappearing, and in the time of Pius X. individual Catholics were elected. Then in January 1919 they organized and called their group the People's Party, *il Partito Popolare*. The platform adopted is interesting and consists of the following twelve planks:

1. Integrity of the family. The defence of its existence against any kind of corruption or dissolution. (There is no divorce in Italy.) Safeguarding of public morality, protection and help for children, tracing paternity in the cases of illegitimacy.
2. Liberty of teaching in all grades—i. e., to defend the rights of private and denominational schools, colleges, and universities.
3. National and international social legislation to assure full rights to labour.
4. Development of arbitration in the case of industrial disputes and development of co-operation. Insurance against illness, old age, and unemployment.
5. Organization of the whole productive power of the country, with special reference to mineral and water resources. Development of agriculture with the settling of colonies on the great estates by means of intensive cultivation. Increase in the mercantile marine. A national solution of the problem of the south and that of the conquered and redeemed territories. (This is very pressing.)
6. The liberty and autonomy of local public authorities. Recognition of the respective functions of the Municipality and the Province in relation to historical tradition. Reform of the bureaucracy, and a large measure of administrative decentralisation.
7. Re-organization of the office of poor relief in the form of a social benefit society. (The *assistenza pubblica* is practically a kind of poor law.) Development of the relief given to the victims of the war; orphans, widows and totally disabled. (This is the one

purely temporary article on the programme.)

8. Liberty and independence of the Church for the complete exposition of its spiritual teaching and discipline. Liberty and respect for the Christian conscience to be regarded as the foundation and stronghold (presidio) of the nation's life, of the individual's freedom, and of the final victory of the civilization of the world.

9. General reform in finance and taxation.

10. Electoral reform on the basis of proportional representation. Votes for women. An elective senate (i. e., without immovable senators) with due representation of the academic, municipal, and provincial bodies.

11. National defence (not merely armaments). Safeguards and moderation of Italian emigration. The colonial policy to be in the interests of the nations and inspired by a progressive idea of civilization.

12. The League of Nations with all its corollaries to be a legal organism of international life, with arbitration and the abolition of secret treaties and conscription to lead to universal disarmament.

There are about one hundred followers of the People's Party now in the Italian Parliament.

After the War, Italian militarists and ex-soldiers formed a jingo political group which they called by the untranslatable name of *Fascisti*. This group attracted the idle, the violent, and the dissipated youth of the country. It is violently opposed to the Communists, and rather serious faction fights have occurred between these two groups. One source of trouble in Europe is the conviction which spread among the soldiers of the armies at the front that the victors would have a life of idle enjoyment after the War. Hence a state of disappointment and a disposition to violence. The Fascisti are a diminishing influence and will gradually be merged in other groups.

PROHIBITION OF BOOKS

The Associated Press reports that the Vatican has forbidden the reading of books whose author enjoys an international reputation. The prohibition of this kind of books is only promulgated when it is discovered that an author in some or all of his works teaches doctrines contrary to the dogmas and morals of the Catholic Church. Probably no action of the Church receives such severe and widespread criticism as when she forbids her members to read writings which she considers dangerous either to faith or morals. In this regard she is looked upon as a reactionary, if this much abused word may be used. All the libels of the anti-Catholic bigots are brought forth and the Church is painted as the foe of progress and enlightenment and the advocate of reaction and ignorance. To the unthinking this libelous abuse stands in the place of facts. It is putting into practice the old argument, "If you haven't a case, abuse the other fellow's lawyer." In the early days there was not much need of a court to protect the faithful against insidious principles destructive alike to faith and morals because of the secrecy of writings. No one denies the State has a right and a duty to protect its citizens from the demoralizing influences that offend public decency. To this end the State has passed laws and formed commissions and established a censorship over practically all places and pictures which cater to the pleasure of the public. The State, too, takes cognizance of flagrantly obscene literature and punishes with severe penalties those who publish and circulate such filth. Here the duty of the State ends. To the State every religion in theory is the same, and every sect has not only the protection but the use of the machinery of the State. The atheist can talk and print and circulate his tenets with the same freedom as the Christians or Jews. As long as they in no way tend directly to subvert the laws of the country, belief and unbelief are equal in the eyes of the State and receive the same privilege.
 The State is not the appointed guardian of morals and doctrine. The Church alone has received this commission and she alone can decide authoritatively what ought to be done and believed. To carry this end out effectively she established the Congregation of the Index, where all books which have been reported as teaching a doctrine contrary to faith and morals is

critically examined and if found to contain pernicious teaching is condemned and the members of the Church are forbidden to possess or read such a book.

Competent authorities were obliged to take measures against the spreading or reading of writings which were highly detrimental to the public. Long before the Christian Era, therefore, the heathens as well as the Jews had fixed regulations for the suppression of dangerous books and the prevention of corruptive reading. From numerous illustrations it is evident that most of the writings condemned or destroyed offended against religion and morals. Everywhere the books declared dangerous were cast into the fire—the simplest and most natural execution of censorship. When at Ephesus, in consequence of St. Paul's preaching, the heathens were converted, they raised before the eyes of the Apostle of the Gentiles a pile in order to burn their numerous superstitious books. No doubt the new Christians, moved by grace and the Apostolic word, did so of their own accord; but all the more was their action approved by St. Paul himself, and it is recorded as an example worthy of imitation by the author of the Acts of the Apostles. From this burning of books at Ephesus as well as from the second Epistle of St. Peter and the Epistle of St. Paul to Timothy and Titus, it clearly appears how the Apostles judged of pernicious books and how they wished them to be treated. In concert with the Apostle of the Gentiles, St. John most emphatically exhorted the first Christians to shun heretical teachers. To the disciples of the Apostles it was a matter of course to connect this warning not only with the persons of such teachers, but first and foremost with their doctrine and their writings.
 During the earlier Christian centuries and till late in the Middle Ages, there existed as compared with our times, but few books. As they were multiplied by handwriting only, the number of copies to be met with was very small; moreover none but the learned could make use of them. For these reasons censorship was not necessary until, after the invention of the printing press and the subsequent large circulation of printed works, the harm done by pernicious books increased in a manner hitherto unknown. Nevertheless censorship was not altogether unknown in more remote times, and in the Middle Ages it was even prescribed in some places.
 The end of the Church founded by Christ is the propagation and preservation of the genuine teachings of Christ and a life after these teachings. One of the most formidable dangers threatening purity of faith and morals among the members of the Church arises from pernicious books and writings. For this very reason the Church has from the beginning and at all times taken such precautions against bad literature as were appropriate for the different times and the peculiar character of the dangers. If the Church had ever neglected doing this, she would have failed in one of her most important and solemn duties. In our own days the danger caused by bad books has risen to a degree never thought of before. Unrestraint of intellect and will is the real cause of this increase. The so-called freedom of the press or the abolition of public censorship is largely responsible for this unrestraint. All the more the Church is bound to put an end to the evil by wise and just laws.
 To this end laws have been passed which forbid all irreligious, heretical, superstitious, and immoral writings. It will readily be understood that these classes of books constitute a serious danger to faith and morals and consequently must needs be forbidden by the Church.
 The Index of forbidden books is a general law strictly binding on all, inclusive of the learned, and this even if in a particular case no great risk would be incurred by the reader or owner of a forbidden book. The obligation refers to the reading as well as to the possession of the book in question. It is in itself a grave obligation by reason of the importance of the matter, since the safe-guarding and protection of faith and morals are involved. It is, of course, absolutely impossible for both the Pope and the Congregation of the Index to

watch over the press of all countries in order to suppress at once each and every writing. Nor is this necessary, since the general decrees of the Index cover all classes of writings which may in any way endanger faith or morals.

Consequently Catholics, even when they do not know that a particular book is forbidden, if they find that it teaches anything against their faith, or propagates doctrines which are contrary to the moral teaching of the Church, are absolutely forbidden to own or read such a book.

RENEWED FELLOWSHIP WITH GERMANY

By THE OBSERVER

I referred recently to Rev. Harold Anson's report in the Manchester Guardian of the visit of "a small party of Oxford men" to Germany, and of the impressions they got there. They found a strong desire to be friends with England; a great puzzlement and bitterness that anyone should dislike them; and a strong conviction that the war guilt belonged to Russia.

"Under pressure," they admitted that there was a Prussian party headed by Tirpitz who "willed the War." They spoke of the Kaiser as weak, vain, and easily deceived, but not as a man who desired war, or as being very responsible for its outbreak.

I do believe that history will not rank the Kaiser as the chief War-maker; but he was the official and effectual War-maker; for without his consent there could have, and would have, been no War. It is rather late to shift the blame to Russia, or to confine the blame due Germany to some particular faction, whether "headed by Tirpitz" or by someone else.

What we Canadians are more concerned with; and concerned principally because Canada's future is at stake in it; is the question of England's attitude towards Germany; for, in the present acceptance in Canada of our relations with England, we must fight the Germans whenever she wants to fight them, and pretend to be friends with them whenever she wants to be friends with them.

It is of no great consequence to Canada, nor even of any great interest, that Germany should now find it convenient to pretend friendship for England. We do not believe them; and have no reason whatever to suppose they are honest in that; but it makes no difference to us whether they are or not, so long as English statesmen, do not take them at their word. English statesmen control absolutely the foreign policy of Canada; we may talk; but we shall do exactly whatever they tell us to do.

Therefore, it is a matter of great importance to us that England should suffer Germany to slobber her over with hypocritical pretences of friendship, and should act as though she believed her to be sincere.

At this very moment, General Bernhardt, of sinister fame, is urging Germany to get ready for another war. Rev. Mr. Anson and his fellow-travellers "had the privilege of meeting many of the best-known professors in Berlin, as well as the Chairman of the Reichsbank, representatives of the Berlin Chamber of Commerce, the headquarters staff of the trade unions of Germany, and the Rector Magnificus of the College of Technology at Dresden."

And, whilst they "formed the opinion that the Revolution is a very great reality," they also "gathered that many of the most thoughtful and moderate people in Germany believe some kind of monarchy to be as essential to the stability of Germany as it appears to be in other Teutonic countries." So here we have a people who have by no means given up the idea of monarchy, who do not admit their responsibility for the War, who don't want to pay their War reparations, who are working day and night, and who pretend to admire England because they understand that England is protecting them as far as possible.

Of course there are wheels within these wheels. Mr. Anson says that "no one could help being struck by the extraordinary prestige of Mr. Lloyd George in Central Europe." He means in Germany; not, for instance, in Austria. Well, Mr. George deserves to be popular in Germany; he is "doing the best he can for them pigs," like the old

woman in the story. But the wheels within wheels. Mr. George is a politician; and politicians have great facility in persuading themselves that what is good politics for them is for the benefit of the world in general; and Mr. George has special natural talent for such self-persuasion. We say this, assuming that he is sincere; not knowing whether he is or not.

Mr. George is a politician; and party political success in England depends (1) on "Big Business;" and (2) on the Labor vote. Both these powers are being exerted in favor of Germany; "Big Business" for two reasons, (1) The opportunities for international finance; (2) the 'dread of German competition abroad which it is supposed must enter into a war of price-reduction and cost-reduction if Germany is to pay her Renarrations.

The Labor vote is influenced much by men who dream of an international confederation of working-men, without reference to existing governments, dynasties or constitutions, and who, consequently, regard mere national securities as a matter of secondary importance.

Mr. George is a politician; and these are the forces and powers he thinks he has to consider if he would not become an ex-politician.

NOTES AND COMMENTS

THE DEATH last week in Montreal of Mr. Louis J. A. Derome, removes almost the last of that generation of enterprising publishers which raised Montreal to the dignity of a publishing centre, and made the literature of French Canada something to be reckoned with by the world at large. Mr. Derome was for years the chief partner in the firm of Cadieux and Derome, whose imprint is to be found on the title page of many books relating to the early history of Canada, and on a multitude of reprints from the standard religious literature of France. Through their enterprise in this direction the firm came to occupy the leading position among Montreal publishers and their name grew to be a household word throughout French Canada and wherever its expatriated sons were to be found.

PERHAPS THE TWO principle undertakings of Cadieux and Derome as publishers *Canada Ecclesiastique*, the Directory in the French language of the Canadian clergy and religious institutions, which from its initial issue some thirty-five years ago to the present time has made its annual appearance with unflinching regularity. Although ostensibly a Directory, *Canada Ecclesiastique* is much more than this, being in substance and effect an epitome of ecclesiastical history from the earliest period. In this respect, indeed, it is unlike any other directory of the kind that we know of, for it has not only given year by year full particulars as to the personnel of the living clergy, but a list of all the priests who have served in the various parishes from the date of their foundation, thus making it an indispensable handbook to the student and the historian. With the retirement from business of Cadieux and Derome *Canada Ecclesiastique* passed into other hands but it remains a substantial monument to its original projectors and publishers.

THE OTHER enterprise to which we have referred is *Melanges Religieuses*, a summary of historical events, particularly those of a religious character, which have transpired in French Canada from the very foundation of the colony. This, having regard to the limited population of Canada, was a huge undertaking, but it was carried through successfully and has been of immense service to historical students. From the nature of things the *Melanges* is comparatively little known in Ontario, but those who have had or may have occasion to delve into the past must realize its value. This was largely the personal project of Mr. Derome, who was not only an enthusiastic student himself, but the willing and kindly helper of others with kindred tastes or aspirations.

DISTINGUISHED AS Mr. Derome's career was as a publisher, he may be even better remembered as the friend of the poor and the constant supporter of every good work. He was practically a life-long member of the St. Vincent de Paul Society, and for many years of the Third Order of St. Francis, in both of

which capacities he came into close association with those with whom life was always a struggle. He was also an ardent devotee of the Society for Nocturnal Adoration, and the present writer will always cherish his introduction to that devotion in the Church of Notre Dame, some twenty-five years ago under Mr. Derome's tutelage. For his many services to the Church he, some years ago was made a Knight of the Holy Sepulchre by the Holy See, which honor he appreciated and cherished. With his removal Montreal will miss his handsome and distinguished presence and the Church mourn for the loss of a devoted son.

In a review of Cardinal Gasquet's latest production, "Monastic Life in the Middle Ages," The Toronto Mail and Empire designates the distinguished churchman as a Frenchman, who, while living in Rome, has found his literary material in England and "writes in English." Such is fame! It may surprise the Mail writer to know that Cardinal Gasquet is not only an Englishman by birth, education and training (he was born in London in 1846) but comes of a long line of English ancestors, his immediate progenitor being Dr. Raymond Gasquet, a London physician. Not only that, but the greater part of the Cardinal's life has been passed in England, so that it would be harder to name anyone more thoroughly English than he. But then, the writers of reviews in the so-called literary columns of the daily papers do not always seem to regard accuracy in small things as a necessary adjunct to literary criticism.

THE NEW Rector of the Scots' College, Rome, in succession to Msgr. Donald Mackintosh, now Archbishop of Glasgow, is Msgr. William B. Clapperton, for some years Vice-Rector. Clapperton is an honored name in Scots Catholic annals, and the new rector of the Roman College, therefore, enters upon his high duties under unusually favorable auspices.

AN UNCLE, the late Msgr. Clapperton, had a distinguished career, and his memory is still held in veneration. Two other members of the family were, one of the founders of St. Margaret's Convent, Edinburgh (the first conventual institution to be established in Scotland since the "Reformation") and her younger sister the late Mother Mary Bernard, for many years its superior, and if we mistake not, its historian, "History of St. Margaret's Convent, Edinburgh." Being still a young man, the new Rector of the Scots' College, Rome, may reasonably look forward to a long career. That the College will thrive under his guidance is a safe prediction.

MANY RACES BOW TO EUCHARIST

Constantinople, June 15.—Of all the religious manifestations held throughout the Catholic world to mark the union of the faithful with the Eucharistic Congress in Rome, that of Constantinople was undoubtedly the most characteristic for the variety of races and rites which took part in it. Held in Pera, the European quarter of the Ottoman capital, the manifestation took the form of a great procession which moved from the church of Saint Anthony to the Cathedral of the Holy Ghost, with a station on the esplanade, where the repository was established.

By a curious coincidence, the ceremony, which was originally set for May 28 to synchronize with that of Rome, was delayed by bad weather and was not held until the Sunday of Pentecost, thus bearing a certain analogy to the first Pentecost at Jerusalem when there were assembled men "out of every nation under heaven." Men of every different religion were also represented in the triumphant manifestation of faith and love offered by the Catholics of Constantinople to the God of the Eucharist. Over 7,000 people took part in the procession, including Latins of every nation and Oriental Catholics of the Greek, Armenian, Syrian, Chaldean, Melkite, Bulgarian, Russian and Georgian Rites.

The clergy of all these different rites, in their various and many colored vestments, presented an imposing spectacle. The Blessed Sacrament was borne by the Armenian Archbishop of Trebizond, Msgr. Naslian. Behind him walked Msgr. Rokossian, the Armenian Catholic Archbishop of the titular See of Achrida; the French, Italian and British army chaplains, and the Spanish Minister. Two French army bands were stationed at intervals along the line of the procession, and a French military guard of honor and a detachment of Italian

carabinieri formed an escort for the Blessed Sacrament. Many houses were gaily decorated, and when the procession passed the Greek Military Mission, a platoon of Greek soldiers stood at attention and gave the salute. The Turkish police maintained perfect order. It was estimated that a crowd of over 100,000 persons witnessed the procession during the entire ceremony, which lasted over three hours.

After reaching the esplanade, the Te Deum and the Credo were sung by the clergy and a male choir, and when the Archbishop, from the steps of the repository, gave the Benediction of the Blessed Sacrament to the assembled multitude, a fervent prayer went up from every Catholic heart in order that this Benediction of Pentecost might descend not only on the faithful of all rites in communion with the visible center of Catholicity, but on all nations represented in that vast crowd, bringing to all peoples the grace of Christian unity and true universal peace.

The press of Constantinople has been unanimous in declaring that never has the great city of the Bosphorus seen such an important religious manifestation. Whatever may have been the splendour of the ancient Byzantine ceremonies, they could not compare with the present manifestation which was a true proof of the Catholicity of the Church and its unity of faith despite the diversity of peoples and rites.

KU KLUX KLAN

ATLANTA CHURCH COUNCIL BRANDS KLAN BIG BULLY

Atlanta, Ga.—Protestant leaders who have begun to realize the menace of the Ku Klux Klan in politics and the excuse which it furnishes for lawlessness are making a sincere and vigorous effort to dam the wave of bigotry and fanaticism which for several years has surged back and forth across this and adjacent States.

The Christian Council, representing all the Protestant churches in Atlanta, has thrown its powerful influence against the Klan and is now branding its members and its practices in stronger terms than any Catholic has used. The Christian Council has issued a statement in which the people of Georgia are besought to repudiate the Klan and oppose its secrecy and violence. This is only one of the signs that point to a revulsion against the Klan in the section in which it had its beginning and shows its greatest strength.

The statement of the Christian Council had for its occasion the recent meeting of the Atlanta Board of Education and the report that Commissioner McCalley's allegation that he had been threatened with death in the event he should vote for the retention of Catholic teachers, against whom the Ku Klux and their allies were making a virulent attack. The fight on the Catholic teachers was made by Commissioner Hetcheson, who declared after the meeting in question that all the members of the Board of Education had taken a solemn pledge to discharge all Catholic teachers from their positions.

DOOM OF DEMOCRACY

"Can you doubt," says the statement of the Christian Council putting the question to the people of Georgia, "that democracy and our fellowship are doomed if we permit the night-riding mob, the masked bully and the secret assassin to drive the 'light' from Georgia, enthroning in this State the most evil of all tyrants, religious intolerance and hate?"

"In this State, politically, the Catholics are powerless. Yet these methods, the mask of secrecy, are being used to attack them and all who dare to defend them in their constitutional rights. How do you account for it? Easily. History and experience prove that religious prejudice is the easiest of all passions to arouse, and that once aroused, is the blindest, therefore, to the demagogue. The Catholic Church being weak in Georgia and having few friends in this State, is a shining mark for attack.

"Like the school bully who picks the weakest boy to beat to impress the gang with his great courage, the demagogue in our midst picks women school teachers, members of this Church, to jump on for their religion, counting on the ignorance of the many to permit him to impress them with his wonderful daring in attacking this supposedly mighty giant, the Catholic Church. He thinks there can be no comeback.

INSTRUMENT OF TYRANNY

"Having incited and organized the mob to work in secret against the Catholics, the demagogue would have in his hands an instrument of tyranny which would be a menace to the happiness, liberty and life of every man, woman and child in Georgia—a menace more threatening because of its methods than any Emperor, Czar or King possibly could be.

"The howls of this crowd which recently took possession of Birmingham's Chamber of Commerce and refused to let the lawmakers of the city hear citizens who had come to advocate an ordinance indorsed by the Bar Association and the ministers of the city forbidding the appearance of masked men in the city's streets are a warning to all

Americans who believe in self-government and in free speech.

"The bombing of the Mayor of Columbus, the driving of the City Manager of that city from office and the State and the threatening messages sent to the superintendent of Atlanta schools and the members of our Board of Education, who have the courage to vote as their consciences dictate, are only a hint of the miseries that Georgia may expect if the masked terror that strikes by night is to be enthroned."

SERVICE SISTERS TO AID CHURCH

WILL ACT AS TEACHERS AND NURSES IN LONELY SETTLEMENTS

Winnipeg, July 8.—The coming of the new religious organization, "The Sisters of Service," into the great missionary field of the Canadian Northwest, the announcement of which event was made at the All-Canada Conference of the Catholic Truth Society of Canada, held in this city recently, has created interest of a deep and far-reaching character. Of the many problems with which the Catholic Truth Society dealt in the recent conference none is of more fundamental importance to the Church in Canada than the work which will be undertaken by the new organization.

Rev. George T. Daly, C.S.S.R., author of the well known book, "Catholic Problems in Western Canada" is one of the principal promoters of the new work, and spoke concerning it at one of the sessions of the conference. As was evidenced by several other addresses and by the discussions in committee meetings, in which representatives of the Ruthenians of Canada took a prominent part, the ecclesiastical authorities of Canada, and the priests in the field, and the leaders of the Catholic Truth Society movement, are all deeply concerned with the question of the best method of dealing with the many and diverse racial groups in Western Canada.

"What are the facts which the Church has to face in Western Canada?" asks Father Daly, in the appeal which he has sent out through the Catholic Truth Society of Canada.

"An intense immigration, we know, has scattered over the Prairie Provinces and through British Columbia settlers from all parts of the world. These hardy pioneers are wedded to the soil they have by years of labor converted from a barren waste into beautiful harvest fields. But the barriers of space, climatic conditions, differences of race and language, the materialistic atmosphere that prevails throughout the West, the scarcity of priests, are so many obstacles that make the organization of the Church very problematical for the next few decades in the outlying districts. In the meantime the harvest of souls is waiting, or rather, 'other' harvesters are busy at work among our people. The leakage among foreigners, particularly among the Ruthenians, has been comparatively heavy. Were it to continue and increase, irreparable would be the losses of the Church in Canada.

"The foundation of the new order of the Sisters of Service is an attempt to meet these facts, to answer the requirements of this new field. Their life is but another interpretation of the 'to be all to all' of St. Paul. They are not to interfere with the activities of any existing order. To be complementary, and not a substitute, is the sole ambition of the Sisters of Service. Like the Master, they will be as their motto, 'I have come to serve.' As teachers, nurses, and social workers they will serve the Church and Country on the long stretched border line of our great Western hinterland. Their services will be those of Christian charity and enlightened patriotism.

"Western Canada, as every new settled country, has been the scene of many spiritual tragedies. For there is no greater tragedy in human life than the loss of faith by the blotting out of the Christian vision. How exposed is the foreigner to this supreme danger, on the lonely prairies of the west! What sublime apostolate it is to stand by him and his children at that critical hour when the absence of home traditions and ancestral environment often leaves his life a prey to evil influences.

"The Church, moreover, in these new Provinces is still in the making. Its future will be in great part what our new Canadians make it. The standing of the Church out West necessarily involves also its standing throughout the whole Dominion, for the increasing importance of these younger Provinces and their growing influence in Federal politics have made the West the Problem of Canada and consequently the problem of the Church.

NATIONAL INTERESTS SERVED

"The Sisters of Service, by protecting the Catholic influences in the play of national forces out West, are in reality serving the best interests of the Catholics in the East and become worthy of their encouragement and support.

"The service of the nation goes hand in hand with that of the Church. The work of the Sisters of Service among the foreign born of our great West will be truly a National service.

"What is known now as 'Canadianization' is a long and delicate process. Unfortunately many have abused this term and made it serve as a cover for their methods of a forced and futile uniformity in the nationalization of the foreigner. One needs a broad and generous outlook to grasp in each immigrant the cultural factor of his race and embody it as a valuable asset in the future type of the new Canadian. Only a sympathetic heart will also understand the thrilling tragedy that often stands out vivid, dramatic in the life of the immigrant. You can read it in his eyes filled with an unwonted sadness as he faces for the first time the unknown land of his adoption.

"This vision and this feeling our Sisters of Service will have, for the welfare of the new Canadian is one of the main reasons of their existence. By protecting him during one of the most dangerous and crucial periods of his life these Sisters will be rendering a great service to Canada. For when the foreigner loses his faith, his life, on the pages of the nation ledger, ceases to be an asset full of promise and becomes a dangerous liability."

The Sisters of Service who have been called to this life of sacrifice and devotion will form a distinctive religious sisterhood. After a year's novitiate they will make temporary vows of poverty, chastity and obedience, which vows they will renew annually, and after a certain number of years probation in the perpetual vows will be pronounced. In order to permit them to go about their work more freely and not to appear obtrusive to the great non-Catholic population with which they will have to mingle and where they may be called very frequently to serve, the absence of a distinctively religious garb will be another of the particular features of the Sisters of Service. In the words of Father Daly, "Christian modesty will be their habit and their distinctive veil."

SISTERS WILL BE TEACHERS

The sisters will go hand in hand into the lonely settlements and widely separated townships of the great Northwest. The teachers among them will lay the foundations of education, others trained as nurses will care for health, the trained social workers represented in the sisterhood will aid to build in the home of the new Canada and protect it against the dangerous influences of today, while crowning all their work will be their special devotion to the duty of religious instruction.

The headquarters of the Sisters of Service will be at Toronto for the present. The first members will begin their preliminary preparations on the Feast of the Assumption of the Blessed Virgin Mary, August 15th. While the West will be the vast field of the Sisters of Service it is the intention later on to have them give also the benefit of their work to the congested quarters of the large cities and to the sparsely settled country districts of Eastern Canada.

The work of the Sisters of Service follows the lines laid down by the daughters of Mother McKillop in Australia, where more than 1,200 nuns are now at work scattered through the busy mining towns of the oceanic continent, developing from a small order of Australian women founded some fifty years ago.

In New York City a similar organization was recently founded under the title of "Parish Visitors of Mary Immaculate" under the approval and direction of Archbishop Hayes, while in Duluth, Minn., the "Corpus Christi Chapter of the Third Order of St. Dominic" has been established by three Dominican Tertiaries from England; and in Pittsburgh the "Missionary Confraternity of Christian Doctrine," a lay organization is doing a similar work of Catholic social service.

WILLIMANTIC "Y" REMOVES BAN ON CATHOLIC OFFICERS

Willimantic, Conn., July 10.—The board of directors of the Willimantic Y. M. C. A. has voted unanimously to eliminate from its by-laws and constitution such clauses as have barred Catholics from having a full voice in the management of the affairs of the organization. The action of the directors has attracted widespread attention, because heretofore, throughout the country, only those professing membership in the evangelical churches have been admitted to the highest offices in the Y. M. C. A. It is expected that the National governing body may take steps to prevent the new ruling by the Willimantic body from going into effect.

It all came about because Frederick W. Kaye, an Episcopalian, who was engaged by the local Y. M. C. A. to conduct a city-wide campaign to raise a fund of \$16,000 to pay off the indebtedness on the institution, discovered that about 65% of Willimantic's population was Catholic. He couldn't see how he could solicit the money of the Catholics when they were at the same time barred from full participation in Y. M. C. A. affairs. He put the matter up to the directors.

Motion to change the constitution was made by Rev. Harry McReedy of the First Congregational Church, one of the most influential Protestant congregations in the city.

There is a feeling that like action may be taken by the Y. M. C. A.

officials in other cities unless some radical steps to prevent it are taken by the national authorities.

CHURCH FOUNDED FIRST HOSPITAL

Tracing the development of the hospital from the time when "long before the mighty Empire of Rome collapsed, the first great Catholic hospitals were established within its borders," the Right Rev. Thomas J. Shahan, rector of the Catholic University, gave a vivid description of the service that the Catholic Church has rendered the world in this field in his address of welcome to delegates of the Catholic Hospital Association of the United States and Canada at its seventh annual convention held in Washington, D. C.

Bishop Shahan's welcoming address, given "in the name of one of the younger universities of the world to the representatives of the oldest university of the world" showed that the first hospitals of the new world, as well as those of the old world were founded under Catholic auspices. The prelate pointed out that Catholic hospitals today as always are in the front rank in scientific knowledge and specialized skill and still retain that ancient spirit of service for God as well as man.

BISHOP SHAHAN'S ADDRESS

"There may be no Catholic chemistry or physics," said Bishop Shahan, "but there is surely a Catholic pathology, the long story of the practical interest of the Catholic Church in the physical sufferings, not alone of her own children, but of all mankind. In the midst of the great pestilence of Carthage St. Cyprian could invite the Mediterranean world to admire the common devotion of Christian men and women to all the victims, without distinction of creed. Long before the mighty Empire of Rome collapsed, the first great Catholic hospitals were established within its borders, East and West. A glorious new institution, of universal human value, was created by the Catholic religion, and perpetuated by the love and the sacrifices of the Catholic clergy and people. Nothing like it had ever been seen before in the world, and it was the envy of dying paganism, sensible that in itself it possessed no such response of life or promise for the future. The medieval hospitals of Constantinople and Rome were born in that day and also the mental temper to which we owe the respect for and the transmission of the writings of Galen, and the not contemptible medical skill of the ancients, on which physicians managed to live through long centuries of political confusion, social crudeness and economic and industrial infancy.

IRISH MONKS FOUND ALPINE REFUGE

"In the West racial charity was superimposed upon the general Christian virtue, and to the Irish monks we owe the creation from the seventh to the tenth century of the 'Hospitia Scotorum,' those humble Alpine refuges in which they took in their frozen, exhausted and crippled brethren on their way to Rome. Soon monasteries and abbeys throughout Europe imitated these humble but beneficent shelters, and gradually from them seems to have arisen the hospital system of the Middle Ages, rich beyond belief in its own way, those hundreds of small hospitals found in tiny hamlets and in lonesome settlements, at the gate of every monastic house, or guild-house, or near the parish church, or connected with the annual fairs or public meetings.

"More wonderful still was the continuous supply of devoted nurses, men and women, who inspired by religious motives, everywhere offered themselves for hospital service; wonderful, too, was the popular generosity in providing for hospitals, beds, food, service, and such equipment as the age could furnish. With the Crusaders came the need of hospitals in the wake of the great armies, the long sieges, and the climatic changes. Eastern diseases, like the leprosy, created new demands all over Europe, and in the new freedom of travel by land and sea medical science found the best occasions for growth and esteem. Medical schools, like Salerno in Italy, arose and flourished and Jewish and Arabic skill became known in the Christian world, often by means of papal favor and encouragement. The great Roman hospital of Santo Spirito, destroyed only recently by fire, was the creation of the popes, who for a thousand years favored it in many ways as they did many other great hospitals of Italy, at Bologna, Milan, Padua and elsewhere. The monastery or convent held everywhere the apothecary's or druggist's shop, and often also offered the only available medical help for the poor, for travelers, pilgrims, and the afflicted generally, not to speak of remote and inaccessible places.

"Whence arose such a universal devotion to the sick and afflicted? Its chief motive was then, and is yet, a deeply religious one, an irresistible sympathy with all suffering men and women in their quality of members of the mystic body of Christ. The shadow of Calvary fell continuously over land and sea, over young and old, over rich and poor, and from the side of the Saviour poured always the redeeming blood in which was washed clean the Christian soul. Its temple, the human body, was destined to eternal union with this redeemed

soul, and no true Christian could be indifferent to its welfare. In every Christian land, men and women heard daily and heeded those sublime words of the Gospel, 'I was sick and you visited Me. . . . Lord, when did we see Thee sick and come to Thee? . . . Amen, I say to you, as long as you did it to one of these My least brethren, you did it to Me.' (Math. xxv, 36-40.) This is the true root of all the corporal works of mercy, and in particular of the devotion to the sick and ailing, from the Roman martyr broken on the rack down to the cancer patient and the incurable tubercular.

FIRST HOSPITAL OF NEW WORLD

In the last four hundred years over one hundred Catholic religious associations of women have been founded for the care of the sick, and it is to these associations, nearly all yet active, that we owe in no small measure the great progress in the care of the sick. The Spaniards founded many hospitals for the Indians, and created brotherhoods for their service. Cortez himself founded the first hospital in the New World, the Immaculate Conception Hospital in Mexico, and it is still in existence. The Hotel Dieu at Quebec and the Hotel Dieu at Montreal were both founded about the middle of the seventeenth century. They are yet flourishing and are conducted by the communities which founded them.

"Modern industrial and commercial conditions, beneficent discoveries in the way of hygiene, of antiseptic and anesthetic treatment, the mastery of contagion and infection, have contributed greatly to the growth of hospital accommodations and experience. It has been well said that scientific knowledge, specialized skill and organized efficiency have revolutionized the physical treatment of disease, and that to them the modern hospital owes its almost incredible advance over past material conditions.

"But modern advances, despite their number, timeliness and splendor, do not and cannot affect the inner life of the Catholic hospital. Whatever its size and influence, or the grade and volume of its public service, it is ever the 'domus hospitalis,' the guest-house of the Divine Sufferer, beneath whose roof all who resemble Him may claim admittance, and for their resemblance have their claim allowed. Here lie humbled and broken the elements of self and the world, pride and lust, and self-will, and as these ruins may arise by the grace of God, a new life, a life of the spirit freed from the shackles of sin. What volume could hold the wonderful spiritual annals of one hospital? Its peculiar religious apostolate can be fully known only to the Holy Spirit Who works there as in His own province, and performs the most astounding miracles of conversion.

LOYOLA CONVERTED IN HOSPITAL

"One day, four centuries ago, a lame soldier of Spain lay in a hospital, comforting his pain by reading the annals of Christian virtue, when suddenly his worldly life slipped from him, and from the soldier of earthy king he became the soldier of the heavenly king, and the world-wide record of his great victories has not yet been closed. But it is not alone the sick and the suffering for whom the hospital acts as the vestibule of a better and a higher life. It is an incomparable arena for those generous souls who conduct it, and for their service give up whatever it thought desirable in life. For them it is the school of every virtue and a sure way to that imitation of Christ which is perfect holiness. Of St. John of God, the heavenly patron of all hospitals, we are told that no material flame could equal the flame of divine love which consumed him in the service of the sick. . . . Countless indeed, in every hospital, are the victories over self which every day records, and equally incalculable the approach in many hearts to the all-consuming love of the Crucified One for the souls which the Father had given Him. May your deliberations be productive of real progress in all the departments of your glorious science, as old as the Good Samaritan and as new as the last conflict with the real causes of disease! May they be conducted in the spirit of Him who from His unique seat of authority upon the Cross draws ever upward a sick and wretched world, of which St. Augustine says that its true fever is the vice which weakens its heart and the passion which darkens its vision. May Our Mother of Sorrows, than whom no human ever sounded a deeper abyss of suffering preside in your councils, and by her intercession obtain for all the members of the Catholic Hospital Association an ever-growing sense of the peculiar sacrifice of their work, a more secure grasp of its divine principles and spirit, and a closer reliance upon that Sacred Heart whose love and imitation can alone enable men and women to rise daily above their weak and vicious selves, and daily face the grim spectre which from the entire periphery of life watches, tireless and resolute for the human prey that a divine love as regularly withdraws from it."

SOCIALIST WARNS AGAINST CLOSING "ROADS TO HEAVEN"

Vienna, May 20.—From the ranks of the German Social-Democrats comes a voice of warning against the Socialist attacks on Christianity and a tribute to the wholesome influence which the Catholic Church exercises among the masses of the workers. This protest is hardly less than a challenge to the attitude of the Socialist leaders of Germany and Austria.

Paul Kampffmeyer, one of the cleanest and cleverest of the spokesmen of the German Social-Democrats, is the author of this counsel of caution. What he has written on the subject—"Religion, the Church and Socialism"—has been published in the Socialist Monthly, the organ of his wing of Socialism. In this article Kampffmeyer reminds his fellow Socialists that large numbers of the working classes are by no means willing to sever their connection with the Church. He admits, indeed, that there is an unmistakable antagonism between the attitude of the Socialist leaders and that of the rank and file of their adherents. He says:

"There is no doubt that after the Revolution (in Germany) numerous Socialist workers turned their backs upon the Church, but this has never amounted to a revolutionary break with the Christian faith. During the Revolution and the fights which followed not a few Communists, as death came, are said to have asked for Extreme Unction. Even in the very centers of Communist propaganda the interest aroused in behalf of abolishing religious teaching in the schools has been in some sections very slight. There are no traces in Germany of an inherent resistance to Religion on the part of the social proletariat. Millions of proletarian Socialists—men and women—remain members of the Church. There even appears to be an unmistakable trend toward Religion."

DESIRE TO SEE "ROADS TO HEAVEN"

Kampffmeyer then quotes the demand of Karl Broeger, the young Socialist: "Give us room to see again the roads to Heaven." Echoing this demand, Kampffmeyer continues: "Roads to Heaven! This phrase indicates the direction, the hopes and the longing of large groups of the Socialist working classes!"

Concerning the Catholic Church, Kampffmeyer writes these significant words: "What forms the chief attraction of the Catholic Church is the evident devotion of the masses expressing the immediate religious participation of numberless people both of the past and the present. These means of expression are sometimes very simple in the Catholic Church, but they nevertheless are efficacious and vital." He then proposes to the national Protestant Church a program which has already received approval and application in the Catholic Church. "The Church,"

"BISHOP OF JOAN OF ARC" HONORED

By M. Maslani (Paris Correspondent, N. C. W. C. News Service)

Paris, June 30.—The Bishop of Joan of Arc "is the name affectionately given to Msgr. Touchet, Bishop of Orleans, who has just celebrated the fiftieth anniversary of his ordination. The celebration was attended by five archbishops, eleven bishops and numerous priests. Following the religious offices and the reception at the bishop's residence, a large popular reception was held in the evenings, during which the congratulations and good wishes of the population were expressed to Msgr. Touchet by the municipal authorities and the president of the society of advocates of Orleans. Many prominent Parisians were also present. Msgr. Touchet has always been one of the most active as well as one of the most eloquent prelates of the French Church, but in the eyes of everyone he is above all "the bishop of Joan of Arc," for he has devoted his entire episcopal career to promoting the glory of the Maid of Orleans.

When he came to the see of Orleans in 1904, the cause of Joan of Arc had just been brought up by the diocesan curia and had not yet been admitted to the court of Rome. Msgr. Touchet immediately constituted himself as the champion of this cause and resolved to take no rest until, with the grace of God, he had carried it to the supreme honor of canonization. Whoever is familiar with the lengthy, minute and complicated procedure which the vicarage of the Church imposes on the process of beatification will realize the vast amount of labor which Bishop Touchet had to take upon himself especially since the saintliness of the Maid, however striking and sublime it appears to all eyes, is so apart from the ordinary that it was bound to encounter the most numerous and tenacious objections.

The Bishop of Orleans victoriously refuted every objection; without stopping he traversed every stage. He heard Leo XIII. proclaim Joan of Arc venerable; he saw Pius X. crown her with the halo of the blessed, and he was a witness of the gesture of Benedict XV. who raised the national heroine to the rank of the saints.

PRIESTS AND LAYMEN UNITE

Prague, Czecho-Slovakia, June 28.—Scientists, writers, and teachers, as well as priests, are being mobilized for a great apostolate throughout Czecho-Slovakia, in rural districts as well as in the great urban centers. Already public lectures on subjects of general concern have been delivered and have aroused great popular interest. The Advisory Board of Bohemian Catholics has been moved to organize and systematize this field of Catholic activity so as to prevent overlapping, duplication, and waste of effort. Accordingly those who have volunteered as lecturers have been urged to select their themes, divide their work and thus collaborate for the enlightenment and stimulation of the masses.

Professor Pekar, one of the foremost historians of Bohemia, has written three splendid articles for the Historical Review in defense of St. John Nepomuk against the un-Christian and hostile pamphlet of a certain Dr. Bartos, who is identified with the "national" church. It is reported that Dr. Pekar is working on a large and thorough life of St. John Nepomuk.

DISREGARDING PERSONAL FREEDOM

Even the death of Pope Benedict XV. served these Socialist organs as an occasion for heaping the most atrocious indignities on the Papacy. Wherever in Central Europe Social-Democrats wield power the most relentless war is being waged against the Christian education of youth, Christian marriage and the Christian family. Even personal freedom is no longer regarded. Time and time again workmen are discharged from industries and kept out of employment by their fellows because of their participation in some religious demonstration or in professing their religious convictions.

Kampffmeyer recognizes that instead of satisfying the religious cravings of their followers the Socialist leaders are trying systematically to lure them farther and farther from Christianity. At the same time he sees that the religious forces in the hearts of the workers, checked for a time by the Revolution, are exerting themselves anew and with a promise of victory.

AMERICAN STUDENTS TO VISIT VATICAN

Philadelphia, July 10.—Arrangements for an audience with Pope Pius XI. have been made by the committee in charge of the party of twenty-five American college students who left last Thursday to make a tour of Italy extending over a period of two months as guests of the Order Sons of Italy and the Italian Chamber of Commerce. The trip is the first of a series to be made annually under the auspices of these organizations for the purpose of cementing better relations between Italy and the United States.

John M. Di Silvestra, supreme master of the Order Sons of Italy, will accompany the students, who are from many different educational institutions, including Fordham University.

"The students," said Di Silvestra, "will have an opportunity to admire the wonderful and classical works of art and architecture, to visit the Vatican, which has been teaching for centuries morals and religion to the world and to get in contact with the great Italian philosophers and thinkers."

GERMAN CATHOLICS MAKE BIG GAINS IN SCHOOL ELECTIONS

Cologne, June 28.—Additional victories for the professional school were won in the recent elections for members of parents' school councils in several important districts of Germany. In nearly every instance the Socialist and Communist champions of secular schools not only were defeated but by majorities considerably larger than those recorded against them in 1920.

In Essen, where there are no secular schools, the returns showed that the Catholics obtained 871 votes for members of councils while the Socialists got but 15. In Berlin the Catholic and Christian candidates were successful by notable majorities.

The elections here in Cologne a week ago demonstrated unequivocally that the people of the city and district are resolutely and firmly for the professional school. Elementary and secondary schools to the number of 165 were entitled to vote. In four schools there was no balloting. Thus far the result in the case of 154 schools is known. The vote for the professional school was 1,462 against 70 for the "free schools." In 1920 the professional schools polled 1,424 votes and the "free schools" 208.

IRISH CONSTITUENT ASSEMBLY FULLY REPRESENTATIVE

Dublin, July 1.—Every class finds representation in the new Irish Parliament. In it are labor men, farmers, professors, doctors, lawyers and other professional men. It possesses all the elements of a good business assembly. Great hopes are entertained that the new Parliament will at once tackle constructive work and that adequate measures will be taken to insure peace and order.

The Parliament of the Free State is not yet fully constituted. The body just elected is a Constituent-Assembly to settle the constitution. As soon as the constitution is adopted by the British Parliament and the Irish Assembly, the Senate or Second Chamber will be appointed.

Not until then will the new constitution have come into operation. The constitution must however be settled before December 6th next. After the Constitution has been ratified the Assembly may proceed

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IRISH CONSTITUENT ASSEMBLY FULLY REPRESENTATIVE

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SEVENTH SUNDAY AFTER PENTECOST

THE INSINCERITY OF THE WORLD

"Not every one that saith to Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the will of My Father who is in Heaven, he shall enter in to the Kingdom of Heaven." — Matt. 7: 21.

In this world there are many deceivers. The honest man comes in contact with them almost every day that he spends among people. There are others around him of whom he does not know. If the deceiver were known to every one, his career would be but a short one. In fact, he can not be a deceiver as long as men know him as such. Hence, as we journey through life, we know not whether we are walking among just or unjust. Signs are not infallible, and in many instances time tells tales that surprise us beyond measure. Of course, the usual and recognized signs of sincerity in a person do not always fail us, but many times they do. We are often astounded at the insincerity which is gradually, or sometimes almost instantaneously, exhibited by some one in whom we have trusted and confided. Such revelations incline the just man to become very skeptical about the sincerity of the human race; and when honest people doubt the sincerity of their fellow-beings, many in the world—especially the innocent—suffer. Who will doubt that the charity in the world is done by the honest and just? Who will doubt that all the benefits of lasting and practical value are also conferred upon humanity by the honest and the just? It is certain, then, that where the greatest sincerity abides, the more will this just and honest part of humanity give of its abundance. Thus will the people, particularly the needy, be helped.

But alas! how much insincerity is witnessed in the world! How the inclinations of corrupt human nature are given free reign, and men allow themselves to be brought to the lowest depths of degradation! Few, indeed, conquer themselves as they should. God, no doubt, will take into consideration the weakness of poor human nature; but now He will punish the one who has not fought as he should against its unlawful dictates and strengthened his will against its weakness? Men may deceive one another, but to God's eyes each one will appear as he really is. It is no wonder that God has told us, for our satisfaction as well as for our knowledge, that not every one that saith to Him "Lord, Lord," will be saved.

It is a result of the justice dwelling in a man that he desires to see the deceiver punished. But in this world he realizes that but few will be punished as they deserve. God has given man an assurance that there will come a day when the deceiver will not only no longer be able to deceive, but also when he will be deprived of the sight of God—the greatest and only real, true, lasting blessing that could come to man. Hence—though we desire to see the world rid of such men, and though we know it can not be done—we must, nevertheless, in our charity, do what we can for humanity, waiting for the day when God chooses to reward the good and punish the wicked.

How wise was Our Lord to warn us of one class only, as it were, of those who go through life as hypocrites and deceivers—those, namely, who feign a devotion to Him and pronounce with polluted lips that sacred name, at the very mention of which every knee that is in heaven or on earth should bend. These are often the more difficult to discover. Under the veil of religion, they parade their hypocrisy. With their lips they say "Lord, Lord," but within their hearts lurks a demon most hideous. Since we can not read what is in men's hearts, we must form our opinion from what we see and hear. Our Lord tells us, however, that we will be forced to change our opinions of many on the last day, when the veil of hypocrisy will be lifted from their lives.

There are many also of the present day, pronouncing God's name in false religious sects, who will not enter the kingdom of heaven. This is not to be said of those who are in good faith, but of those who, with their lips, on Sunday cry out "Lord, Lord," and on every other day criticize and calumniate their neighbor. It is to be said of those, too, who loudly profess themselves ministers of God, but who wound the golden virtue of charity by condemning and falsely accusing the true followers of Christ.

SOURCE OF DISTRACTIONS

To quote from an authoritative writer on the interior life, here is what St. Teresa says of involuntary distractions at prayer: "There is another thing which greatly afflicts those who give themselves to prayer. It is the distractions which often come and carry their thoughts, and their hearts, too, hither, and thither. These come at times from the immortification of the senses; at times from the soul's being distracted in itself; and often because the Lord wills it, to try His serv-

ants. Now, in such cases, we must recall our thoughts from time to time, by reviving our faith in the presence of God, and by remaining before Him with reverence and respect. If we do not succeed in fixing them on the prescribed point, we must bear these annoyances and vexations with humility and patience. It will not be lost time, as at first sight may appear, but such a prayer may sometimes be more fruitful than many others made with recollection and pleasure. For all the actions performed to banish or to endure these distractions, as they are done in order not to displease God, and to become better qualified for His service, are so many acts of the love of God."

THE MEANING OF OBERAMMERGAU

John C. Reville, S. J., in America

In its comment on the refusal of Anton Lang, who plays the part of Christ in the Oberammergau Passion Play, to perform in the United States and thereby, no doubt, to reap a small fortune, the New York Herald correctly says that the dignified refusal of the Bavarian peasant binds a new chapter of laurel upon his brow. In declining the invitation, the peasant-actor is reported to have replied: "I am not a professional actor; I am in Oberammergau, and cannot give up the conditions and traditions of my village. The Passion Play for us is the fulfilment of a vow which our ancestors have made. We never shall forget this fact. . . . I should not be able again properly to personate the Saviour." This is an answer worthy of a genuine artist and a devout Catholic. We know that the sentiment which dictated it, animates both Lang himself and his fellow-performers, from Martha Veith, who plays the part of Our Lady, and Peter Rendl who plays Joseph of Arimathea, down to the humblest village lads and maidens who figure in the wonderful tableaux of the drama.

The answer given by Lang not only lets us understand the artistic sincerity of the villagers of Oberammergau, it recalls, what so many who see the Passion Play or read of it, so readily forget, that its performance every tenth year, is for the villagers something more than a display of dramatic talent, something better than a stirring and colorful spectacle. For the devout folk of this Bavarian countryside, it is a religious act. It has a quasi-sacramental character and is in their eyes invested with something of the solemnity with which they might share in a sacred function of the liturgy. It is the thank-offering which they present to God for a great deliverance. There is something Hebraic in its purpose, in its setting and in the motives which dictated it. Only among a people, semi-patriarchal in the simplicity of its government and traditions, as well as in the purity of its morals and faith, could such a manifestation be found.

The student of the Greek dramas, the "Atræmonion" of Aeschylus or the "Oedipus Rex" of Sophocles, in order to understand them fully, must know the history of the House of Pelops and Laius. To understand the Passion Play, something should be known of the history of Germany during the Thirty Years' War. Born of religious and national hatreds, the deadly fruit of the upas-tree planted in the Reformation, that calamity arrested the growth of Germany for years. It burst like a storm even over the peaceful homes of Oberammergau nesting under the protecting ramparts of the Bavarian Alps. For centuries that little village had acted an unpretentious Passion Play in the simple and artless fashion which had been a tradition among its people. But in 1633 war had overrun Bavaria. Its Arcadian valleys and minister-guarded hills, reached to the din of war as Swedish, French and German armies fought in a cruel and meaningless conflict. What part of the population the sword had spared, the subsequent plague threatened to carry away. For a long time, thanks to its vigilance and its rigidly enforced quarantine, Oberammergau protected by its girdle of hills, was untouched by the disease.

In his German-English edition of the Bavarian drama, W. T. Stead, who did much to bring the Passion Play to the attention of the outside world, graphically tells us how at last the plague found its way into the secluded fastnesses of Oberammergau. When it broke out, Carl Schuchler, a good burgher of Oberammergau, was at work in the neighboring village of Eschenlohe, one of the first localities to be attacked. For a while he bore with patience his enforced exile. But health and home, the hill-creeks, fields and valleys of Oberammergau, the voices of wife and child, were calling. They could not be resisted. Reckless of consequences, and burning with love for his native village, the Eschenlohe prisoner eluded the guards, that sentinelled every mountain path, and once more clasped wife and child in his arms. But swift was the retribution. Two days after his return, the disease whose deadly germs he had brought with him from Eschenlohe, had carried him away. It spread rapidly. In little more than a month, eighty-four villagers of Oberammergau, smitten with the plague, were laid to rest in the little cemetery by Schuchler's side.

And gloom, deeper than the shadows that fell from the Kofel crag that guarded the entrance to their valley, hung like a pall over every home. Helpless before the storm, the good burghers were not hopeless. With the virile faith of their race and an unbroken trust in Providence they turned to God and vowed that in gratitude for the deliverance which they knew would come, they would revive, and every ten years enact, their old Passion Play. From that moment the plague ceased.

Ever since, with the rarest exceptions, Oberammergau has been faithful to its vow. The play is therefore an essentially religious act, a fixed religious institution. The villagers feel that it must forever be kept on this high plane. Both from religious and artistic point of view, they are correct in their resolution. Into their acting they put two of the mightiest forces which sway the heart, the love of home, and the love of God. The love of home prompts them to celebrate the goodness and the mercy of a merciful Father towards their own Oberammergau, from which He turned aside the sword of war's dread brother, pestilence. With their simple, yet sublime faith, how, though they could they sing that loving-kindness better, than by bringing before the eyes of their people, the goodness and mercy of the Man-God Himself, when He deigned to suffer and to die in order to redeem His sinful children.

This is the genesis of the Passion Play. It is a sublime conception. It has an appeal wider than ever came from the story of the Pelopidae or the tale of Troy. It came to a people admirably situated to give it an almost perfect scenic, dramatic and histrionic setting. Deep-set in the hollow of the mountains that keep guard around Oberammergau offers an amphitheatre superior in some ways to that wherein of old, on the great Dionysiac festivals, assembled Greece listened to Electra's wail as she held in her hand the ashes of Orestes and stirred thousands to tears in immortal verse, or saw Oedipus pluck out his eyes in very shame when the horrid secret, he had so impudently sought, was revealed at last. Like Athens of old, the little Bavarian village is the home of art. The village fold are potters, wood-carvers, weavers, toy-makers. They have an instinct for the beautiful, are deft, earnest and sincere craftsmen. In mature round about them, on the hills, in field and forest, over the wayside memorials to Our Lady, before which they kneel to pray, broods that peace, that atmosphere of prayer and unworldliness, so absolutely necessary for the creation of genuine art. Locked in among the mountains, Oberammergau has so far been untainted by the commercialism and the materialism of our age. The Bavarian hillside still knows the beauty of simplicity and work.

We must be grateful, says W. T. Stead, to Carl Schuchler, the exile from home, whose death from the plague occasioned the vow whose fulfilment we now witness every ten years. After him, adds the Englishman, we must be grateful to Father Daisenberg, the good parish priest of Oberammergau in those war and pestilence-ridden days of the seventeenth century. Daisenberg is the genius, for nothing short of that name befits him, who dramatized the Passion Play and gave it permanent form. This village pastor, who for thirty years, lived and toiled among the folk of Oberammergau, is one of the world's great dramatists. He is Bavaria's Calderon and its Lope de Vega. In their autosacramentales the two Spaniards have little that is superior to Daisenberg's magnificent conception. Like all popular dramatists, like Shakespeare and the Greeks, who worked on pre-existing material, Daisenberg worked on old materials, those drawn from the New and Old Testaments. With the insight given him by his deep faith, and with a dramatic power that swept all history into his ken, Daisenberg saw in the Passion of Our Lord the culmination and the crown of the world's past history. He does not merely tell the story of the Passion as it stands in the Gospels, He connects it with the Old Testament story and the history of the human race in a daring conception. Nowhere perhaps does his purpose appear more clearly and dramatically than in the tableaux of his masterpiece.

The stage has scarcely anything more beautiful or dramatic. These tableaux form a *Biblia Pauperum*, a course in Bible history for the toiler and the uneducated, and often for the learned scholar, which startle at times by their magic interpretation of the Scriptures. Under Daisenberg's creative touch, the Old Testament is so finely dramatized that we at once see the links that bind it to the New. In the first tableau, we see the tree of life in the garden of Paradise; the following shows us the adoration of the Cross, that sweetest tree on which hung the Author of Life Himself. In another tableau we behold the sons of Jacob, leaning against the well of Dothan conspiring against innocent Joseph who is the Sanhedrin conspiring against that second Joseph, who is the Saviour of the world. The agony in the Garden and the bloody sweat from which Our Lord suffered in Gethsemane, are preceded by the pictures of Adam and Eve tilling the hard

ground, and Job treacherously murdering Amasa, prophetic image of the cruel betrayal of Our Lord by Judas. All these are built on Scriptural and dramatic lines seldom surpassed. The whole of the Old Testament, W. T. Stead, admirably says, is thus made as it were, "the massive pedestal of the Cross." And Father Daisenberg tells us that he "undertook the production of the play for the love of my Divine Saviour and with only one object in view, the edification of the Christian world." The spirit of Daisenberg still guides the peasant artists of Oberammergau.

THE GARDEN OF ALLAH

The Johannesburg Sunday Times, of April 10th, contains a criticism of the play "The Garden of Allah," which has been going the rounds of the theatres of South Africa. The writer is not satisfied with stating his opinion of the play as a play; he allows himself a few digressions on the subject of the monastic life. The philosophy of life which inspires that denial of self which finds expression in the seclusion of the cloister is as difficult to comprehend to worldlings today as was the Gospel of crucified God to the proud Roman and cultured Greek of old. It is, of course, in direct conflict with the philosophy which guides the lives of those to whom Christianity, and especially Catholicism, is a soul-numbing and joy-killing system stifling all the best emotions of the human heart. It is not necessary to tell the Catholic that there is incomparably more peace and happiness in the hearts of those who have left all that the world cherishes, in order that they may follow more closely on the footsteps of the lowly and lonely Jesus of Nazareth. If there is any truth in the dictum of St. Augustine: "Thou hast made us for Thyself, O Lord, and our hearts are not at peace until they rest in Thee," that life of renunciation which brings us nearer to Him is the normal life for those who appreciate the counsels of the Gospel. The child who has learnt his catechism knows that man has been made for God, and that only in the contemplation of Him can man find the fulfilment of the noblest yearnings of his heart.

"WASTE OF GOD'S LIFE"

If our Johannesburg critic cannot understand all this, and can find no other terms in which to describe the monastic life except "a waste of God's good life" in a "barren hideous cell," he is but displaying his ignorance of the ideals of that life which has brought happiness to millions of souls. Catholicism is referred to in his article as the "Papacy," quite a common mistake with those whose readiness to write on things Catholic is equalled only by their ignorance. We are treated to a very subtle distinction between "religiosity" and "religiosity," the possessor of which deludes "himself into the belief that his tenets are holy and righteous instead of abominable malpractices." A more stupid dissertation on the monastic life of the Church is difficult to imagine. He shows himself devoid of even the smallest rudimentary knowledge of the life or ideals on which he so flippantly writes.—Southern Cross.



Liver Pains

Pains under the shoulder blades tell of liver derangements. Other indications are sallow complexion, indigestion, constipation, biliousness and bilious headaches. The quickest way to arouse the liver to healthful action is by use of Dr. Chase's Kidney-Liver Pills. Continued use will insure lasting relief, correct the whole digestive system and purify the blood. Mrs. Wm. Barten, Hanover, Ont., writes: "For some time I suffered from liver trouble. There was a hard, bearing-down feeling in my back which I could not get rid of. Some one advised me to try Dr. Chase's Kidney-Liver Pills. I did so, and found them excellent. The dragging feeling in my back disappeared and I felt much benefited generally. I have great confidence in Dr. Chase's Kidney-Liver Pills, and always keep them on hand for general use." Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c a box, all dealers, or Edmanson, Bates & Co., Limited, Toronto.

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THE FUNDAMENTALS OF SUCCESS

In his address to the 1922 graduating class of Boston College, His Eminence Cardinal O'Connell called to the attention of these young men about to face life's responsibilities the fundamentals from which their future careers must draw their inspiration.

The world today knows but one interpretation of the word 'success.' Ask the man of prominence in commerce, in science, in the professions, who is a successful man. Invariably he will point to one whose assets are represented by a certain number of ciphers written after a dollar sign, whose presence is welcomed in a certain class of society, whose knowledge has won for him the distinction of being rated a scholar, or whose genius has caused his name to be rated high in the scientific world.

Who shall say that the standards of modern society as they are recognized by the majority of so-called successful men are better than those of the old pagan world? For present-day worldly philosophy can not even boast of the principles which were embraced by numbers of those in antiquity who though they knew not the true God, yet were constantly striving to reach a something that represented in vague fashion to them a perfection of soul that looked beyond life's veil.

The youth of our country, just entering the lists of active life, in the words of His Eminence, "ready to spring out into life's activities, to wrest from life something of fame, of honor, of glory, of success" present a picture which the world watches with expectant eyes.

From the portals of our Catholic colleges had some forth during the past weeks thousands of young men eager and ready to take their place in the ranks of those who are makers of civilization, and who will leave their imprint on the ages to come.

Within the academic walls of a Catholic college, as His Eminence well says, "they have received the highest and best principles of life, the principles on which the edifice of our civilization rests."

The spirit of the world offers little that is exalted or that commends itself to the sincere thinker as worthy of emulation. The craze for money has crowded out the higher and more lofty ideals in every walk of life.

The overweening desire of fame for fame's sake, has caused men to become arrogant. There is little humility to be found. Epictetus proved conclusively that a poor despised Phrygian slave could live a life of the loftiest exaltation. Feeble, deformed, born in wretched poverty, the despised goods of an ignoble master, he showed how one who apparently was born for misery and annihilation, could wrest immortal happiness from life, and could leave a memory which is cherished throughout the ages.

Marcus Aurelius, a Roman Patriarch, of unusual beauty and of noble ancestry, a great conqueror and scholar, showed to the world that it is possible to lead a holy and virtuous life in the midst of a luxurious empire, and to leave to the world the rich fruits of his meditations on higher things.

The Church, understanding the great purpose of existence, "to keep alive the fire of God's love, to keep clean and untarnished His sacred truths, and to carry into execution the high principles inculcated by the faith" looks with anxious yearning on the long ranks of her young athletes as they advance into the arena, to see whether they will shrink back from the encounter, whether they will be courageous and faithful to the traditions of their exemplary heroes who in every age have written illustrious records into the story of her life.

Not for the sake of victory will the noblest battles be fought, but for the sake of truth alone. What matter it if whether a man be successful in the eyes of his fellows, whether he accumulate a fortune or die dispossessed of all earthly goods, whether he become distinguished or pass from life unknown and unnoticed,—if he does his best to conquer that immortal citadel—himself?

Noble examples are extant in every age which shall serve as shining lights before the way of our Catholic youth. Those who have gone before have left behind them something which the innundations of time have never been able to efface. The secret of their record was simply that they worked for Eternity rather than for Time.

His Eminence sounded the keynote of the encounter when he said, "True success is not achieved by following the patently false philosophies of the world, but in sincere Christian character formulated on the great principles inculcated by those who have been appointed by God to expound His sacred Truth." —The Pilot.

OUR BOYS AND GIRLS

IRELAND

Have you seen her smiling valleys, graced by ever-winding streams?

Have you seen her glancing mountains flecked with sunset's glowing beams?

Have you spied her feudal castles with their treasures of the past?

Have you viewed her verdant hill-slopes, crowned with castle tottering fast?

Have you walked beside her sea-board, glancing at her cliffs sublime?

Have you coasted by her harbors in the balmy summer time?

Through her fairy islands, ever, have you strayed, on summer's eve?

Have you basked beneath the shelter of her stately forest trees?

Have you heard her Shannon's murmur—kings of rivers time both now and then?

Have Lee's smiling placid waters passed unnoticed until now?

Has wild Gougane-Barra ever, with its wild romantic site

And its rushing laughing fountains brought you thither with delight?

Have Killarney's vaulted beauties—mountains, lakes and streams sublime ever, ever, down the ringing groove of time?

Cannot Wicklow's heather mountains with its Glendalough of fame,

And Avoca's vale of stillness with Tom Moore's immortal name

Claim a place in your affections—banished son of Erin'sisle

In Australia's lonely forests—from your country many a mile?

Yes! the world-famed Giants Causeway, with its heirlooms of the past,

And Cashel's rock and Tara's hill with memories crowding fast,

And those ancient seats of learning fame has ever called her own

Bind her sons with fond remembrance to their father's island home,

Sons of Erin! Patrick's children, let your treasure ever be

The land of harp and shamrock green, Acushlagal Machreec. —London Catholic Bulletin

THE CABBAGE PATCH BABY

"We've got a new baby over to our house," Barbara Allen cried, dancing up and down upon her toes. "Want to come and see it?"

Bertram nodded. Of course he wanted to see a new baby—who didn't? "I'll come by your house on my way home, anyhow," he said.

The new baby was very red and very tiny and not so very pretty, but Barbara and Bertram thought it the very nicest baby they had ever seen. Its little hands were very pink and pretty, and Barbara said it had wonderful eyes, only it didn't open them very often.

"I wish we had a new baby at our house," Bertram said, as he slowly walked home. "Little babies are not as pretty as Eileen's doll, but they are much nicer because they are alive! I wish we could get a new baby."

Suddenly he stopped and peered through the fence. This was Mr. Selby's truck patch, and Bertram had heard somewhere that you find babies in cabbage patches. He crawled under the fence, passing the long rows of beets and turnips and carrots, and at length came to where the cabbages were growing. Bertram looked in every one and there wasn't a baby in any of them, but just as he turned to go he caught a glimpse of something white and pink in the clump of grass beside the fence. It looked like—it couldn't be!—He ran just as fast as he could and parted the tall grass.

"It is a baby—it is a baby!" he cried, dancing up and down. "And it is bigger and prettier than Barbara's baby—it is even prettier than Eileen's doll—but it isn't so clean." It wasn't a very clean baby, to be sure, but Bertram well knew the magic powers of soap and water. He bent over and picked up the sleeping baby and stumbled off with it to the hole in the fence. It

was very fat and heavy, but he managed to get it home.

Mother, who had gone shopping, had left her lunch on the table in the kitchen, but Bertram quite forgot to eat. The baby waked up and cooed at him as he lifted it upon his mother's bed and Bertram brought soap and warm water and washed its face and hands.

He opened the chest where Mother kept all of his baby clothes and picked out an embroidered white dress. The buttons didn't all seem to match just right, but when he had finished and had laid the baby back on the bed it looked very nice indeed! How delighted he was when it drank the milk from the cup he brought it!

He was just wondering what they should name it when the little girl who lived next door called to him. "Did you know that Mrs. North, the new lady that lives in the little white house, has lost her baby?"

"True success is not achieved by following the patently false philosophies of the world, but in sincere Christian character formulated on the great principles inculcated by those who have been appointed by God to expound His sacred Truth." —The Pilot.

"I haven't seen it yet, because she just moved in," Eileen said. "But she says it is a very pretty baby, all pink and white, with brown curls."

Bertram went back into the house. The baby—his baby—had brown curls, and now that she was clean, was pink and white. But hadn't he found her in the cabbage patch? What was that about "finder's keepers, looser's weepers"? And perhaps it wasn't the same baby at all!

Bertram pulled down the shade, so no one would see in and tried to play with the baby, but he didn't feel just right. When Tommy had found the ball that he lost he had brought it back—and Tommy had wanted a ball like that awfully.

Bertram's mother said that Tommy was an honest boy and could always be trusted. What would she say about him if he found a baby and didn't take it back to see if it was the one he was lost?

Very sadly Bertram lifted the baby from the bed and put it in his little wagon. He hauled it to the door of the little white cottage and ran up the steps to knock.

"Did you find your baby yet?" he asked.

Before he could hear her answer there was a cooing sound from the door and the woman who opened it ran down and bent over it. "It's my baby!" she cried joyously. "Come on in until I thank you."

Bertram followed her in, and before he knew it he was telling her all about finding the baby in the cabbage patch and how much he wanted to keep her. "I'll tell you what we'll do," the baby's mother said. "You shall have a third interest in her and come every day and help us to bring her up. I think it will be good for her to know a nice, strong honest little boy who will help take care of her."

Bertram brightened. That would be very nice, after all; a third interest in a baby would be better than no baby at all. And Mother was honest—Faye N. Merriman in Rosary Magazine.

THE CRIME WAVE

Sociologists and penologists are staying awake nights speculating upon the causes of the crime wave. So far they have given us an imposing array of reasons for the present increase in the number of offenses against the law. The automobile is blamed for encouraging crime since it affords the robber a ready means of escape. The automobile does not create crime, it facilitates the commission of crime.

The movies are held responsible for many crimes. No matter how virtue is lauded and vice condemned on the screen, the visible and vivid portrayal of crimes even for the purpose of inculcating moral lessons suggests to impressionable minds, ways and means of perpetrating lawless acts. The imitative faculty in children for instance is often provoked by so-called comedies, so that it is no uncommon sight to see boys and girls on the streets aping the antics and absurdities of their favorite-screen stars.

The loosening of restraints on womankind according to one penologist is responsible for many of the crimes in which women are concerned. This of course is the penalty the world must pay for the new freedom. Thousands of women make ill use of the changed conditions as the increase in condemned too plainly shows. That most of these offenses are committed by those scarcely out of their teens does not speak well for the moral restraint exercised by parents upon the growing generation of emancipated women.

There is something wrong with a civilization that furnishes such incentives to crime. The sociologists and penologists have published a severe indictment upon American civilization in discovering so many causes of crime. The trouble with all such attempts at diagnosing a crime wave is that they do not even scratch the surface of the problem. Crime is sin. Sin is an offence against God. The moral law as well as the civil law is outraged by crimes that involve violations of the Ten Commandments.



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Such causes as penologists enumerate are not causes but rather occasions of crime. The real cause is lack of religion which implies failure to acknowledge the supreme dominion of God, to obey His law, to be moved by the fear of His punishments and the hope of His rewards. The founders of our Government firmly believed in religion and morality as the twin foundations of a peaceful law abiding nation.

Today the country has shifted its foundations, and has indulged in the risky experiment of trying to rear a structure of national peace and prosperity upon the shifting sands of material success. To be successful, in our modern parlance, too often means to be estranged from God. Our Lord has told us in a forceful passage that no man can serve two masters, and that the penalty of trying to serve Mammon is to neglect the service of God.

The inevitable consequence of turning from God is the crime wave. The sooner men acknowledge the existence of God and of the moral law the sooner we shall get rid of the crime wave. Irreligious education, false ideals of success, over-indulgence in pleasures and luxuries, and complete absorption in things of the world to the exclusion of the things of the spirit are the causes, more than automobiles, moving pictures, new freedom and newspapers, for the crime wave. Old fashioned religion, which means old fashioned morality, is the medicine for crime.

The crime wave, to use a mixed metaphor, has deep roots. We shall never cope with it intelligently until we uproot atheism and irreligion from our national garden. —The Pilot.

Nothing by chance. Sometimes we forget that God has a concern for even the smaller happenings of our everyday life. Nothing is truer than that we are continually in the midst of Divine Providence and that God is always moving—in the smallest affairs of each life. Life is full of God. He is always coming to us. On our lightest days He faces us continually with new tasks for our hands. We meet people as strangers, perhaps riding with them for a few miles on the railroad train, or down town on the trolley car, and the opportunity is given to say a word whose influence may change a life. To show the Face of Christ to one who knew Him not, to reveal a thought of comfort which will make a sorrowing heart stronger to go on with its load of grief. Even chance meetings are providential opportunities arranged by God Himself for helping His children, but would often we fail to use them for God's purposes! Perhaps the person you are sitting with and talking to needs the words you have ready on your lips to speak. They are words of life—eternal life which you do not get time to utter because there are so many idle words which insist on being spoken. Coventry Patmore in one of his poems recalls this duty:

"Yea, find thou always time to say some earnest word Between the idle talk, Lest with thee, henceforth, night and day, Regret should walk."

A Beautiful Tribute. A Catholic could hardly pay a kinder, sweeter tribute to Catholicism than Matthew Arnold did, when he wrote: "Catholicism is that form of Christianity which is the oldest, the largest, the most popular. It has been the great popular religion of Christendom. Who has seen the poor in other churches as they are seen in Catholic churches? Catholicism envelops human life and Catholics in general feel themselves to have drawn not only their religion from their Church, but they feel themselves to have drawn from

nothing by chance. Sometimes we forget that God has a concern for even the smaller happenings of our everyday life. Nothing is truer than that we are continually in the midst of Divine Providence and that God is always moving—in the smallest affairs of each life. Life is full of God. He is always coming to us. On our lightest days He faces us continually with new tasks for our hands. We meet people as strangers, perhaps riding with them for a few miles on the railroad train, or down town on the trolley car, and the opportunity is given to say a word whose influence may change a life. To show the Face of Christ to one who knew Him not, to reveal a thought of comfort which will make a sorrowing heart stronger to go on with its load of grief. Even chance meetings are providential opportunities arranged by God Himself for helping His children, but would often we fail to use them for God's purposes! Perhaps the person you are sitting with and talking to needs the words you have ready on your lips to speak. They are words of life—eternal life which you do not get time to utter because there are so many idle words which insist on being spoken. Coventry Patmore in one of his poems recalls this duty:

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God is in every experience of life. If sickness come, we must needs make it sacred, God's way, and if we pass through it reverently, trustfully, with acquiescence, the way will be bright with God's presence. If it should be the way of death, we must needs walk in it and the must needs will make it the divinely chosen way for us—a way shining with love and joy.—The Missionary.

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TRAFFIC IN CHURCH ART A SCANDAL

By Dr. Frederick Funder
Vienna.—Chicanery, bribery and robbery are some of the means by which brokers, dealers and their agents are getting possession of valuable works of religious art in Austria to sell them at fabulous prices to gratify the rage for such objects of virtue. Convents are entered, shrines along the highways are despoiled, and churches are desecrated by these thieves in search for vestments, pictures and sacred vessels.

STEPS TO STOP VANDALISM
Repeatedly have strong measures been taken by the authorities to put a stop to this sacrilegious vandalism, and many priests and superiors of convents have been punished when it was found that they had not taken the proper precautions to safeguard the valuables in their care. In spite of all, the crimes continue. It is believed that drastic laws will have to be passed to require venders and possessors of articles of virtue to prove that they have obtained these in a legal manner.

The churches of Austria are real treasuries of old Catholic art and culture and the religious sense and reverence of the people urges them to save all these sacred objects from profanation. It is very sad when many children are going hungry and when the Christian middle classes of Austria are being ruined; but it is worse when the House of God is no longer safe from the mercenary spirit of a demoralized age, craving for gold and not shrinking from crime as a means of getting it.

TRAFFIC IN ECCLIASTICAL ART

It is a sad truth that this craze for collecting, heretofore limited to stamps, old glass, furniture, clocks, miniatures and the like, has come within the last few months to include ecclesiastical art. It has become the fashion in the homes of the profiteers, among them many Jews, to use ancient carved statues of saints and even church vessels as ornaments for the drawing room. Enormous prices are offered for paintings and altar carvings from old churches. The art shops of Vienna and Munich are gorged with church equipment and paintings and sculpture which have been thrown upon the market in an amazing profusion. The stocks of several of the larger art shops in Vienna consist exclusively of old church furniture. The equipments of whole chapels are to be found there, and religious paintings by old masters in sufficient number to provide for five large cathedrals. There are sacred vessels from the early Gothic to baroque. It is indeed an affecting sight for any one of pious sentiments to behold here, exposed for sale, magnificent monstrances embossed in silver and gold and lately the shrines of the Blessed Sacrament. Like other wares, these may be bought by the first comer, be he Jew, Christian or Hottentot.

This traffic in ancient ecclesiastical art is one of the most pathetic symptoms of the great distress in Middle Europe, especially in Austria. Many small churches and chapels, heretofore private properties, have been abandoned, their owners no longer being able to maintain them. Many convents and poor churches, reduced to straits, are selling their treasures, which are more dispensable than food. Austrian law forbids the sale of artistic church equipment. Over and above that, the ecclesiastical authorities are making every effort to prevent it. In spite of this, the ordinaries in some cases have permitted certain exceptions to be made where the necessities were imperative.

ILLEGAL PRACTICES OF COLLECTORS
Thousands of so-called art dealers are now roaming Austria in quest of ecclesiastical art. The most remote and inaccessible village church in the mountains is no longer secure from exploration by greedy traders. Where they cannot obtain what they want by lawful means, they do not hesitate to resort to illegal practices. On the pretext of having valuable religious paintings or carvings restored for small fees, precious ornaments are taken away, and copies made and substituted for the originals, which are then sold to dealers or collectors.

SOVIETS PLAN TO EXTIRPATE RELIGION
It is quite evident that the religious policy of the Soviets aims to extirpate entirely the Christian faith from Russian soil. In their eyes there is no difference between Catholicism and Orthodoxy. Both are persecuted, robbed and massacred with utter impartiality. What is now happening in Russia in regard to the despoiling of church treasures is the best proof of these assertions. In the month of March the Soviets of Moscow issued a decree stating that all the precious objects in the churches, of whatever denomination, would be confiscated and sold for the relief of the famine sufferers. It is known that the gold reserve of Russia (before the War the Imperial Russian Bank had in Petrograd two thousand million rubles in gold) have almost vanished. Russia's only remaining stock of precious metals is in the churches and monasteries in the form of iconostases, bells, silver picture frames, sacred vessels of gold, sacred vestments adorned with gold and pearls, and gems glistening on the icons of the Blessed Virgin. According to the above-mentioned decree all these treasures are to be taken gradually from the churches, and sold in foreign lands, especially in Constantinople. The booty is considerable.

centuries, too, it has been the custom of these people to decorate their homes with statues and painting of saints. None of these chapels or crosses or statues or paintings is safe now. Robbers lie in wait, sometimes for weeks, to seize an opportunity to steal them. These thieves are accomplices of dealers who are profiting by the present craze for church ornaments, vestments and sacred vessels.

TREASURES TAKEN BY BOLSHIEVISTS
The historic lavra of Kiev has been plundered. The Bolshevists have gathered there 2,417 diamonds, the smallest one weighing 11 carats, the largest 9. In the diocese of Viatka alone, the pillage of the churches has supplied the Soviets with 13,000 kilograms of silver, 60 of gold, and 1,168 gems. In the town of Riazan, the value of the confiscated treasures amount to 700 billion rubles; in the Church of the Apparition of the Blessed Virgin in Novgorod to five billions. In the district of Krasnaya Pressa the Bolsheviki sacked 51 churches and collected 830 pud of gold and silver (the Russian pud corresponds to 16.88 kilograms), an amount according to the Soviet official organ, that will suffice to nourish for a year 66,000 famished people. The amount of the robberies perpetrated in the churches of Moscow reaches, if calculated in Russian paper rubles, astronomical figures. Down to the end of March, it amounted to 290 billion rubles of silver alone.

The Catholic Church, especially in the diocese of Minsk and Kamenetz-Podolsk, has suffered much, and blood has been shed. At Kamenetz-Podolsk, 18,000 Catholics, mostly Poles, surrounded the churches to prevent their violation. The churches were taken by storm, and several Catholics killed or wounded. In the parish of Gorodecki the red guard struggle with the crowd, killing three people and wounding fourteen.

TOOK PIECE OF TRUE CROSS

At Moscow, the Catholic priests refused to give the keys of their churches and were arrested. At Minsk Litewski, the Soviet Commissaries called to their aid some Jewish laborers, and assisted by them, pillaged the tomb of Saint Felician, the altars, and the statues of the Blessed Virgin and Saint Anthony. The reliquaries were confiscated, among them one with a piece of the True Cross of our Lord. The rector of the church, Father Wasilewski, and the vice-rector, Father Lisowski, were thrown into jail. In the parish church of Zlotogorskiy the ciborium with the consecrated particles was taken from the Tabernacle, and the body of our Lord scattered on the floor. The ecclesiastical authorities of Minsk have decided to close the churches, and to suspend the sacred offices as a protest against the profanation of churches.

FOR COOPERATION

Buenos Aires, June 16.—One of the most notable manifestations in the social life of Europe is the attempt of the so-called "middle class" to organize cooperative movements for its self-protection, according to Father Franchesi, the celebrated social worker who has just returned from the continent. "Cooperation is spreading all over Europe," declared Father Franchesi. "In one case I found a society formed for the purpose of cheapening the cost of dresses for little girls about to make their First Communion. In the past this middle class, from whose ranks the greater part of the famous men of the world have sprung, has been practically defenseless. It is now knitting its ranks and organizing its forces to get all possible advantage from cooperation in every possible way. As the small man has been borne down by the big syndicate, so also will the big syndicate be borne down by the forces of cooperation."

Father Franchesi declared that he found the most numerous examples of this type of cooperation in countries that are preponderantly Catholic and that in many instances the priests have taken a leading part in the movement.

SOVIET PILLAGING CHURCHES

Odessa.—Patriarch Tykhon has launched an anathema against priests or faithful who abandon the treasures of the Church to the Bolshevists. Unfortunately the Bolsheviki have succeeded in sowing discord in the ranks of the Russian clergy. Several Bishops, namely, Melchisedech, the Orthodox Bishop of Minsk, and John, Bishop of Konban, have approved the conduct of the Soviets in confiscating church treasures. They have been moved to this approval by their belief that the Soviets would honestly use the money acquired from the sale of the church treasures towards the relief of populations suffering from starvation. The great majority of the clergy appear to have no such confidence in the good intentions of the Soviets in this regard. They are of the opinion that the money realized is not being used for relief of the starving but for the support of the Bolshevist regime. Moreover, they are resisting the confiscations of the Soviets because these confiscations are accompanied by the most devilish desecrations.

SEMINARIES TO GIVE TWO HOURS WEEKLY TO STUDY OF PLAIN CHANT
Paris, June 30.—Among the resolutions adopted at the recent congress of liturgy and sacred music held in Metz, was one requiring theological seminaries to reserve two hours a week for the study of Gregorian chant.

The congress, which was organized by the Society of Saint Cecilia, which works for the development of Christian music, attracted musicians from every part of France. Msgr. Cerretti, Apostolic Nuncio, presided, and the Archbishop of Besancon, the Bishops of Metz, Nancy, St. Die, Luxemburg, and Verdun, and the Abbot of the Benedictines of Chervaux were also present. The presence of Msgr. Cerretti was the occasion of a remarkable demonstration of respect and sympathy on the part of the population. He was officially received at the station upon his arrival by the prefect, the military governor and the municipal authorities, and was escorted to the bishop's residence by many Catholic societies and a large crowd of people.

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