The Catholic Record

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A WORD FOR WINTER

the gray fathers of our semi-civilised world to frame their calendar so as to make midwinter the impressive preface to a brightening outlook upon the human scene. Long before the Christian era the correspondence between the natural order and man's earthly career was observed and symbolised by festivals and fasts; but at length the whole was set forth in sacrament and ceremony for the edification of serious minds and sensitive hearts. The Christian Year is the shadowy reflection of changeless truths in a changing world, eternity making itself felt in time.

In one of his longest and most informing essays, entitled "A Good Word for Winter," Jas. Russell Lowell traced the influence of the rugged and bare season in the lives and works of the great poets and thinkers. It is an exhaustive surwey, challenging the common view that the season is to be got through as quickly as may be, because it is hostile to our comfort, inimical to cheerfulness and health-" I think the old fellow has hitherto had scant justice done him in the main. We make him the symbol of old age or death, and think we have settled the matter. As if old age were never kindly as well as frosty; as if it had no reverend graces of its own as good in their way as the noisy impertinence of childhood, the elbowing selfconceit of youth, or the pompous mediocrity of middle life. As if there were anything discreditable in death, or nobody had ever longed for it. Suppose we grant that winter is the sleep of the year, what then? I take it upon me to say that his dreams are finer than the best reality of his waking rivals." In his own fine and spirited way. Lowell goes on to illustrate out of his wide reading the posture usually maintained towards winter, passing in review Chaucer and the earlier bards, with special indulgence for Thompson, Cowper, and Wordsworth.

In this present time of wonder and anxious questioning we are thrown back upon fundamentals that lie below actual experience. We feel impatient when ordinary views of Nature's transmutations are propounded at a crisis like the present | The sounding furrows; for my purworld wide one. Is it of any use to cite consolatory verses or sage reflec. To sail beyond the sunset, and the tions when all things seem out of course in this human state which pers founded so solidly and built up with such care? Would it ency" we belong to a timeless state not seem that no real analogy be. Our star sets to rise again. Behind tween the material and the moral the wintry veil of the season we call the nimble Lloyd George is himself order could be made out in face of Death the new spring advances; be- secretly setting for a flop over, and the break-down that has overtaken | bind the night only faintly illumined this riper civilisation of ours? by heaven's fires or "white tremen-Are not Bishop Butler and the tribe dous day break "awaits the faithful of facile apologists out of date now that science has proved to be the earth in time will bear golden fruit light in which his sham Home Rule real Frankenstein, a demoniac power in the unending years. uncontrolled by justice, while even religion, most august of influences. is forced to compromise with passion and self-will lest worse things happen to her manifestations of authority and spiritual guidance?

'The winter of our discontent" how well Shakespeare's phrase suits our present case! How easy it is for most of us to view the present unsettled and tragic state of the world's existence as though the world were coming to an end! Over and over in | icism envelops human life and Cathhuman history panic has seized upon have drawn not only their religion simple folk to whom the abnormal was the trump of judgment. It was themselves to have drawn from her, so in Jadea when the hated foe trampled over the sacred city and burnt the holy and beautiful temple in Zion: to millions now it seems as shough the end of the age had come and the doom of a degenerate Christendom was near at hand. Yet life moves on in cycles as before. The not in sight. Not in ruin and combustion, but in developed being and newness of activity will the ordained result of mankind's disciplinary course be made manifest.

As, in the evolving order of the harvest, rich blossoms, ripe fruits, brilliant sunsets signalising the surcease of autumn, and ushering in a period of apparent stagnation, so Hatthew Arnold was an eminent English poet, literary critic and educationist. He died in 1888.—The it is in human history. Splendid Casket.

pageantry, growing wealth and luxury, abounding mastery of materia resources, the pride of the eyes and all the glory of possession and enjoyment suddenly suffer change. The soft summer breeze dies away. It was no casual impulse that led | Turbulent winds and drenching rains and sodden paths warn us that the year has run its course, that for ideas and habits to a severer rule of living. Our "glorious summer" stricted to narrower compass. The winter we shrank from is here, not fancy? Strike a fair balance, and see if the scheme of the universe subject to the law of circularity is open to serious objection. The pious old homilist thought and wrote that everything was good in its time, and every season under the heaven.'

Truly there is a classic loveliness about winter which only the careless and self-occupied can miss. We are not comparing war and winter. Winter does not maim and destroy of set purpose. Only conscious beings not give him too much of a let subject to earthly passions do that. War is the studied reversal of all the promptings of neighborly feeling, the only method of dealing with Ireland arrest of civilisation in its humane is aspects, a curse to be detested and measure of autonomy consistent shunned by all lovers of justice and mercy. But see and wonder at Ireland conversion comes to him the unfathomable wisdom that con- after he has done his tyrannical trols the storms in the worlds, both utmost and can discover or invent natural and moral. Out of the murk no new tyranny, for breaking the and mire, the tempestuous ravings and destructive violence of nature and mankind, shining fruits and that it actually thrives upon the flowers come forth—even the hateful most demoniac methods which disorders bred of human folly die down at last and calmness once more prevails. We are pilgrims in a that Lord French will encourage Sinn revolving world. A fresh stage of Fein by showing a sudden conversion our journey is before us. Our lease runs out swiftly. Leafless trees and

leaden skies and burning frosts remind us that "nothing is, all is be- misery yet before he finally withholds coming." The wise are they who look forward, not folding hands in listless ease, but preparing, as Nature does in secret for the most part, the new growths of the future. Like Ulysses, old but ever young, we have to face the unknown with calm resolve. The worn old mariner braces up the " slackers "-Tis not too late to seek a newer world; Push off, and sitting well in order,

pose holds

baths Of all the western stars, until I die."

Freed from "the mask of transi-

A BEAUTIFUL TRIBUTE

A Catholic could hardly pay 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 ? Cathololics in general feel themselves to from their Church, but they feel too, their art and poetry and cul ture. Her hierarchy, originality stamped with the character baneficient and orderly authority springing up amidst anarchy, appeared as offering a career where was disregarded and merit ragarded, and the things of the mind of the iron feudal age which wor-shipped solely birth and force. If goal of humanity's long pilgrimage is there is a thing specially alien to religion it is divisions : if there is a thing specially native to religion, it is peace and union. Hence the original attraction towards unity in Rome, and hence the great charm when that unity is once attained. All these spells for the heart and imagination has Catholicism for seasons, stern winter succeeds the Catholics, in addition to the consciousness of a divine cure for vice and

Matthew Arnold was an eminent

WEEKLY IRISH REVIEW IRELAND SEEN THROUGH IRISH EYES

Copyright 1920 by Seumas MacManu THE SORROWS OF DUBLIN CASTLE The sweeping successes of Sinn Fein in the recent municipal and urban council elections is still the months we shall have to adjust our absorbing topic with people and ideas and habits to a severer rule newspapers in Ireland. All that is now needed is the coming of the District Council and County Council is gone, but only to come again in elections-which will happen after the "appointed time." Days are a few months-to put into the hands darkened and our pleasures are re. of Sinn Fein practically the complete machinery for the internal Government of five sixths of Ireland. Considering that, for some time past, to be evaded. But is it so dreadful a the English Government has found season as efferminate or invalid folk it difficult, to the point of impossibility to run the country, it is easy imagining the utter impossibility of their task after the complete mach. inery of internal Government has newed. passed into the hands of Sinn Fein. The powers that be are in dire -almost panicky-over the

> coming from English reports to Home Rule, and is seeking for some means of changing his method which will not be startling, and will down. The Pall Mall Gazette correspondent discloses: "Lord French is now said to be convinced that the by conceding it the fullest with Imperial supremacy.' spirit of the people. He, like all his discover that that spirit is not only unbreakable, but perverse ingenuity of English states-

men can devise for its destruction. It is not to be expected, however to the half way policy of Home Rule. His change of method, if ne has resolved on a change, will be gradual. And undoubtedly he will work many a his heavy hand. The Pall Mail Gazette says French "realizes that Military Rule is futile and settled government the wiser and inevitable course." The statements are said to have been given on "high-authority associated with the Irish administratioe." It goes still further and says that Lord French is not satisfied even with a middle course, but recognizes that Lloyd George's Home Rule scheme is not merely a useless but actually a provocative measure—a sham that stirs the people to deeper resentment than "Three members of the Irish Privy Council," the Pall Mall Gazette stand with French in his new

THE MOUNTAIN ASHAMED OF THE

There is a strong suspicion in some authoritative quarters, that waiting the opportune moment for suddenly presenting himself to a startled public as a real, radical reformer in Irish matters. He feels watchers. The seed sown in the rather mortified by the ridiculous has placed him—and feels sore for the prestige of which it has deprived him. All this he blames upon his Tory bed fellows. The Home Rule abortion which he has produced was framed for the purpose of pleasing them, and marking time upon the Irish Question. It is affirmed that Lloyd George is casting about for an entirely new political platform whereon he can secure the support of his old Liberal friends, and of the Labor Party, likewise—especially of the Labor Party. If he finds a may startle John Bull out of his somnolence by the radical measure he will propose, the first and most radical being an entirely new and far-reaching Irish scheme that will win the support of the Laborites.

THE ENGLISH WAY IN IRELAND The Irish Industrial Commission, organized by Sinn Fein but com posed of prominent men repres tive of various shades of political thought, instituted for the purpose of discovering how Irish industries may be fostered and extended, is being pursued by the English Government from city to city in Ireland, with intent to suppress it. While it sat in Dublin the newspapers were forbid den to give to the public any of the evidence it had taken or any news whatsoever in connection When they obtained a new hall soldiers and police the first time that attacked the Cooraclare police

the Industrial Commission is that while under penalty of suppression, along whose banks he was running no Irish paper dare publish a line regarding this commission for reviving Irish Industry, English papers who lived nearby ran from their containing full account of its doings, houses to the river-side, and seeing and the evidence it takes are sold in every city in Ireland. The Government which tramples upon freedom of the press in Ireland dare the police levelled their guns at the not raise a finger against that free would be rescuers, and told them dom in its own country. But the treatment of this Industrial Commission should enlighten those few who still persist in thinking that England's attitude toward Ireland has undergone a change and that her old bad system of wilfully suppressing every manufacture in Ireland would never again be re-Here she is employing her army of soldiers as well as her army of police, for the purpose of harrassing, pounding, persecuting and sup-presing a Commission of Irishmen of It has affected Lord French of the Various political opinions who want to Iron Rule so that according to take counsel as to how Ireland's suppressed and extinguished manufac quarters, it is said he is now converted | tures may best be brought back to her. and the life blood set pulsing in the country's anaemic veins again.

EDITOR INDICTED

Charles Diamond ex member of

Parliament for an Irish constituency

and wealthy newspaper proprietor, who is now under indictment in

London (where he resides) created a

bit of a sensation in England by bis

editorial article in his The London Catholic Herald, entitled "Killing no Murder," an article which was in spired by the attempt on the life of Lord Leutecant French. Diamond owns a great chain of 35 Catholic newspapers in Eugland and Scotland. In every center in which there is a Catholic Irish population one of his syndicate of newspapers is published -from London in the South, to Aberdeen in the North. He is a man of Irish birth who has spent most of his life in England, and has accumulated a very large fortune there. He is President of a celebrated cotton thread firm. He runs his thirty-five newspapers as a side line. For long years he was a faithful follower, upholder of Mr. John Redmond. But Mr. Redmond's policy of yielding Ire-land's claims inch by inch at length so disgusted Mr. Diamond that he broke away from him. Then he came out boldly in all his papers in the effort to counteract the harm that had been done by Mr. Redmond's compromising policy. He became one of the most vigorous and virile Irishmen outside the ranks of Sinn Fein—for he was outside the ranks. Mr. Diamond, when he left the Irish Party in disgust, knowing that T. P. O'Connor President of the United Irish League in Great Britain, was one of the chief causes of Mr. Redmond's falling away, set out to break the power of O'Connor. And he has since used all the power of attitude, two of them being Lord's his papers for that purpose. He has succeeded in undermining O'Coanor's influence, but not yet in breaking it. In his daring article "Killing no sation in England, he showed that a state of war existed in Ireland, and though England had ruled that her army was the only one which had the right to kill, the oppressed and persecuted ones who struggled to break the tyrant's yoke upon their country had, because of the overwhelming odds against them, to resort to guerilla warfare. Diamond in his article said: "If Von der Goltz, commanding a German army of Occupation in England, resorted to a tithe of the atrocities of which the English army in Ireland under Lord French's orders had been quilty. there would be thousands of patriotic Englishmen, eager and anxious to lie in wait for, and bring down the tyrant Von der Goltz. And five million Englishmen would justly and properly applaud the patriotic This parallel, which struck home too hard, was the crux of the article, and is the crux of the matter on which he is now indicted. Diamond has very boldly told his accusers that he wrote this with all deliberation, just to provoke them to arrest, indict, and try him-in order to focus attention upon the sensational atrocities of the English army of Occupation in Ireland-and bring the English face to face with their hypocrisy in raising an outery about German atrocities in Belgium, and Turkish atrocities in Armenia, at the same time that they were outstripping both German and Turk, in the almost unspeakable atrocities that they were every day practising both in Ireland and in

India.

A characteristic sample of the Irish atrocities comes to hand just with as I write. An inquest has just been its doings. Now it is in Cork being held upon the body of Michael Darcy hunted from hall to hall in the correctance in the County Clare, city. By order of the Government the who was drowned there the other hall first engaged for its sitting day, in the course of fleeing from a was refused to it on its arrival. pursuing body of police. The evidence showed that he was evidently that hall was taken possession of by one of several young men who the Commission vacated it for a one of the many raids that are being Then it had to go hunting made in the South of Ireland, for

for another place wherein it could purpose of obtaining arms and shelter its head — and so on.

The police succeeded in beating off the raid, and gave One of the remarkable things in connection with the persecution of his pursuers came too close upon Darcy, he jumped into the river, and being unable to swim was struggling for his life. Some people who lived nearby ran from their the boy struggling for his life, prepared to go to his aid. Then, as sworn at the inquest, and not denied, they would shoot them dead if they attempted to resone the dying man. Accordingly they had to stand upon the river's banks and impotently watch the boy drowning, while the police still fired at him-until the boy went down to come up no more. The worst of it is that the law and order gentlemen who are guilty atrocity are now sure of speedy promotion, for "unflinchingly doing their duty in the face of overwhelming difficulties."

BBITISH LABOB DELEGATION

The British Labor delegation under Mr. Henderson, ex-Cabinet Minister, which recently visited Ireland to obtain first hand information on the situation there - were fortunate to get some very first-hand infor-mation. As they drove away on a jaunting car from the Shelbourne Hotel, Dublin, they saw police and military charge and smash up a procession of automobile peaceful drivers, which paraded in protest the Irish Government's against attempt to control all automobiles of the country-by their Moter Permit's order denying the use of automobiles to all whose politics were not approved of. The Labor leaders saw this parade smashed up and the leaders arrested, and dragged off to prison. When they reached Thur-les, where they went to confer with Archbishop Harty of Cashel, they were in time to witness the results of a wild and frenzied police riot—where, after a policeman had been shot, a regiment of police heavily armed, broke up from the barracks in the dead of night, and shot up the main thoroughfares of the town, destroying the stores and firing into the bedroom windows of all "objectionable "people — a mad orgie, just duplicating the soldiers' raid in the town of Fermoy, where, to avenge the holding up and taking of arms and ammunition from a body of their comrades. the soldiers broke barracks, and under command of some officers. shot up the town, and wrecked and even robbed the best stores there.

When, again, the Labor delegates reached Cork, and on invitation of the Lord Mayor, were on their way to visit the City Hall, they reached soldiers, with guns and bayonets, were rooting out and driving down Commission, clergymen and distin-guished professional laymen, who he revived and developed. It must surely have been to the benign rule of Britain in her conquered colonies, when, at the city Hall, they had to stand to one side for nearly half an hour while Britishguns and bayonets were beating off these Irish criminals. Within hearing of some of those who commanded the British guns and bayonets, the Cork Lord Mayor, addressing the Labor delegates, said: apologize for keeping you waiting, while these armed gentlemen, your paid soldiers, are teaching us a little lesson, meant to insure our respect and our love for British law. I had invited the Irish Industrial Commis sion to meet in our City Hall, to take evidence regarding industries here, and to consult upon means of reviving and developing them. Our wise British governors consider that it is seditious for Irishmen to try to help their country, even through industrial efforts, and they sent a delegation of trained gunmen here to persuade us to be good, to love British law, and to let Irish industries alone. Having now seen for yourselves how our loving, fraternal Gov ernment trains and takes care of us, you must certainly feel disgusted with us for not loving and worshipping that loving Government in

return. Some of the special correspondents of the London daily papers who accompanied the Labor Leaders wrote to their papers scathing de nunciation of the blundering Irish Government, which actually seemed to set the stage in every point, so as to horrify the British Labor delegates.

"For, mind you, the unpardonable crime of Irish Government was, not that it did these tyrannical things, but that it was guilty of the unpardonable crime of doing them at the wrong time-just when the British delegates were there to witness them!' SEUMAS MACMANUS

Of Donegal.

Nothing is politically right that is morally wrong.—Daniel O'Connell.

ULSTER INTOLERANCE

FANATICAL DOGMATISM DISGUSTING TO MEN OF 20TH CENTURY

The utterances of the Ulster delement to those Canadians who hope for some kind of a peaceful solution and took Jerusalem. of the present Irish embroglio. It they have been making the same kind of speechss to American audiences, then we imagine that the Sinn Bosphorus, as a memorial to his Fein conspirators must have hailed charitable works in the War. The their coming with joy. One of the delegates said that the Irish question was primarily a religious one, and we are inclined to think that this is true, but in an entirely different sense from that intended. The appears to be that Ireland is overpopulated with too many turbulent parsons and priests.

In the case of the Ulster delegation, we find a body of men seemingly unaware that this is the twentieth century, and voicing the ancient bigotries and religious hatreds of the seventeenth century; antipathies which the better order of intelligence in all English-speaking countries has long outlived. It is idle to come to Canada and tell us that the liberties of the subject would be menaced by a Parliament in which Roman Catholics predominated. We know better than that. The liberties of the subject are just as safe in the overwhelmingly Roman Catholic Province of Quebec as they are anywhere else. Indeed, any attacks on the theory of liberty and any oppressive statutes under which we suffer, have had their origin with the very Protestant denominations which chiefly predominate in Ulster.

Again, it is idle to tell Canadians. or Americans either, that Catholics and Protestants cannot live together in peace and amity. Despite religious feuds, chiefly emanating from exiles from Ulster who have brought their parochial antipathies to Canadian soil, Canada's history shows that she has succeeded very well in overcoming differences of race and creed; and if the Irish north and south cannot do the same, so much the worse for them. In that case, we cannot regard them as our equals in political intelligence.

The most mischievous of the utterheard in Toronto was the threat that if any attempt is made to alter the existing form of government in Ireland, they will take up arms Truculence of this order will immediately be sejzed upon by the Sinn Fein as justification of belligerency. What is sauce for the goose is sauce for the gander. Great Britain cannot tolerate the threat of insurrection from either end of Ireland; nor can she permit Ulster to dictate to her as that building just as police and to how the United Kingdom is to be governed. The day is fast approaching when Great Britain, in matters the steps of the building, the of local government, must adopt the members of the Irish Industrial policy of devolution or federation advocated by the late Earl Grey, and which has found a recent champion were guilty of the crime of holding in Mr. Asquith. Such a course is counsel to determine how Ireland's rendered necessary not merely by industries and manufactures might Irish affairs but by congestion of Leaders, a rare object lesson of the in such an event Ulster will resort to gate. arms was openly implied in the speeches of the delegates. Such an assumption of the right to dictate Imperial policy is clearly preposterous. Nothing is clearer than that the present governmental system of

Ireland cannot continue indefinitely. With all that the delegates had to say on the subject of the criminal. ity of the Sinn Fein and the impossibility of the republican proposals they advocate, we are in hearty accord. Let it be clearly understood. however, that all the solutions that have raised Great Britain to her present glorious position have been based on conciliation and compro mise; by the acceptance of legislative machinery which might seem illogical and open to criticism, but which in the long run resulted in unity Conciliation and compromise can alone bring happiness to Ireland. Canadians must regret the absence of any tolerance for such principles from the utterances of the Ulster delegates and the evidences of a fanatical dogmatism disgusting to enlightened men of the present century. With all their talk of our Ulster friends obviously not free; they are fettered by the most deplorable of shacklesreligious prejudice.—Toronto Saturday Night.

know what it is to have dark days. It is the law of intelligent life. If we were animals all days might seem alike. But because we are men and women and have forces of thought and feeling, with great desires pulsing through us and unsatisfied longings crying within us, we must suffer. There is danger, however, in our weakness lest we become gloomy because of these dark days. The gloom should be all outside of ourselves-it ought never to enter our And to learn how to meet these rainy days of life and still keep brave and true is the difficult thing. It is the lesson of life.

There are few of us who do not

CATHOLIC NOTES

London, January 15.—An interesting item of news is the decoration of the Rev. Philip Fletcher, master of the Guild of Ransom, who has een made a Grand Commander of gation during their recent visit to the Illustrious Order of the Holy Toronto were a distinct disappoint. Sepulchre. It was his uncle, General Allenby, who conquered Palestine

> Rome, Feb. 18. - The Pope has approved the sketch for a monument to be erected to himself on the funds have been raised by a commit tee in Constantinople, and the work will be carried out by the sculptor Quattrini.

> Rome, Feb. 14.-His Eminence Aristide Cardinal Rinaldini died here last Tuesday at the age of seventy-He spent a hardworking six years. diplomatic life in the Secretariate of State, wherein the present Pope was his co-worker in Holland and at Brussels. He spent eight years at Madrid, Spain, previous to his elevation to the cardinalate on April

Constantinople, Jan. 24. diplomatic representative of the new Mohammedan Republic of Azerbaidijan, as a token of his Government's appreciation of the humanitarian labors of the Pope during the War, presented the Apostolic Delegate, Megr. Dolci, with the sum of 150 pounds Turkish, towards the fund for the monument of Pope Benedict XV. in Constantinople.

The solemn reading of the decree, "De Tuto," for the canonization of Blessed Gabriel Del Addolorata, of the Congregation of the Passion, took place at the Vatican on the Feast of the Epiphany. the last process before publication of the decree fixing the date for the grand ceremony in St. Peter Basilica. His Holiness Pope Benedict was present and delivered a discourse upon the lesson to be drawn from the life of the saint.

Alarm clocks and early risers are assisting a thousand students at Notre Dame University to set a nev record for the observance of the lenten season. Dispensed from the customary lenten fasts the students have taken it upon themselves to hear Mass and to receive Holy Communion daily until Easter. Through out the entire school year hundreds of students approach the Holy Sac rament daily but the special effort exerted at this time is expected to swell the number well beyond a thousand. Special Musses are said in the university church and in all the dormitory chapels.

Two notable conversions have just been announced. The first is that of Rev. Lawrence Frederick Harvey, B. A., of Exeter College, Oxford, who was received into the Church at St. Philip Priory, Begbroke; and who gave up the head mastership of a well-known Protestant school for this purpose. The other is the conversion of Col. Coulson, Commander of the Military Mission at Prague, who was received by Archbishop Kordac in his private chapel in that city in the presence of the British Minister and the Papal Dele

London, January * 15 .- Under the patronaga of St. Bridget, Irish women have founded a league, every member of which is pledged to modesty in dress and deportment. British Catholic ladies of society are imitating their Paris Sisters, and going to the fountain head to stor the flood of indecent fashions. In other words, they have appealed to the great dressmakers and their designers of costumes to modify the prevailing ugliness and indecency in favor of beauty and morality, an to adapt the styles of dress accord

When the "Afrique" was wrecked near Rocheford, on the coast of France, there perished the Vicar Apostolic of Senegambia and seven sen other members of the Fathers of the Holy Ghost. They were off to their various posts in the African Missions, after having served in the The loss of the devoted Mgr. Jalabert, the Vicar Apostolic, is particularly regretted. The question of the Missions is today an acute one the War having made a great change in the affairs of so many peoples and having raised such antipathy among the Allied Governments to the worl of the Germans. Three of the priests who perished obtained exceptional distinctions from the French Government for heroic service.

Rome, Jan. 24.-The diplomatic epresentatives accredited to the Holy See have considerably increased during the past year. There are now three Embassies of the highest rank, the chiefs of which hold the style and title of ambassador, repre senting the countries of Spain Brazil, and Peru. The government whose representatives rank as Mini sters, and not full ambassadors are the Argentine, Bavaria, Belgium, Bol ivia, Chile, Columbia, Costa Rica Great Britain, Nicaragua, Holland Portugal, Prussia, Finland. The new embassies which have been established recently are those of Poland; the Kingdom of the Serbs, Croats, and Slovens; and Venezuela

HAWTHORNDEAN

A STORY OF EVERY DAY LIFE

BY MRS. CLARA M. THOMPSON

CHAPTER XII. CAPTAIN MARTEN COMES HOME, AND WHAT FOLLOWED

"Thank heaven! Captain Marten's ship is in the harbor," exclaimed Edward Hartland, as he came into dinner, addressing his father, who had just returned from his first drive with Rosine since her illness; "the honest old sailor will put an end to the goings on of Laura with Le Compte; she is positively the town's

Silly moth," replied the Colonel, "she will burn her wings this time wont she?"

'I hope so !" said the Doctor imnatiently, looking at Rosine. as given so many heartaches, it is a pity she should not know how good it feels, if indeed she has any heart to ache.'

'It appears to me, Ned, you excite yourself very unnecessarily about Laura Marten," remarked Mrs. Hart-land. "What do you care about her flirtations ?'

Because I have a mother," he replied gravely, "and a sister," he added, bowing coldly to Rosine. "I cannot bear that any of their sex, especially one who has, as we may say, been one of our circle, should b found guilty of such disgraceful

But would she marry this Le inquired the Colonel, even supposing marriage to be his

Marry the devil!" exclaimed his son, testily; "a pleasing prospect of repose must a woman have as the wife of such a man, with his amours and liaisons all over the country. No, he'll never marry willingly, Captain Marten is a downright honest man, and hates philandering. I should not wonder if Miss Laura were put under bonds to keep the

I haven't seen Laura for more than a week," said Rosine, as they arose from the table, making an effort toward a conversation with Dr. Hartland, which she had never been able to bring about since her

It would have been better if you had never seen her," replied he, in a sharp angry tone, turning away to

the window.
"Ned," said the Colonel, in a voice of authority, "why do you speak so to Rosa? See, you have brought the tears to her eyes. I have noticed your ill natured way of speaking to her of late. I'll not have it."

Rosine knows the reason very well," replied the Doctor, taking no notice of his father's anger by word, but leaving the room immediately.
"Don't mind him, darling," said

the Colonel, caressingly; he is a crabbed fellow-a terrible early disappointment made him so." tears dropped upon the work which she had taken up. bring his moroseness to trouble you,' he added, rising, "and I'll tell him

"O, please don't speak to him about it," said Rosine, drawing Colonel Hartland down by her side. It is something in connection with Laura that makes him angry with

"He has no right to be angry with

Please don't speak to him about it, father," she pleaded, using the paternal title as a sure passport to his heart, "it will pass over soon, and he will be as kind as ever."

Only a few days went by before Laura came to pour out her heart to Rosine, and to say farewell. Somebody had been to her father with the tale of her misdoings, she was sure it was Ned. At any rate, Captain Marten had insisted upon her quitting Le Compte's society at once : this she found almost impossible, as he met her everywhere. Only the day before, her father while threatening to shut her in solitary confine ment, saw Le Compte pass window, bowing and kissing his hand to her, which so exasperated the old sailor that he bade her pack and be ready for her aunt's at once, where she should stay till she could behave herself and mind her father. She had tried, again and again, she said, and wept while she said it, to be rid of the man; she did not care for him; Resine knew she was faithful to Aleck! The young girl looked up doubtingly at this assertion. "Truly I am," she reiterated. "Le Compte knows of our engagement, and seems so perfectly to understand our posi tion, that I really think it very old fogy sh in my father to make such an ado about nothing." She laid her head in her friend's lap and wept heartily, wished she had never seen Le Compte, was afraid of him, and yet drawn towards him. "What

should she do?" was her inquiry.
Rosine bagged renewedly that the secret might be made known at once to her father. "What, without once to her father. Aleck to help her bear the consequences? No, never. Captain Marten would," she knew, "be more indignant than ever." Rosine summoned her moral courage for a desperate venture; her timid nature have brought her to the step, but for the counsel and blessing of Father Roberts, which she had sought during her indisposition. with the long contention her will and conscience, she had at length submitted to right.

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The promise that the intimate friendship. promise that the intimate friendship should be given up; and now when she was ready to yield, though Laura was as dear to her as ever, Providence opened the way that made the effort she had dreaded for so many weeks comparatively easy. bring the rebellious will into a state of submission to know duty, and myriads of obstacles that before seemed insurmountable, take flight directly. She told Laura decidedly that she could no longer be bound by the secret; she had sinned by her share in it, lost the Doctor's friendship, and was suspected of doubledealing, and she avowed her intenan opportunity offered, of it would be better for Laura as well as herself. Her friend was very angry, accused her of treachery meanness, said it was like all Catho. lic priests, interfering between friends. Rosine in her turn, incensed by the reflection on Father Roberts recriminated, charging Laura with using her as an instrument to her own ends, and in a moment of time the chain of friendship was ruptured be-

tween the two. The after reflections of Rosine were not pleasant ; they were a mingling of relief that a duty was done, and sore grief at the way in which it was accomplished. The consciousness of the wrong she had done both herself and Laura, in being the repository of her secret, depended when she felt herself relieved of the obligation, and she determined no long time should elapse before she would unburden her mind to Dr. Hartland or the Colonel. She sat in the drawing-room alone the evening after Laura's departure. Colonel Hartland and his lady were out, and the Doctor, who since her convalescence had never sought her society, had gone to the library. The impression came upon her that now was her time, and coming where Dr. Hartland was smoking, his head thrown back, his feet in a chair, and his eyes shut, she said in her sweetest tones a little tremulous, "Brother Ned, may I speak with you?'

He raised himself and turned upon her one of his penetrating glances. I have waited for you many days, Rosa," was his reply.

"But you did not give me an oppor-

told me why."
"Rosine," he replied sharply, turning away from her as he spoke, " you know very well the cause of my dis-pleasure—I should say my dissappointment. I thought when I met you, there was one of your sex, who would not and could not deceive; but when you lent yourself a tool to Laura Marten's machinations, my confidence in you was shaken.'

"Edward," she said, hiding her face in her hands, "I have done very wrong, but you are unjust to me. If I was a tool for Laura, it was an unwilling one, and I have thrown off the yoke. I hope it may be a

The Doctor laid by his cigar, and turning about again, he asked, "Rosa, do Laura Marten and Aleck

correspond through you?" Yes. I knew I ought not to make secret of it; his letters came enclosed in mine, but they arranged it without my consent, or even knowledge. But that is not all," she continued, mustering courage from his more kindly manner "there is a greater secret which I obtained

to be married." Good heavens!" exclaimed the brother, starting to his feet, almost overturning Rosine in his excitement. "Engaged! Laura Marten engaged Circassian slave; they are small and to Aleck! Her heart is blacker than white." I thought. But on the whole, it was fortunate perhaps that it was not s public engagement : after her course with Le Compte all other promises must be at an end, unless a man's But now I think of it, Rosa, Aleck assured me only a day or two before he sailed that he had no intention of marrying this

She wears a bethrothal ring with their initials, and the motto,

'Omnia vincit amor.' Fools !" cried he impatiently. "Aleck will be charmed with my last epistle, in which I described the campaiga of his affiancee with this scape grace Le Compte. bitter pill if he cares for the worth-less girl; but I'll risk their hearts," he added, lighting a fresh cigar, "such hearts as Laura's might love on continually, 'the object still

call that love, Rosa?" replied timidly.

'I hope it never will, but at your age you can hardly be expected to know much about it. But never have a secret of this kind," added, laying his hand on her head; "young as you are, you are old enough to know that if this engagement had been made public in the beginning, Laura could not bave gone on as she has; and I believe it was her plan to keep it secret, that she might flirt to her heart's content during Aleck's absence. Don't you see, my little one, that she was act-

ing a lie?" 'I do, I did see it," she replied earnestly, "it made me wretched, and I expostulated with her; indeed, I have hardly had a light heart since I have known it; her conduct seemed so wicked, it troubled me constantly to know that I was a party, in a way to her untruthfulness.

"This trouble helped to make you said gently, yet firmly. ill, and retarded your recovery.
Rosa, you will be better, now you have told it. Never bear such another burden while I am in the land of the living. I shall tell Captain Marten of this, that he may keep a strict watch over his dutiful daughter, unless she finishes the plot by running off with Le Compte."

Captain Marten was exasperated beyond measure when Dr. Hartland made known to him the secret of Laura's engagement. He cursed and swore roundly in true sailor fashion; said, "if she hadn't more sense than to quit a nice young naval officer for this upstart adventurer, she deserved to be shut in a convent for the rest telling what she knew; she thought of her natural life:" and laid his it would be better for Laura as commands with more force than ever commands with more force than ever upon the sister under whose care he had placed his daughter, not to suffer the girl to go out without herself for company.

In this home of her aunt's Laura had only a few months before been wooed by Lieutenant Hartland, and the associations of the present with the past made her reflections anything but agreeable. She was completely caught in her own net-she said repeatedly to herself that she did not care for Le Compte, and she said truly, and yet she could not rid of him. She had never believed him more serious in the flirtation than herself; he knew her engagement and correspondence, but he still pursued her with his attention in a way that seemed to take it for granted that she was ready for his company, and the first feeling of vexation with his presumption, scattered by his honeyed flattery. she found herself powerless to resist his will. She remembered how Dr. Hartland had spoken of this will, which she found so powerful, so irresistable—and she was rather relieved when a third, in the person of her father, ordered her away from her enchanter.

Mrs. Norris, the mistress of the fine estate to which Laura was banished, was a weak minded person, unfitted to control and scarcely able to influence one with Laura's strong points of character. She had been delighted with the little episode in her usually monotonous life, which had brought her niece and the Lieutenant to her house, and though tunity," she said, seating herself she scolded her for her imprudence on a footscol by his side. "You have when the Captain entered into the when the Captain entered into the been offended with me, and never details of her conduct with Le Compte, her eager questioning about the affair, when Laura was alone with her, manifested the truth that she, after all, did not see wherein her niece was so very much to blame.

Captain Marten was called away by the duties of his ship, but he reiterated again and again his charges both to his sister and daughter. It was not long before Laura, with her attractive exterior, drew about her the young people of the neighborhood, and before many weeks she was engaged in a round of picnics, fishing parties, and moon-light rides, which drove Le Compte quite out of her mind. A set of tableaux were to come off, in which she was much interested expecting to take part in these living pictures; but a sudden and severe cold, for which she was obliged to lay by for a week, prevented her assisting, except as a spectator; even that was imprudent, as the physician had for bidden her leaving the house. Many young people from town were to assist in the exhibition, and she did not resist the temptation to be

"He has no right to be angry with you on any account. I'll not have you on any account on any account in my heart ever since it the second rising of the curtains for rested there; there are engaged the striking piece, the Sultan and Sultana, "if you were only in the had decidedly helped to ward off place of that fair-haired, petite girl!" from her household the pneumonia

But Aunt." Laura replied. "we will imagine her to have been a

As she spoke, the next scene was stage and uttered a faint cry, for in the person of the arch-adversary represented therein she recognized Le Compte. She pleaded faintness to her aunt, and almost unobserved she left the company and stepped to the veranda. Fear, dread, attraction, interest, and repulsion, mingled in Laura's mind as she wandered down the pine walk to the broad river, which lay in the clear moonlight like a thing of life. She forgot her indisposition, her position, everything but ee with this the dreaded presence. At the last It will be a terrace, before reaching the stream, she paused; her quick ear caught the sound of a step behind her, her frame became agitated, the powerful unseen influence was near, she could not stir. But in that moment she changing, the sympathy one,' to end | did resolve-yes, her unpraying heart of the chapter, without fear of cracking, much less of breaking. Do you summoning all that remained of her Il that love, Rosa?".

'It don't seem like it to me," she turned suddenly upon Le Compte, You should not have come here,

she said, eagerly; "there has been enough of this; we must part." You speak ma chere, as if it were an easy thing to part," was the reply, in a low, melodious but decided tone; forever, too-it may be for you, but for me, after what has passed, im-

Laura sunk into a garden chair, that, said Mrs. Flynn. "That is to while he poured out his tale of love say, it was given to me by someone as his wife, had from the first been his intention: this he asserted on his

It can never be. Le Compte." rebe. There are reasons,-"Her voice and she had not power to close the

almost incoherently.

from his, and rising from her seat,

she whispered in his ear. The words must have been of dreadful import, and they cut deep, heartily. for they caused him to stamp his foot wrathfully, and brought a terrible oath to his lips; but the excite ment was but momentary, his smooth, clear, polished voice was heard again, fearfully distinct in the ears of his trembling victim, as he said, "This need be no barrier to our | cordially happiness; you must fly with me

the way." captive at his will," had been brought to Laura's mind as she realized the awful nature of his proposals, backed by his hand. Le Compte, for the first time in his life of intrigue, was Elopement had been his baffled. design ultimately, but his arrangewith Laura yielding to his will, as he had anticipated after a brief struggle, he could easily make a way on the spur of the moment, but with Laura in a fainting fit, it was quite a diffi power to restore her, unsuccessfully. He saw at length with the eye of a physician that the trouble was more than a mere faintness, so bend. ing over her as she lay ghastly in the white moonlight, he muttered a fierce curse if she thwarted him, and returning to the house, the rumor was soon spread through the ball by the servants, that Miss Marten

the pine walk. The house was aroused, and Laura was conveyed to her aunt's, still unweeks amid the mazes of a brain

fever. TO BE CONTINUED

OUR LADY OF VICTORY

Oliver Rowan's profession was that of the law but his friends, were fond of saying that his avocations, literature and philanthropy, were really more to his taste. They sometimes went so far as to declare that he practised in order to find material for his stories and objects for his

The winter of 1917-18 had given him abundant opportunity for his benevolence. What with the coal famine and the high price of food, he spent many hours sending baskets of provisions to his pensioners and securing coal for them. His bill at the drug store would have indicated that he was a victim to several ail-ments had it not been known that the drugs were ordered for sick families of the poor. Nor was he content with mere impersonal kindness. He was on friendly terms with his beneficiaries and visited them frequently.

Being anxious about elderly Mrs. Flynn, one cold evening he went down to her cottage and found her grateful for a recent load of coal which and other dread diseases then prevalent in her neighborhood. After chatting with her awhile, Oliver rose

to go,
"Sure and it's yoursel' I'm always announced, "The Game of Life." g'ad to see," she told him. "Aside Laura turned a look towards the from your goodness to the lot of us here, it's the entertainin' visitor you are!

Now. Mrs. Flynn," protested the guest, " how many times did you tell me you had kissed the Blarney

Stone ? The Blarney Stone, is it? Now indade it's the truth I'm tellin' you, and was it a younger and handsomer woman was passin' you the com pliment, it's not so ready you would be to turn it off as flattery. Faith indade, Mr. Oliver, what at all we'd have done without you this winter, I don't know. How thankful to you we are, we can never be done

With that the old woman put her hand into ber pocket for a bandkerchief to mop her eyes. Taking it she drew forth also a small package.

Bless your heart," said she, " I wonder now if you would be acceptin' a small present?" And she put into his hand a tiny package.

"Jus' try me!" answered Mr. Rowan, knowing it would not be to embarrass him to receive anything the dear woman had contrived to get for him. Opening the package, he discovered a little medal of Our Lady of Victory It's but a second hand affair, at

in no measured words, assuring her interms that scorched her very soul, that he was in earnest, that a union day's walk, God rest his soul. Father Roget it was, and he brought me the medal from the Old Country, but there's none, of my own so welcome to it as yourself. And even though plied Laura; "you know it can never it's the Protestant you are, you're too fine a gentleman to be objecting to receiving it, and I'm wishing it's herself, the Mother of Our Lord, will be blessing you and bringing you prosaic desire—that of satisfying his some fine young lady for a wife some Love conquers all obstacles," he

you want the most."
"We'l, indeed now this is most "It does on my part, it may on yours; only say the word, and you are mine—mine forever."
"We'l, indeed now this is most "Give me two sandwiches and kind of you, Mrs. F.ynn, and I shall something to wash 'em down. Coffee treasure your gift all the more will do. Give me the sandwiches "Never! I will not!" cried she, because I know you must have prized right off," resolutely, withdrawing her hand it yourself. I'll keep it here in my The pro when I need anything."

much ?

himself by his old friend's tenderness

It couldn't possibly hurt even there is no time like the present; such a heretic as you must think me, dancing has commenced at the Mrs. Flynn, and I'll keep it, and refore we are missed, the silver moon hour of need. By the way, when smiles on our project, I will arrange they wake in the morning, tell Bobbie and Nellie to see if they can possibly luck.' Bu he spoke to closed ears. "Led find anywhere on this table any proof aptive at his will," had been brought that Fairy Silver Fingers has been here through the night.' When Mrs. Flynn had turned away a moment commotion, pursuit, the police, learned to dread. Nature gave way, candlestick all the change he had the neighborhood. But as far as and she fell senseless at his feet, as with him, a few dimes and nickles, a was consistent with his dignity as a suddenly as if she had been smitten game he and the children knew very merchant, and with his desire not

> ones. grandmother-God bless you!" added as he went forth into the

night led from Mrs. Flynn's home to the sandwiches and a ten cent cup of bandsomer avenues neater his own coffee, and I gets for it four pennies water and tried all the means in his dwelling, he was deeply wrapped in and a holy medal! May the Saints power to restore her, unsuccessfully. thought. Mrs. Flynn had told him be blessed if ever I seen their images about a nephew of hers now out of work, and about a neighbor who needed assistance. These affairs and closely, and exclaimed,:
a legal tangle he had hoped to solve "If it's not the Blessed Virgin. in court on the morrow were absorbing his mind as he walked along. So concentrated was he that it was something of a nervous shock to be money before he was fed-but he suddenly accosted in a dark, poor stepped out for air, and fainted in street by a rather disreputable look- face to ask him, that's the truth ing man who halted him with the words :

'I'm not a desperado, but I may conscious, where she wandered for be soon. Give me some money! You me is his impudence, so free and can, so don't pretend you can't. I need what you have more than you medal down as though it was paying do. Come on, give me all your small in full, and wishin' me luck. change and any decent bill you have. Don't stop about it, I'm in a fierce hurry

The whole thing was so sudden, the man's mood so dictatorial, his need so obvious, and his démand so free from threat or violence, that Oliver Rowan did not at the moment think of doing anything, but acceding to so positive a request. He began going through his pockets. He soon remembered that in dressing he had left his bill case in his other suit. He went through all his pockets without finding anything resembling change till he arrived at his vest pocket, where a small silver piece met his finger and thumb. Promptly he drew it forth, saying

amisbly.
"This honestly, seems to be all I have about me.' The man snatched at it, and as he an hour only a few companioned the

usual banevo turned down the cross-street. What

better can I have after all ?"

Oliver started to follow him, but it would have meant a running pursuit. If the man was satisfied, it was quixotic to go flying after him. And yet Oliver felt a distinct sense fancy. The quaintness and unex-pectedness of Mrs. Flynn's presentation and the poetry and heauty of the name—Gur Lady of Victory—had appealed to him. Immediately he had taken pleasure in possessing the medal as a kind of precious talisman. Even if his Presbyterian heart could not give it all the deep reverence dear Mrs. Flynn had bestowed upon it, Oliver had the sharp sense of having parted with a treasure. Meanwhile, he was also in rather a tense state of excitement over this recent episode.
"My cronies will never believe it.

make a good story of what may have become of him! I'd take a sprint after him if I weren't so tired. Well. Mrs. Flynn would say, "May Our Lady of Victory help him." Well, then, may she indeed, for he was in desperate need, the queer chapthe queerest chap, I ever saw—certainly a Catholic, too, of some sort, from the way he seemed satisfied. And I must be as honest looking as some of the fellows say, considering

was thus engaged with his late acquaintance, this singular individ-ual had hastened onward with no romantic intention whatsoever but with an extremely commonplace and ravenous hunger. At the first place claimed.

said gently, yet firmly.

"But it cannot obliterate former yows and promises," sobbed Laura, and she should be bringing you what of a combined cafe and delicatessen shop, he said to the proprietor.

The proprietor, Tim Doolan, cost vest pocket—close at hand, you see, shrewd glance at his customer obviously a tramp, most obviously "Do that!" answered Mrs. Flynn starved one. Forthwith Tim handed heartily. "And sure it wouldn't over two sandwiches notable for hurt you to be saying a prayer to length, breadth, and thickness. A length, breadth, and thickness. A her, Our Blessed Lady, would it cup of coffee was soon likewise set now, if you did want anything very in front of the man. The food made a rapid disappearance. In his pass Oliver was touched almost to tears age through the night the man seemed destined to leave the impres simple piety. He answered sion of swiftness. As soon as he had finished his repast he threw down upon the counter four pennies and something silver.

It's all I've got! I was bound to have food-without stealin'. The silver piece is worth something, l reckon. Anyhow, it may bring you

With that he dashed from the store. It was the sort of conduct that elsewhere might have started a well by this time.

"Ah now, Mr. Oliver, it's too good Doolan prided himself on keeping to be too far imposed upon, Tim to us you are. You spoil the young ones. But you do the same for their of business was accomplished so she quickly that he was some moments recovering from his surprise

Well, I'm blessed if that's not the As Oliver Rowan took his way coolest trick that's been turned on through the humble streets which me in a long time! Two first-class used this way before !

He scrutinized the medal more Herself! And how does she like such a trick, I wonder? I should have made the fellow show was that starved looking I hadn't the I'm not so fooled after all, for I did not think he had much change in these clothes of his. But what beats easy, putting the coppers and the

beats all !" As he soliloquized, Tim pulled out his change-drawer to put away the pennies.

" I've a notion to see if the ragged ly man's wish is good for anything,' he said to himself. leaving the Blessed Virgin in charge of the cash box for a while. With times so hard and everything so high, it's help from Heaven we'll have to be getting or falling into bankruptcy-that's certain.' upon the medal was carefully laid among the pennies.

As the evening passed the pennies began disappearing. The penny worth's increase on postage and gen eral commodities through the year had brought the lowly copper cent into new importance, keeping the pennies circulating rapidly. In half gained possession of it Oliver remem-bered — he had parted with "Our had followed the mysterious and im-Lady of Victory," with his friend's pudent tramp, and now small Ned recent gift to him. recent gift to him.

"Here," he called out to the man who had turned on his heel, "that's saries for breakfast. His purchases no good to you—it's not money amounted to forty-six cents and he Give it back, please." In another handed Tim a fitty-cent piece. Tim moment be would have added in his went to the cash box-and found lent fashion. "Come only three pennies. In along and I'll get you a meal," and ever, there was an ever resourcefu doubtless more help would have foll spirit and an inexhaustible element lowed. But the man had dashed off of mischief. He looked at the lowed. But the man had dashed off of mischief. He looked at the with the medal, calling back as he pennies and the bright silver medal a moment ; he had a genuine respect for all objects of reverence, but he had an irresistible desire to tease cheery, sharpwitted Mary Morrison.

"I'll just send her the Blessed Virgin-without any offense to Our And yet Oliver felt a distinct sense of loss in thus having his medal carried off. It had touched his Sure, trade's been brisk here this evening since the medal's been restin'

in the cash box !" Turning to Ned, Tim said: "Tell Mary I'm short of change and I'm just sending her a bit of silver that was passed in to me this evening Be sure and give it to her-don't be keeping it yourself."

I won't," answered Ned, adding with youthful irrelevance. Morgan's at our house-he's goin to war right away."
"Is he indeed?"

"Day after termorrer," said Ned recent episode.

"My cronies will never believe it.

They will swear I made the whole
Tim Doolan. "It's a pity the pair of thing up. Now I wonder what's be-come of that fellow. I can surely not be willing to go to the altar with anybody till her mother's well again and the children are up a little more from under her feet. good luck to the poor devil. I guess a strong lad and he'll be coming back if he get's half a chance from the bombs and submarines and poison-

gases Ned had been instructed to put the groceries upon the kitchen table and the change upon Mary's dresser. There Mary found the pennies and the medal when she went upstairs some of the fellows say, considering that he took me at my word about not having any money with me. I thought they elways tried for your watch. Glory! what a story I can hatch out of it."

While Oliver Rowan's imagination

The dear that can be secured. They give sure, quick and safe relief. If you have back-ache, headache, highly-coloured urine, rheumatism, lumbago, sciatica, neural-upon the other and "Our Lady of Victory" on top of all. It captured While Oliver Rowan's imagination

Wary's glance as she walked over to the took me at my word about a few days would go forth to "war and arms." Ned had carefully piled the three pennies one while Oliver Rowan's imagination that can be secured. They give sure, quick and safe relief. If you have back-ache, headache, highly-coloured urine, rheumatism, lumbago, sciatica, neural-upon the other and "Our Lady of Victory" on top of all. It captured back-ache, headache, highly-coloured urine, rheumaty for Kinney and Bander troubles. after bidding goodnight to her dear Mary's glance as she walked over to her dresser and she saw at once that it was somewhat finer and heavier than other medals of its type, having a good minting and a clearly cut

image and inscription.
"What a lovely medal!" she exclaimed. "I wonder where it came

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from; Ned evidently picked it up." tion of their scule, in religion, in help of soul and body? And she placed it in a little box con- parish organizations and works. taining jewelers' cotton, with a gold

the next evening.

fast Ned made his revelation about The mission with its prayers, exhorthe silver medal.

Tim's an old tease." declared so when I slip in there some time

But all day Mary was busy with her household and in putting the last touches upon Tom's "trousseau," as she called it. That evening as she wrapped up his woo'en garments over which her fond flagers had so carefully lingered, she said half maternally and romantically :

They're plain old things, but they will keep him good and warm. I wish I could have afforded to get him some pretty keepsake.'

But we're lucky to be paying our grocer's and doctor's bills, this she added cheerfully and began to dress for her soldier. She donned the frock he liked best and she decided to wear the pin Tom had given her. Beside it lay the silver medal, she had been too busy all day to think about. She now took it from the box to look at it again, and admire its quality and workmanship, reading once more its inscription, "Our Lady of Victory." As she said

the words, inspiration came to her.
"Just the thing for Tom! Why, it's as though it were made for him going off to the trenches! I couldn't have found anything better if I tried. I'll sew it into his coat, or put it on a ribbon to wear round his neck. And Blessed Lady of Victory, you will take care of him and bring him safe

home to me again!" So Mrs. F ynn's treasure, it lost to the young man to whom it was first presented, was to continue its novel adventures. It was to cross the seas once more leaving Mrs. Flynn none the wiser, but comforting the heart of a fond and faithful girl, with the thought that it would safeguard from without and foes within, the loval American lad who bravely went forth wearing the image of Our Lady of Victory as a shield over his heart -Anna Blanche McGill in The Mag-

GENERAL INTENTION FOR MARCH

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE

BENEDICT XV.

PARISH MISSIONS AND THE LEAGUE In no slight degree man is a plaything of circumstances and a creature of habit. While it is true that his sober reason, guided by the unerring and unswerving light of faith ought always to direct his feet in the way in which he should walk, nevertheless he is altogether too like an elaborate piece of mechanism, a watch, for instance, whose reliability depends upon its being periodically cleaned and lubricated, and liable to become victims of routine even in the spiritual life. The soul there is the monthly General Comneeds an occasional awakening an munion; there is the frequent inti but a real union neverthel missioners who are experts in the work of arousing the lethargic and who, as a general rule, succeed. If there is one element common to all homanity, it is the element of

of gentle and simple, of saint and sinner alike. When, therefore, the coming of missioners is heralded, the whole parish wakes up. There and morals; but the strange speak ers, the strange voices, the strange gestures, and the fame that has preceded their coming, combine in an irresistible appeal to man's love of the novel. The venerable pastor, who may have been at his post for twenty or thirty years, may be equally learned, equally eloquent, equally zealous, yet what is there about him to what the inborn curiosity of the parishioners?

Missions and missioners, there fore, there must be; for the faithful must be aroused from the apathy which, in all things spiritual, is prone to settle down upon the heart like a chilling and benumbing fog. Yes, apathy, we take it, is a greater enemy of spiritual progress and church development than even sin; for, in moments of serious thought, the sinner recognizes his error and may lament his slavery, whereas the apathetic, whom no heinous sin dis figures, may be too lethargic to realize that, instead of working out their salvation, they are a drag on religion, and are at a spiritual stand-

With the blessing of Heaven, the missioners change all that. The sinner repents and promises amendment : he is welcomed back. The carnest Catholic feels his fervor

Now comes the great question pin which Tom had give her as his How, O how, to "clinch the nail," so to speak, on so many worthy senti-Having put away her treasures, ments and sepirations in so many Mary went to a chest across the classes of parishioners? The misroom and took out a warm sweater, sioners will soon be hundreds of two thick vests, a few pairs of socks and some wristlets—the work of the scene of their labors and gloriwithal. Less striking to eye and several months, anticipating Tom's ous triumphs over sin and spiritual departure for military service. She torpor. The pastor, therefore, redrew forth an unfinished wristlet. mains alone to cope with man's She must put the final stitches in it proneness to relax and follow the tonight, so it would be ready for Tom line of least resistance. Is he to see the fruit of the mission slowly and stealthily slip away from the parish? tations, sacraments, and sacramen tals, has passed into history. but the medal's worth more best to retain its fruits? Those than a penny, so he did not get the novel and striking features are no best of me this time! I'll tell him longer present to harrow up the longer present to harrow up the arena. Nevertheless, the marchers must be kept marching, and in step,

Faith, hope and charity are the God-given lifebuoys that keep mankind from sinking beneath the waves of worldly entanglements, sensual delights, and diabolical suggestion. Strengthen those theological virtues in their active exercise and their power for good in the soul is augmented. And just here the League of the Sacred Heart helps the individual member by multiplying the occasions for him to practise unobtrusively, yet not the less earnestly and faith fully, those very virtues which have arranged her hair as he preferred it God for their object, and God's honor and, as a final touch of adornment, and man's spiritual welfare for their scope. The years of Our Divine Lord's life which preceded His active ministry were not less fruitful unto the redemption of mankind than were those years in which He journeved from place to place, shower ing upon the famished multitude the largness of His heavenly doctrine. His prayer to His Father in

> God is mocked in His own ores tion by His own creatures. His warnings are gainsaid; His loving appeal to man's hope is answered by presumption or despair; His en-Son, give Me thy heart." is too often met with a rebuff full of malignity and bitterness. Even if these evils be not present in all their hatefulness, that rebellious tendency in man's heart to throw off every yoke that speaks of submissiveness must be counteracted by prayer; for prayer is the one means of salvation always within man's reach as long as his reason remains enthroned.

In all the events and contingen

cies of the spiritual way, the League

secret was the action of the Messias.

not less than was the healing of the

lepers and the raising of Lazarus.

is unobtrusiveness itself. Its key-note is its simplicity in theory and practice. What is there simpler or more unobtrusive than the Morning Offering which spiritualizes one's daily actions and turns them into a continual prayer? There is no elaborate or costly ritual. There is no financial outlay for housing or up keep. There is no insistent and importunate demand upon a considerable portion of the pastor's time and attention. Yet the soul-saving work goes on. There is the monthly reminder in the form of a little Leaf. let; there is the kindly and tactful interest of the Promoter; there is the daily appeal to good will and charity by the mention of the spiritual and temporal needs The Church has always taught in the of one's neighbors, to be beautiful doctrine of the Commun-recommended to the infinite bounty ion of Saints that a union exists be of our Blessed Saviour; there is the tween the faithful on earth and the wound. Catholics are daily decade offered to Mary, our souls of the Saints in Heaven and the mation of one's own dependence at virtue of which each part of the all times and under all circumstances upon God's sweet providence. In a word, the League of the Sacred the Church militant and by which Heart, or Apostleship of Prayer, as participates in the prayers of the curiosity, which enters into the make up of learned and unlearned, prayer; and where the spirit of make up of learned and unlearned, prayer prevails, there will the fruits its name implies, foments the spirit prayer; and where the spirit of prayer prevails, there will the fruits of the parish mission remain in their strength and vigor and manufacture triumpuant. Can the communication with spirits which may be the devil and the fallen angels or again may be simply the limits of the devil and the fallen angels or again may be simply the limits. strength and vigor and powerfulness for winning souls from the pursuit of evil or vanity to the following of our can be no novelty, of course, in faith Divine Saviour in spirit and in truth. Yes, verily, the life of the true believer ought to be a prayer, for "it behooveth to pray always, to pray and not to grow weary."

The spirit and practice of prayer is a consequence both of self dedica tion to the Divine Majesty and of a fraternal interest in the good estate of one's neighbor. The tiny drop of rain falling upon the parched and panting earth does little to slake its thirst; yet, as drop after drop comes new life, and a wave of relief passes over the land. So with the united

If it is the province of the mission to thunder forth the eternal verities, to startle and to electrify, it is the work of the League to foster the spirit of prayer and worship in the plain sameness of every day life-less glorious, if you will, and less ear, it is not thereby powerless in the work of salvation. It keeps the marchers marching, and in step, too. They are advancing toward the goal that the missioners so graphically Prayer heartens and steadies them. Such is the prayer of the League. That its field of influence may be vastly extended and that its usefulness in following up the missioners may be more clearly seen and appreciated, is the Intention blessed by our Holy Father soul, to arouse it, to inspire it to deeds of prowess in the spiritual all our associates during the month

HENRY J. SWIFT, S. J.

SPIRITISM

SPIRITISTIC MANIFESTATIONS NOT MIRACLES

Catholics have been taught that the deposit of Divine Revelation was given to us in its completeness by Christ. It is a doctrine of faith that we have been given by Our Divine Lord all that is necessary to enable us to work out our salvation. But here comes a modern apostle, Sir Oliver Lodge, with his new evangel claiming that through the spirit world further revelations have been vouchsafed that open up new possi-bilities of life here and hereafter Upon what motives of credibility do these so called revelations of spiritism rest? Our Lord based his teaching upon his miracles. These well attested works proved that he was Divine and that He spoke with the authority of God. His miracles were the signature of God to His teachings.

To contrast the miracles of Christ with the phenomena of spiritism would be irreverent indeed. But yet these deluded followers of Lodge and Doyle actually claim that some such supernatural manifestations substantiate the claims of spiritism. Spirit rapping, table turning, the mysteries of the seance room with their atmosphere of doubt and suspicion can never be compared to the miracles of

Christ. Those miracles were done in light of day, not in the darkness of the seance room; they were performed before hundreds of people, not secretly and under the shadow of medium istic control; they were scrutinized of the Sacred Heart offers its services to the shepherd of the flock. It for centuries by agnostics, athetsts and scoffers, but their authenticity remains unshaken today, under th light of the discoveries of nineteen centuries in science and history.

Already the so-called facts spiritism are being assailed, and the charge of fraud and collusion bave been in many cases substantiated. When all possibility of deception has been removed there is always the possibility that some natural explanation may account for the phen-omena that cause so much wonder today. How can a new revelation be postulated about a system that comes covered with such a cloak of doubt and confusion ?

And what does this revelation offer that is new? That we can communi church on earth, in Heaven and in participates in the prayers of the Church triamphant. Can the comagain may be simply the lying voices of mediums, compare with the sublime conception and soul-satisfying consolations of the Catholic faith? Positively not.

It is a pitiable spectacle to see so many thousands turning to the spurious consolations of spiritism when the very real consolation of God's holy religion is nearer at hand. The War has impressed many thousands, who had been impervious to the re ligious promptings, with the neces sity of holding some religious belief. Many have turned to spiritism as a violent reaction from materialism, just as the populace of Russia have from the heavy cloud, the soil is refreshed, all vegetation takes on

opposite extreme of Bolshevism In England the two greatest exponvoices of the members of the League of the Sacred Heart in a parish. Each member adds his modest quota us with his "New Revelation" and us with his "New Revelation" and the creator of Sherlock Holmes, have to a sum total of petitions, and Heaven is stormed by a host of earnest entreaties which rise on the wings of Fatth from this dull, indifothers in the same bereavement who ferent earth to the very throne of grace, where our Blessed Saviour shows His Sacred Wounds and "maketh interesting for the will otherwise of modern necromancy in the hope of obtaining consograce, where our Blessed Savious shows His Sacred Wounds and "maketh intercession for us." The lation. Scientific proofs have played but a small part in the development but a small part in the development but a small part in the development "maketh intercession for us." The strength born of numbers bent on the same pious mission dwells in the came pious mission dwells in the equation and very few disinterested equation and very few distances equation equation and very few distances equation League of intercession; for if there is a special promise of help where there are two or three gathered in His name, with how much more contained in the medium is increasing, His name, with how much more con converts are made in large numbers, and we may expect to hear soon of earnest Catholic feels his fervor newly kindled; he seeks and finds new ways of proving his attachment to "the faith once delivered to the saints." Even the apathetic may "respond to treatment," as it were, and evince an interest in the salva-

intercourse with the fallen spirit ENCOURAGE CHILDREN world.—The Pilot.

THE "DESERTED VILLAGE"

Among all those who have taken a keen delight in the flowing numbers and pastoral scenes of Goldsmith's "Deserted Village," how few there are who are acquainted with the tragic circumstances that inspired that tender and pathetic idyl. To most of the readers, the charming poem is merely an English pastoral story, depicting with tender and pathos a typical scene in the English countryside. Even the glory of the poet himself is appropri-ated by English literature in which the true story of "Sweet Auburn" is never told. Unhappy Erin, which has the distinction of giving him birth, has not the honor of bearing his ashes upon her cherished breast. He sleeps on the soil of the stranger in the noisy world of London inanity and artificial civilization whence his heart had so often turned in pensive longing to the quiet scenes and happy days of his childhood in the peaceful village of his birth. "Sweet Auburn" is only the poetic

designation of Lissoy, which is situated but a few miles from Athlone, the centre of Ireland. To any. one who is familiar with Goldsmith's favorite poem and who traverses the district around the village of Lissoy almost every detail in the poem will at once be revealed. At the time when the Rev. Charles Goldsmith, the poet's father, was rector of Kilkenny West, he ministered also in Lissoy in "the decent church which topped the neighboring hill," and the present modest edifice, built on almost the same lines, occupies the identical surrounded by the graves of the poet's uncle and his son, and the graves of those who were the playmates and companions of the poet.

Parhaps no more lovely description of a true shepherd has ever been written than Goldsmith's—a description of one whom he deeply loved and venerated:

A man he was to all the country And passing rich with forty pounds

a year.

More skilled to raise the wretched

than to rise." The story of the "Deserted Village" is almost literally true—a story that has been only too common in the tragic life of Erin. The tract of country around Lissoy was in the territory of Lord Dillon, one of a powerful family, who, about 1730, sold the property to a General Napier, an Englishman, who had amassed a large fortune in Vigo. He, in the true tyrannical style of the period, at once began to enclose a large demesne nine miles in circumterence, and for this purpose ejected many families who had long flourished on the soil, causing them to emigrate to other lands. And so

'Amid thy bowers the tyrant's hand is seen, desolation saddens all thy

green; One only master grasps the whole

And half a tillage stints thy smiling

plain; And trembling, shrinking from the

spoiler's hand, Far, far away, thy children leave the

And then, in prophetic tones-

Princes and lords may flourish or may fade. A breath can make them as a breath

has made But a bold peasantry, their country's pride, When once destroyed can never be

supplied." And so it is-the name Napier is now unknown in the district, nor can any record of it be traced amid the ruins it created. The walls of the proud demesne are crumbling, 'improvising plantations" have

been swept away The man of wealth and pride Takes up a space that many poor supplied—

Space for his lake, his park's extended bounds. Space for his horses, equipage and hounds.'

until, in the ceaseless whirl of time they, too, are swept away and their very name is forgotten, while "the country blooms a garden and a

The ruins of the Goldsmith hearth may still be seen—the high tottering chimney fell only last winter. The chimney fell only last winter. The orchard can still be traced, with several ancient apple trees struggling with age, yet bearing, in the springtime, blossoms hopeful of harvest. The "busy mill" whirrs no longer; its wheel has made its last than. The "pairy meneral" last turn. The "noisy mansion," where "the village master taught his little school" alone remains, practically in its original condition. Old, quaint, thatched and low-rooted, which only the poetic imagination could call a "mansion"—it, too, will soon totter to its fall. The inn, The Three Jolly Pigeons," which was the frequent scene of the con-vivial festivities of the village, is

Vain, transitory splendors, could not all Reprieve the tottering mansion from

its fall." -Catholic Union and Times. TO READ

The child is the father of the man This saying is a truism so very old, so very frequently repeated, that one should certainly not make use of it once again were it not for two excellent reasons-the first of them being its absolute, unimpeachable truth and the second one's equally absolute inability to phrase the idea i embodies half as well, half as com

pletely, in a sentence of one's own. Wherefore it necessarily that the up bringing of the child is by far the most important business to be attended to by the man and woman grown, by the father and mother—after only one other thing has been excepted, to wit, the supreme duty on the part of each human being to save his or her individual soul, which same supreme duty cannot, by the way, be properly done at the hands of a parent if that parent should in any way fail to bring up his or her child in the best and most careful manner possible. Of course the reponsibility of giv-

ing the child "a good start in life. of constantly helping it to develop its self in accord with the highest and truest rules of physical and mental and moral health and strength, rests on every parent in the world, whatever be the parent's race or creed or conditions, when the parent does not utterly lack the gift of reason. But there is no exaggeration, no inaccuracy, in saving that the responsibility of the Catholic parent is even greater, even more clearly apparent, than any non-Catholic parent's, because of the simple and sufficient fact that the Catholic parent, having the Faith and living under a set of laws revealed by God Himself, and explained by God's Church with unmistakeable force and lucidity, may, in all justice be held more strictly to account than might the non Catholic parent, who, without grave personal and active fault, lacks both the light and the power which the true Faith truly practiced unfailingly confers.

Yes, the Catholic father's, the Cath olic mother's responsibility in the matter of the child's upbringing is, unquestionably, exceedingly great. Since, beside the education of the child's body and mind, the education of the child's soul-so that the child may grow to be a real Catholic. which means nothing less than a clean, manly man or a worthily womanly woman—must at all times

be kept in mind and put into practice. Now, there is no room for doubt as to this: that reading plays a leading part if not the foremost part, in the mental and moral education of the child-between the ages of seven and fifteen or even seventeen, in particular. So much so indeed as to justify the allegation that if a boy's or girl's dearest friends and companions are good books, then that boy or girl is almost sure to be rightly disposed, to be headed toward the living of a fine. straight, clean life.
In consequence, Catholic parents

cannot possibly err by encouraging their children to read a great deal. just so long as they see to it that the right kind of books, and only the right kind, is allowed to come into the children's possession. And they will not find it difficult to see to this, whenever they are willing to take a genuine and continuous interest in their children's reading, whenever they consent to talk books with the children, to discuss with their children the books—of fact and of fiction which the children are reading or have read.

Fortunately, there is no scarcity of good books for Catholic children books of the purely religious order lives of the Saints, Bible stories: noble Catholic men and women books telling of famous holy p'aces, (like Lourdes with its miracles:) books of fiction in wide variety, specializing in this and that sort of adventure and school-life and pathos and humor; books for boys and books for girls, and books for both boys and girls, and all of them thoroughly Catholic.

By way of using only one illustration, to the general declaration made just above, there are no better, no more variedly enjoyable books of fiction for youthful readers not yet in the 'teens by four or five years and in the 'teens up to seventeen perhaps, than those of Father Finn's writing. Every one of his stories has plenty of action and color and feeling and humor. And every one of them too is such that any boy will be not merely merrier and brighter, but, furthermore, manlier and more truly, healthily, religious, for reading Father Finn's books with all their fun and their virility and their Christian instructiveness by force of exam ple instead of sermonizing; that any girl-since Father Finn has created young heroines as well as young heroes-will gather inspiration no less than entertainment from Father Finn's books. Those books, incident ally speaking, owe no little of their charm and their educational value to the devotion of God's Mother, which they breathe rather than preach, and which seems essential to the formation of the best Catholic manhood and womanhood; since true love of Mary naturally means love for all that is purest and highest.

Granting the correctness of the statements made in the dozen or so of paragraphs preceeding this final one—and there is no denying the veracity of those statements, veraciously!—does it not follow, as a matter of logical common sense that Catholic parents can receive the most valuable sort of assistance in the task of living up to their responsibiltoward their children by the

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means of the children's reading, does it not follow, perforce, that wherever are Catholic children, there should be plenty of Catholic books for the young Catholic, books of all the various kinds, religious and historical and fictional too?—H. R. R. Hertzberg in the New World.

WHO IS HAPPY?

It is a natural question to ask are there any happy people in the world? Is there no out of the way place where there is a sort of "enchanted palace ?" It is a funny old world with many different kinds of people living in it. There are the grave and the gay; the thoughtful and the thoughtless : the refined and the gross; the aesthetic and the vulgar; the intellectual and the idiotic It seems almost impossible to satisfy the tastes of such a variety. Still, it must be admitted, that all of us at some time in our lives have exper ienced the intensest happiness; but we have had corresponding woes.
"Man was made to mourn," says

the Scotch poet, and while he is dwelling in this valley of tears he never can be perfectly happy, because the immortal spirit within him cannot be satisfied with the dried husks which the world and its mutable inhabitants present. soul is an emanation from the Influite, and, as such, never will know real happiness until brought into direct contemplation of that Infinite Being who in this life "blesses evil for our good," there to love, there to praise and fall down in perpetual adoration. Religion in its deepest, broadest

and most sacred sense is the only thing that will lead us to real happi ness. Practice well its maxims and observe with holy zeal all its com "Love is fulfilling the law, says the Doctor of the Gentiles Speak kindly to everyone and crush no bruised reed. Live pure and holy lives. Then, when the last spark is quenched, when dust to dust is returned and ashes to ashes, Christ Himself will say done; thou hast been faithful over a few things; I will place thee over many."—Catholic Union and Times.

This is a world of scandal, and like

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souls and the bodies of these nitherto neglected Indian tribes. "The Story of the Grey Nuns in the Far North' is full of incidents of extraordizary human interest and

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LONDON, SATURDAY, MARCH 6, 1920

MR. ASQUITH AND IRELAND

The return of ex-Premier Asquith to Parliamentary life and leadership may change the whole course of George Government, though thoroughly discredited, might have been returned to power again if the only alternative were a Labor administration. For, discredited as it is, many would support the Coalition rather authorities in Ireland. than risk the untried Laborites at a time when unprecedented difficulties, garian Empire, for example, provides national and international, confront illustrations in abundance of represthose charged with the responsibili- sion on this model. . . . ties of government. Mr. Asquith's return to public life means the reforce and offers the people an alter-Liberal-Labor Coalition free from purely Labor Government.

It is thought that Asquith's first speech in the House of Commons the present Irish policy of ruthless conditions of Irish misgovernment. repression as a flagrant violation of every principle professed during the War and as an unspeakable humiliation to England. There seems good reason to hope that through the greatest living Parliamentarian the public conscience of England will be so aroused, the sense of justice and decency so stirred, that continued Prussianism in Ireland will be rendered impossible.

It is interesting to recall his accurate forecast of the present Irish difficulties in 1912 when English Tory ism was aiding and abetting rebellion in Ulster.

us that if this Parliament should see an appellation the rural High School opinion, it would be the right of the minority of the people in Ireland to resist the application of that meas.

In a me the fact that they are the think of making?

Curiosity as to whether one of the sisters is absolute boss of the house, are ducation within the reach of the vicar of Christ. Devotion to the Person of our Lord and to His sisters is absolute boss of the house, are ducation within the reach of the vicar of Christ. Devotion to the Person of our Lord and to His sisters is absolute boss of the house, are ducation within the reach of the vicar of Christ. Devotion to the Person of our Lord and to His sisters is absolute boss of the house, are ducation within the reach of the people in Ireland to resist the application of that meas. resist the application of that meas. ary education within the reach of esting reflections. If such a matter or whether we may venture to far afield. Suffice it to say, that the bag have ure by force. (Mr. Bonar Law indi. half the population of Ontario would is under consideration at Ottawa, scrape a foot on the doorsill and give all round advance, and the importcated assent.) Has the right hon, be borne in on the consciousness of how strongly are Catholic views a deprecating cough, with something ant position now occupied by Catho. gentleman ever considered what the general public, of the permanent likely to be asserted there. The distantly resembling an intention to might happen if, in the whirligig of officials of the Education Depart. Catholic Canadians have but a enter later on. government of the country, and has selves, of everybody. he considered what might be the attitude, not of the minority, but of an outstanding injustice. a very large and overwhelming majority, if a subservient Parliament constitutional demand? . . . I Treasury for the last fifty years. say to the right hon, gentleman, and

to his friends who are associating tingency, which I have described, should arise - and, mind you, it would arise if you succeed in defeating this Bill-what answer are you going to make to the vast majority subsidies. of the Irish people when they resist the considered determination of Par. misnamed "Continuation Schools" liament, and appeal to the language of the right hon. gentleman to called a High School system for the justify their action ?"

decency, must be answered now.

of the same year, in his most lucid be taken into consideration. and forceful style he pilloried the 'law and order " gentlemen as the and as dealing "a deadly blow at the very foundations on which democratic governments rest."

for the prophetic accuracy with promised not only immediate conof the highly respectable Tory gospel

That is the right spirit. We hope of the light spirit. We hope of the highly respectable Tory gospel

That is the right spirit. We hope person who, rather ludicrously, dishonoring to the "garb of old Gaul."

The Chinese performers were presented to hear of the loss which schools, our pupils should continue to have the chief role in the restoration of the light it that the nonsense so freely talked typifies our sister, Mr. John Bull?

The Chinese performers were presented to hear of the loss which schools, our pupils should continue to have the chief role in the restoration of the light it that the nonsense so freely talked typifies our sister, Mr. John Bull?

present Irish troubles :

Anarchy. The possession of a con- extend it to all the people. now is, by all the leading men of the much time." Then followed: Tory party, will be invoked, and lessness, fed and fostered by a sense tice, takes body and shape, and claims to stop the ordered machinery of a self-governing society. . . .

A more deadly blow-I say it with blow has never been dealt in our time by any body of responsible politicians at the very foundations on which democratic government rests."

Mr. Asquith's return to public life means the revival of Liberalism in England; and that means the death British domestic politics. The Lloyd of the hybrid Liberalism of the Coalition type.

What this means for Ireland is indicated by the comments of the Daily News on the arrest a few weeks ago of 65 Sinn Feiners by the Castle

"The history of the Austro-Hun-

"The records of Germany's relations with Posen, or of Tsarist Russia vival of Liberalism as a political with the Baltic provinces, would not he searched in vain for other examnative to the present Coalition in a ples not much less suggestive. But what in Agram and Dorpat and the risks, real or suspected, of a Posen is brutal tyranny, is in Dublin the maintenance of law and order."

To this decent Liberalism Mr. Asquith in the House of Commons will be on the second reading of will give voice and force; and to this Lloyd George's Home Rule Bill. He extent at least will tend powerfully has openly and vigorously denounced to ameliorate the present intolerable

e"CONTINUATION SCHOOLS"-A MISNOMER

Why should rural High Schools which do precisely the same work as schools of half the people. urban High Schools be misnamed "Continuation Schools?"

In this case there is a great deal in a name.

What is the suggestion in this on July 31st, 1912, Mr. Asquith said: tem with elementary schools.

view of the advice he has given—the be a general willingness to redress Empire at the Vatican.

Every city, every town, many vilshould refuse to grant them their yearly grants from the Provincial

"Continuation Schools" have had something; but if called frankly rural ideas of the political status of where nations are the voters. themselves with him, that if the con. High Schools it would be readily Catholics is concerned with referconceded by all fairminded people be on a par with the urban High and they seem to think we are very time.

into something worthy of being rural half of the population no fair-That is the question that, in all minded voter in Ontario will deny do; and it is sometimes hard to that the fact that there are nearly persuade them that to be in a Again at Ladybank, on October 5th fifty years of arrears overdue should

> double the Government grant, the Rowells and the Orange Lodges. Minister of Education, last week.

throws on the real source of the about, "class government," will in no measure deter the Farmers' Govern-

tants of the north-east of Ireland. Conference of Elucationists. "Rural not, why not? This new dogma, countersigned as it schools and their difficulties took up

"C. M. Hamilton, member for Wey rightly invoked, cited, and rightly burn in the Saskatchewan Legislacited, called in aid, and rightly called ture, made a strong plea for some in sid, whenever the spirit of law. school system which would give the rural folk the chance to keep their children in rural areas after they left whether of real or imaginary injus- the public school. Children of four leave the country to attend high in recent years, begun to realize. school in the cities, and yet there was no option it these children were to secure higher education the utmost deliberation and with the wanted children whose natural avofullest conviction-a more deadly cation was farming to have access to higher education, but, he urged, there was at present no solution of the difficulty in sight."

> A very sensible and reasonable presentation of the case for rural High Schools. Every one will agree that immature children with character and habits unformed, are enormously handicapped if the home influence is eliminated from their education on leaving the elementary

But this gentleman from Saskatchewan, delegated to the National Conference of Educationists though he be, seems never to have heard of our rural High Schools in Ontario!

Why? Most probably because of the cumbrous and misleading term by which they are known. "Continuation Schools" evidently did not convey to Mr. Hamilton the idea of rural High Schools. Until they are called by their proper name rural High Schools will never get the consideration they deserve. When they are rid of the misnomer which makes of them a sort of adjunct to the Public Schools, and are frankly called and fully recognized as High Schools, then no matter what Party is in power or who is Minister of Education " Continuation Schools" improved and developed will compel that consideration and sympathetic treatment which they deserve as the secondary

WHAT IS OUR POLICY?

By THE&OBSERVER A despatch from London says that name-Continuation Schools? Evi- it has been officially announced dently that they "continue" in that no decision has yet been made a word of sympathy for a little people some measure school work beyond on the question of a British Mission desiring freedom and likely to the point where the elementary to the Holy See, because several of lose it? schools usually stop. The term the Dominions have not yet made Speaking in the House of Commons links up the rural High School sys- known their views on the question.

"The right hon, gentleman tells Weighted and handicapped by such Robert Borden and the Prince of to get? We have been a sister-Wales, a sister nation, politically nation since last spring. At least it fit, in the exercise of what he admits system has not emerged from the equal to Great Britain. What is our was last spring that members of our to be well within its legal competed embryonic stage of development. policy on the question of represent- Government told us what had hap ever, that this substantial Catholic ence, to pass a Home Rule Bill into With this nondescript title few recoglaw in the course of the next two nize that Continuation Schools are know that decision awaits their have enabled us to look around a bit, and intellectual development and in years, in his opinion, his deliberate High Schools. Called by their right

There are Catholics who believe, antagonism.

Catholics do not attach the same wretchedly small majority in a legislature or parliament or govern-To a deputation asking that the ment makes any difference. Let us

This passage is worth quoting both gave a very sympathetic hearing and nation, on this question? Are we tacle certainly was unusual—might ual sacrifice. going to say "Yes," "No," or "Please almost be termed uncanny, after a which he foretold the consequences sideration but immediate assistance. yourself, John," to the sturdy old fashion. Yet there was in it nothing

sister overseas is carrying on a very much right to have a little harmless has sustained through the death of necessary to complete their educa-The reckless rodomontade at ment from boldly remedying an edu- secret but obviously critical, dispute fun out of the kilt as, let us say, have his aged mother. Mrs Fraser, whose Blenheim in the early summer as cational injustice under which the with our Uncle Sam, over the settledeveloped and amplified in this farmers of Ontario have long suffered. ment, or unsettlement, of the as Celestials. If the incensed Mon-Ulster campaign, furnishes for the The High School system has so far Adriatic areas and the Jugo-Slav treal Scots wish to see comething district in the Highlands which future a complete Grammar of been a class system; it is time to claims. Have we a policy on that? that will make their hair stand on clung to the Faith through long Can anyone at Ottawa tell us? end let them visit Toronto on the centuries of persecution, and has in science and a repugnance to obey A Canadian Press despatch from Have any communications been Twelfth of July and see the Highland later times been the nursery of so Holy See, at the instance of the inconvenient or objectionable laws Ottawa, under date Feb. 19th, tells received from London asking us garb dragged through the mire of an many zealous bishops and priests. Hierarchy, established the Catholic are not the monopoly of the Protes- of the deliberations of the National what we think about that? And if Orange parade. The Chinamen Mrs Fraser was a typical Highland

had the temerity to make an extra- inflict it. ordinary claim in the House of Commons at London. Said he : " English statesmen tell Ireland she is a part. ner." "Quite so," an English statesthe predominant partner," and so we should be especially interested in teen years of age were too young to she was; and is; as Scotland has, the growth and present status of our

into which we have paid our way tively the merest handful of the total with a billion and a half of dollars, sixty thousand corpses, and heaven only knows how many cripples; are only a sister-in-law? Or, is there a predominant sister?

About Turkey, now; a policy seems are to remain the rulers of Constantinople. Is this our policy? Mr. Rowell's; nor Mr. Meighen's; froat ranks of Danish citizenship. nor Mr. Doherty's. Have we anything to say? Do we care whether the bloody Tark is set up again or not, as a European power ?

And then the ex Kaiser and the several hundred persons we were to see tried, and hanged, or exiled, or something : How about them ? Have we a policy? Have we any views? Have we received a letter? Have we written a letter? Doss Ottawa possess any knowledge of what is going on, except from the newspapers ?

Did we consent to have the War criminals tried in a German courtby Germans, in Germany? Did anybody ask us what we thought about it? Does anybody care what we

Montenegro: A little people; with a long record of tenacious struggle for self-determination and independence. A British statesman dismisses their case, with the careless, off hand statement that they may be just as well satisfied to join another country; meaning that he dossn't care a hoot whether they are or not. Do we care ? Have we a policy? Or even

Russia: But there, have we not asked for enough information for Canada is now, according to Sir today? And more than we are likely

political fortunes he and his friends ment, of the city members of the small representation in the Cabinet; Do we really want to go in, and Bishop von Euch, Prefect Apostolic should become responsible for the Legislature, of the farmers them—which is not a desirable situation at sit down, and talk things over? of Denmark, who celebrated his the clergy in the splendid results of the unselfish spirit of the Catholic selves, of everybody.

One consequence of this recognition of an outstanding fact would.

Selves, of everybody.

One consequence of this recognition of an outstanding fact would.

The clergy in the splendid results of the Catholic Young Men's Association, and the enthusiasm shown by the organization of an outstanding fact would. attitude of the people of Ireland in nition of an outstanding fact would the question of representation of this some day impel us to thump our fist duties of that office. To his zealous on the table and say " I say ?"

or affect to believe, that it makes Nations; but who is going to do the female, it is due that Catholic prolages, have High Schools; have had little or no difference whether we actual voting? The principle of gress in Denmark has been of an are represented strongly or weakly proxy voting is the line of least in parliaments or governments. resistance for many a weak-kneed There are some Catholics whose man; but proxies would look odd

ence to the days when we were Do we seriously look forward to cast- education in Denmark, is to be and God will surely reward you. that the rural High Schools should distranchised and legislated against; ing any vote at all, at any future

Schools in the matter of Provincial well off to have got by that stage, If we do, we might do well to and are always in a flutter lest we cast a few practice votes amongst of succumbing to reverses, however to the interest of succumbing to reverses, however to the interest of succumbing to reverses, however to the interest which you take in the Christian edu-And in the development of the say or do something to arouse our sisters. Parliament is now in grave, and this we may be confident, session.

representation at the Vatican?

NOTES AND COMMENTS

The query suggests others: Our sumably respectable, and had as Canadian Catholic Mission in China, and colleges. The time which is meant no dishonor : the men who woman and throughout her long life On one occasion, an Irish M. P. don the kilt on the "tweltth" really

lar vote gives renewed interest to soul, and their sympathy be extended man answered him, "but England is that little kingdom. As Catholics to the bereaved family. R. I. P. fellows in the Faith, who, in that Well, now, about this sisterhood stronghold of Lutheranism, are relapopulation, yet a vigorous and aggressive handful withal. The Pastoral Letter of the Archbishops population of Denmark just before we a full sister or a half-sister, or the War, was a little less than three million, having almost doubled since 1860. In the latter year the Catho. lics numbered, 1,240; in 1914 they about to be declared; and the Turks | were 11,000, exclusive of Polish Catholic immigrants, an increase almost tenfold. They have therefore more Surely, this Sister nation, Canada, than kept pace with the total popuhas a word to say somewhere. Has lation, and while yet an inconsidershe? We have not heard Sir Robert able fraction, have produced many Borden's name mentioned in recent men of note, and, what perhaps is of tion; nor Sir George Foster's; nor ranks by conversion others from the

> THE CATHOLIC expansion just men tioned is especially noteworthy from the fact that apart from natural inpresent purposes being left out of the United States. account) it has been altogether due to conversions from other forms of belief. In other countries, the United States for example, Catholic increase has been largely due to influx from other countries. Not so in Denmark, where there has been but little change in the racial complexion of its inhabitants. Lutheranism has there been intrenched since the sixteenth century, and still dominates. But the Catholic light has not been "hidden under a bushel' all these years. Conversions, we are told, average about 200 yearly, many of them necessarily from the humbler classes, but not a few of them being persons of high rank and position. Count Johann Ludwig von Holstein-Ledreborg, for example, became Prime Minister, and Johannes Jorgenson is an author of European reputation. His latest work, on Lourdes, was reviewed in these columns at the time of its appearance in an English translation some six years ago. A number of Lutheran clergymen are also numbered amongst the converts.

It is not only in numbers, how sightedness, tact and energy of labors, and to those of the secular We have a vote in the League of clergy and religious orders, male and enduring kind.

THE NEWS, just received, that the Jesuit College at Charlottelund, the where nations are the voters.

When do we cast our first vote? Only Catholic institution for higher have shown your faith by your works:

| A possible of the men who were offerclosed, may prove a temporary setback. But the Church has not been in the habit through the centuries will prove no exception. The reason Have our M. P.'s any views on given for the closing is that under importance to public office and Turkey, the Kaiser, the war crim- the plea of necessary retrenchment official authority that Protestants inals, the Adriatic, Montenegro, or the Government's annual grant, It is the surest means of preserving which was necessary to carry on the our Catholic Faith and of training work, has been withdrawn. It is intimated, however, from well- to respect authority, to obey law and informed quarters that the Govern- to be as careful of the rights of it. In any material sense, we had MONTREAL SCOTS are said to have ment's school policy is to discourage others as they are of their own the evidence of private institutions rights. It is the best preparation for Government grants to Continuation ask them whether they would wish been perturbed over a recent perform- the existence of private institutions, wreckers of Constitutional procedure, Schools be doubled and that County- Canada's answer on the above subject ance in that city wherein twelve hence the withdrawal of the Jesuit Councils be required by law to to be shaped by the Newton Wesley Toronto Chinamen, arrayed in tartan grant. Which goes to show that as valuable service both to the Church stitutions as the hope of humanity. kilts, danced the Highland Fling in other countries the Catholic cause and to our country. There is no The pledges we gave must be re-But have we a policy, as a sister before a large audience. The spec- can be maintained only by individ. more genuine patriotism.

READERS OF the CATHOLIC RECORD

gave practical exemplification by her good works of the faith which was in her. The prayers of our readers THE REVERSION of Schleswig to will, we are sure, now be given Denmark by an overwhelming populabundantly for the repose of her

JOINT PASTORAL

OF THE AMERICAN HIERARCHY

The following is an abstract of the and Bishops of the United States, addressed to the clergy and laity of their charge, which is to be read in all the Catholic churches of the coun try on Sunday, February 22. signed by James Cardinal Gibbons. Archbishop of Baltimore, on behalf of himself and all the Archbishops and Bishops of the United States, numbering one hundred and one, ings of religion. Both justice and This is the first time in thirty-five years, since the Third Plenary Council of Baltimore in 1884, that the have so long been deprived. In the Catholic Hierarchy has jointly issued a Pastoral Letter. Cardinal Gibbons despatches about the Turkish quest greater significance, drawn to their is the sole survivor of the seventysix Bishops who signed the joint Pastoral Letter issued to the seven million Catholics of the United of their fellowmen. States in 1884. There are now one invoke the Divine benediction on hundred and one Bishops, (not counting auxiliary bishops and bishops without a See who are appointed to do special work) and there are more crease (the Polish immigration for than twenty millions of Catholics in

> ABSTRACT OF THE PASTORAL LETTER

OF THE ARCHBISHOPS AND BISHOPS OF THE UNITED STATES TO THE CLERGY AND LAITY OF THEIR CHARGE

The Archbishops and Bishops of the United States, in Conference assembled, to their clergy and faithful people-"Grace unto you and from God our Father, and from the Lord Jesus Christ.

VENERABLE BRETHREN OF THE CLERGY, BELOVED CHILDREN OF THE LAITY :

Thirty-five years have elapsed since the Fathers of the Third Plenary Council of Baltimore, addressed their Pastoral Letter to the faithful of their charge. The interval has been marked by events of far reaching import for the welfare of mankind. The greatest of these, the World War, is finally ended. And now that God. in his mercy, has restored the nations to peace, it is fitting that we offer up praise and thanksgiving to Him for the blessings which He has bestowed on the Church at large and especially on the Church in our country

PROGRESS OF RELIGION

Under the guidance of three illustrious Popes—Leo XIII., Pius X., and Benedict XV.,—the Church has shown, in various forms, the power with which Christ endowed it for the salvation of men. Its inner life has been strengthened by a closer union of all its members with their head, has become deeper and stronger War gave American Catholics a new education has grown, with fruitful tions for the public welfare was at vigor, in all our institutions.

Once recognized. With the initiative

We rejoice with our brethren of

schools and building churches. the laity, we heartily commend for the Hierarchy established the

CATHOLIC EDUCATION

We refer with pride and gratitude to the growth of our Catholic schools. record of Catholics in every branch cation of your children. You are cation of your children. You are their heroism. We are grateful for convinced, as we are, that religious the example they have given us. Let instruction is not only a part of education but the most important part. our children to become good men and good women. It teaches them By supporting our citizenship. By supporting our kind. In proclaiming our purpose, Catholic schools you render most we held up our country and its in-

in the cause of higher education. In people, "retaining a firm hold on the their training in their elementary of Christian civilization, are destined

tion will be spent with profit. will gain thorough knowledge of our them for any pursuit in practical life.

With a view to enlarging the oppor tunities for higher education, the University as a center for our schools and colleges. Its development is of cational system. And we therefore the generosity with which it has been supported, through the offerings of the faithful, the funds created by our Catholic associations and the endowments received from individual Catholics of intelligence and zeal.

We take this occasion also to express our hearty approval of the teachers who have given their lives. in a spirit of consecration, to the work of our schools. them, not alone for instructing many in knowledge and virtue, but chiefly for setting an example of the devotion and self-sacrifice on which the nation as well as the Church must always depend.

NEGROES AND INDIANS

It is mainly through education that we shall improve the condition of the Negro and Indian races and enable them to enjoy more fully the blesscharity require that they eyes of the Church, as in the sight of God, all men have been redeemed at the same great price; and all have need of the same spiritual guidance and the same good will on the part those who are laboring in the inter est of the Negro and Indian; and we deprecate most earnestly all attempts at stirring up racial hatred, which so often expresses itself in deeds of violence unworthy of a civilized nation.

A further education problem demands our attention and our united effort in behalf of those who come to our country as immigrants. For the most part, they have but vague ideas of American life, institutions and government. Hence, they are easily misled and brought under influences which would make them, openly or in secret, the worst enemies of order and of religion as well. We are specially concerned that our Catholic immigrants shall preserve their faith and, in accordance with its teachings, become useful citizens. Let them understand that respect for law is an essential part of their duty, that the Church requires it of them wherever they may be and that, to deserve the blessings of freedom, they must lead an upright Christian life.

CATHOLIC SOCIETIES

In solving our educational problems and in widening the scope of our charities, we look with confidence to our Catholic organizations. They have given innumerable proofs of their zeal; by defending the rights of the Cherch, by protecting young men and momen against moral dangers, and by uniting their efforts for the promotion of worthy causes. They will now, in the same Catholic spirit, put forth their energies in spreading sound ideas of social and industrial reform. For these are urgently needed, not only guidance of our immigrants, but also for the checking and correction of tendencies which are stirring up discord among our native-born

CATHOLIC WAR ACTIVITIES

The entry of our country into the occasion to prove, as they had so taken by the Knights of Columbus, that it was necessary to unify our You, likewise, beloved children of activities. With this object in view, your faith, for your zeal in support. National Catholic War Council. ing the cause of religion, and for Under its direction provision was your hearty cooperation with your made for the moral and paysus welfare of our Catholic soldiers and welfare of our Catholic soldiers and great charity you have responded to sailors. Chaplains were supplied for their appeals in behalf of the poor, the men in camp and for those in the afflicted of every class, and the service abroad. In every possible ing their lives for our country.

How well deserved and how productive of good were these patriotic efforts is plainly to be seen from the of the national service. We are proud of their loyalty. We honor us pay them the highest tribute by imitating their fidelity to duty, their sacrifice of self and their devotion to the cause of freedom.

AMERICA'S PLEDGE TO THE WORLD

We went into the War and ended nothing to gain. We fought to make the world a better place for all man-In proclaiming our purpose, we desire to encourage your efforts

deemed. As our Holy Father, Pope
Benedict XV. declares, the American order to preserve the good results of principles of reasonable liberty and

violence of these tempestuous days shall have passed.

OUR PRESENT SITUATION

be preserved, for its own sake and for the sake of humanity, a remedy must be found for our present situa-

NEED OF A SOLID FOUNDATION

This is not a time for makeshifts. The facts are before us, plainly and roughly. They cannot be set aside with mere expedients or formalities that smooth the surface of things, but leave the virus beneath. Rightly or wrongly, the movements which come out of men's souls. They embody a demand for right. They may be stayed for a time or diverted; but if, in keeping with American think.

Let us not deceive ourselves in this matter. Ignorance is an evil: will not sanction divorce in the as such it must be removed. But it absolute sense which permits either is not the only evil. What we have of the separated parties to remarry chiefly to fear is educated intelligence devoid of moral principle-the man who uses his knowledge to abuse his freedom. This is the dangerous type. To continue its pro- which ought to be most sacred, is duction or allow it to multiply would regarded by too many as a trivial not be the part of wisdom.

THE WAR'S FIRST LESSON

The first and most essential lesson War has taught us. For a long time the attempt was made to regulate It was thought that the advance of civilization, the progress impulse.

of science and the growth of comThis degradation of marriage leads merce had made the peace of the secure. Religion was excluded, in great measure, from public-life, and entirely from the council of nations. It was a vast experiment, conducted with all the resources of power and skill. And now we see its results.

We cannot afford to repeat the experiment. If we are to build anew, we must build on a sure foundation not on quicksand. The stone which the builders of the modern world rejected, must become again the head of the corner. In the teaching and example of Jesus Christ, mankind must learn the way of salvation.

There is no other. There are many indeed who admire the Christian ideal and yet claim that Christianity should be modified to suit the demands of our age. But as these demands are countless, and as some of them are openly at variance with the spirit of Christ, nothing will be gained by yielding to them. Too much, in fact, has already been lost in these vain attempts to satisfy the world with a diluted Christianity. In the final issue not only particular doctrines have been set aside, but the central truth, namely, that Christ is the Incarnate God, has been questioned or Those who regard Him simply as the perfect man, feel jusin interpreting His doctrines according to their particular liking. They may continue to speak of their may find it inadequate in the present Rat this is no warrant for saying that Christianity has ceased to be a power for truth and righteousness.

JUSTICE AND CHABITY

Christianity requires that we at the basis of our human relations. These are the principles of justice and private and public life is the first step toward the restoration of peace

Justice obliges us to give every man his due, just because he is a man. It prescribes respect for the rights of the individual, of society and of the State. It binds us to the keeping of agreements and to the observance of law. It forbids slander either of a person, of a community, or of a whole body such as the Church or the Nation. It is intolerant of fraud and dishonesty by whomsoever committed, whether in private transactions or in dealings with the common-wealth. It demands that punishment be meted out with equal hand to all who violate law, irrespective of class, station, or influential position.

Charity is the distinctive badge of the Christian. "By this shall all men know that you are my disciples, if you have love one for another" Different as they are from the strict requirement of justice, the gentle precepts of Charity are binding on all men as brothers and as children of the same Father in heaven. Charity does not wait to which justice and charity impose. be constrained by the demand of the wants and supplies them. For his 'Charity is patient, is kind; charity envieth not, dealeth not perversely: is not puffed up, is not provoked to thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the from one mistake to another. truth" (I Cor. xiii, 4.6).

charity must begin in the heart of supposition that class is naturally strengthen the soul in trial, its effi- gation, research and discovery,"

of those same principles, when the each man. Through its enactment hostile to class. In truth, each cacy for the accomplishment of the and sanction law may compel us to do what is just; it cannot force us to love one another. But the reign of law itself will be more complete Though the War is ended, our and secure when willing obedience country is not yet restored to its does away with the need of compulnormal condition. On every side, sion. And where the rule of charity there is unrest and agitation. The conflict of class with class makes occasion to insist on its claims. It progress impossible. It threatens to is the same Apostle who commands undo the splendid things which the union of all our people accomplished. It is importing into our anything, but to love one another. ountry the very evils which brought | For he that loveth his neighbor. disaster on Europe. If America is to hath fulfilled the law" (Romans xtil,

> Let us not, then, wait for some general movement that will carry us all together along the pathway of justice. Let us not beguile ourselves with the idea that an atmosphere of love will somehow be created and spread abroad without any thought or effort of ours. That blessed air of peace must spring in the individual soul, and thence diff ase itself through all our human relations.

> > MARRIAGE AND DIVORCE

As life and its relations have their origin in the home, whatever strengthens the family tie will redound to the good of society. On principles, order is to rest on the the contrary, all those influences willingness of the people and their and tendencies which weaken the free cooperation, their touls must be bond established by marriage are They must be trained to pernicious. They destroy the home think rightly and to do as they and corrupt our social relations at the source.

The Catholic Church does not and during the lifetime of the other. The ease and frequency with which divorce of this kind is granted, make circumstance, as something of less importance than an ordinary business agreement. So far as this idea prevails, it removes the one safe. in true education is that which the guard of decency and purity in the sex relation. In a permanent union, that relation possesses a human human affairs without any reference character; in a temporary arrangement, it falls to the level of animal

to a more intense selfishness by making individual pleasure or whim the one decisive factor. It consequently tends to deaden the spirit of charity just where, naturally, love should be strongest.

The sense of justice also will be dulled. If the obligations assumed through marriage can be so lightly cancelled, it is hard to see what value shall attach to other covenants when these are not enforcible by law.

THE WIDER SOCIAL RELATIONS

Social intercourse, in the usual sense, responds to a demand of our human nature. It is an effectual means of drawing more closely the bonds of charity. And it often gives occasion for joint endeavor in furtherance of the common good.

To attain these worthy ends, social enjoyment must remain within reasonable limits. When it ful in behalf of the Foreign Missions. interferes with the duties of home, To cooperate with his noble endeavor it defeats its own best purpose. When it becomes extravagant and developes a craze for pleasure, it is care and futherance of our missionlikely to pervert the whole meaning ary work. The problems which con of life. A people that lives on excitement and sensation will soon lose its moral fiber. The power of endurance is directly proportioned to the power of self-restraint. And this we surely need at the present time when sponse to the Holy Father's appeal, America is passing through the gravest crisis in its history.

In this matter we appeal with all version as Christianity; and they possible earnestness to Catholic women. We urge them especially to counteract, with the force of example, those tendencies to excass whereby the prescriptions of plain decency, and even the slightest restraints of convention too often are disregarded. As every Catholic understands, society, no less than its accept two fundamental principles individual members, is subject to at the basis of our human relations. God's law. Neither custom nor fashion can justify sin. If we are charity. The application of these in prompt to remove the causes of bodily disease, we should be at least equally energetic in banishing moral contagion.

Frequently, it is the craying for notoriety that unbalances certain In others, fondness for disminds. play leads to lavish expenditure. arouses the envy of the less fortun ate classes, spurs them to foolish imitation, and eventually brings about conflict between rich and poor.

INDUSTRIAL BELATIONS

The disturbances from which our industries are suffering bring home to all the people, in direct and practical form, the need of thorough readjustment. In part, the present situtation is due to the War; but its the Immaculate Conception at the real causes lie farther back in our industrial history. It is not merely that unwise policies have been adopted, but rather that these have been framed upon wrong principles and baseless assumptions.

It is an error to assume that the issues imvolved are purely economic. They are, at bottom, moral and religious. Their settlement calls for a clear perception of the obligations

In urging their respective claims, neighbor for his right. It sees his the parties, apparently, disregard the fact that the people as a whole pain it has sympathy; for his weak-ness, compassions; for his failings, therefore, toward correcting the evil you continually offer up prayer and word of correction and silence. is to insist that the rights of the supplication for all men, beseeching community shall prevail, that law and order shall be preserved and hearts in the way of peace and conthat the public shall not be made to cord. The second, that you show suffer while the contention goes on forth in your own lives, in your

needs the other. Capital cannot do duties which charity and justice pre-without Labor, nor Labor without scribe. Capital. This is obvious; but the more important point is that Capital and Labor are bound by mutual obligations, not simply by mutual

needs or interests. In this whole question, the moral value of man and the dignity of human labor are cardinal points. respecting his own moral dignity a man, the laborer will co the respect of his employer and of

the community.

The right of Labor to a living wage, with decent maintenance fo the present and provision for the future, is generally recognized. right of Capital to a fair day's work for a fair day's pay, is equally plain. To secure the practical recognition and exercise of both rights, good will, no less than adherence to justice, is required. Animosity and mistrust should first be cleared away. Wiren this is done, when the parties meet in a friendly, rather than a militant, spirit, it will be

possible to effect a conciliation.

We are confident that the good sense of our people will find a way out of the present situation. As the confusion occasioned by war subsides, calmer judgment will prevail. Man will see that internal peace and the cooperation of all classes must be secured, if our country is to enjoy prosperity at home and respect America's great opportunity must not be sacrificed to selfish aims or partisan interests. We made war upon greed and selfish ambition. We shall not let them triumph within our own borders.

REORGANIZATION

Catholics will do their full share toward the complete restoration of peace. With one mind and heart they will labor for our country's advantage. As their patriotic efforts were united to such good effect through the National Catholic War Council. we have determined, for the ends of neace, to maintain the spirit of union and coordination through the National Catholic Welfare Council. Under its direction, our needs and problems in the several fields of education and social reform will be carefully sudied. Means will be taken to secure and publish correct information on all matters affecting the Church and Catholic life. The work of our organizations will be developed and directed toward the fuller attainment of Catholic aims.

FOREIGN MISSIONS

The growth of the Church in our country is due, principally, to mis-We are now ensionary labors. joying their fruits, and we are deeply concerned that the harvest should increase. But we cannot for get that we owe a duty to the missions in other countries. Freely have received; let us freely give in

Quite recently, Pope Benedict XV. we have established a special department which has for its object the front it are more serious now and the need of action more urgent, on account of the changes and losses which the War has occasioned. and to that which we are making for the support and extension of our

Catholic Foreign Missions. NEEDS OF THE HOLY SEE

In the midst of the turmoil of war, the Holy Father gave his thought and energy without reserve to those in every country who are suffering and With the restoration of helpless. peace, he has redoubled his efforts. In our filial devotion he finds comfort and reason to hope for the future. Our assistance at the present time will give him special consolation, owing to the fact that, in so many other countries, his children are no longer able to share with him their scanty needs. part, fulfil their loyal desire. Let it suffice for American Catholics to know that the Holy Father with numberless demands upon him is in need.

from expressing our gratitude to the Holy Father for his unfailing counsel, direction and encouragement, particularly in his recent Letter to the Bishops of the United States, in which he commends most cordially to our Catholic people the happy completion of the National Shrine of National Capital, as a noble monu-ment of our love for Mary Immaculate, the Celestial Patroness of the Church in the United States and the glorious Queen of Peace.

We have thus set before you. dearly beloved, the more striking features of our situation, its opportunities and most urgent needs. have indicated the principles which must shape and develop our Catholic life in order that we may render effectual service to the Church and

to our country.

Let us once more remind you of the God of Mercies to direct their homes, your social intercourse and The failure to reach an agreement of justice and is due, in large measure, to the of our Catholic Faith, its power to lished in 1902 "to encourage investi."

The failure to reach an agreement your dealings with others, the beauty of our Catholic Faith, its power to lished in 1902 "to encourage investi."

Doing these things you will advance the Kingdom of God upon earth and give bonor to our Lord Jesus Christ

Given at Washington, September In his own name and in the name

of the Hierarchy.

JAMES CARDINAL GIBBONS, Archbishop of Baltimore.

CHAIR OF FRENCH

AT THE UNIVERSITY OF ANTIGONISH

JAMES BOYLE, ST. F. X. UNIVERSITY On Nov. 28, 1919, the Carnegie Corporation of New York appropriated \$50,000 to St. Francis Xavier College for the establishment of a professorship of French on condition that an additional sum of \$50,000 be raised for the College for the pur poses mentioned in the applica-tion which was made to them on October 29, 1919. One of these pur poses is the securing of scholarships for deserving Acadian students, and the other the establishment of a Lectureship in Education.

EDUCATIONAL BENEFACTIONS

signs of the times. They are among the immense impulses which the present moment is bringing everywhere to the great cause of educa-tion. They prove beyond doubt the willingness of the rich to come to the aid of education and progress. The will of the late Henry Clay Frick published recently in New York is a case in point. To Prince ton University he left \$15,000,000 : to Harvard University, \$5,000,000: and to the Massachusetts Institute of Technology, \$5,000,000. vast benefactions received by American Universities in recent years are an object lesson to Canadians and are indicative of what may happen in Canada. The recognition of St Francis Xavier College and its needs by so powerful an agency as the Carnegie Corporation emphasizes the value of an appeal which no deserving institution should hesitate to make. There are men and women in Canada who have great posses sione. If our Universities can attract their attention and arouse their interest they can be induced by the great common purpose of Education to transmute their wealth into memorials "more enduring than To provide leadership in the modern world, universities must be prepared to do things on a big scale Nothing but large donations can supply the material efficiency, in the form of scientific equipment, facilities for research, etc., which the modern University must have, among other things, if it is to maintain its hold and leave its stamp upon the professional, commercial, industrial

and political life of the people. THE CARNEGIE BENEFACTIONS It may be interesting to the readers of THE RECORD to review briefly the more important acts of benevol ence of Audrew Carnegie in whose personality wealth and a sense of responsibility united. His belief that riches were a sacred trust is clearly set forth in the following passage taken from his essay under the title of "The Gosnel of Wealth " and no man ever lived up to his belief with greater consistency: "This, then, is the duty of the man of wealth; to set an example of modest unostentatious living, shunning display or extravagance; to provide moderately for the legitimate wants of those dependent upon him: and after doing so, to consider all surplus revenues which come to him simply as trust funds, which he is called upon to administer, and strictly bound as a matter of duty to administer in the manner which, in his judgment, is best calculated to produce the most beneficial results for the com-

munity." authority for the facts pre sented in this section of the article is Dr. Clyde Furst, Secretary of the Carnegie Foundation, from whom I am quoting

practiced the difficult art of giving on a scale which won for him worldwide recognition. Among the first objects of his benevolence were his in this regard we cannot refrain native town of Dunfermline in Scotland and Pittsburg his adopted home. After much experimenting in the art of philanthropy "his attention concentrated limited number of dominant interests-good reading, music, science, heroism, education and peace." From these resulted the building of Carnegie Libraries" in the English-speaking world; the instal lation of 8,000 church organs; the establishment of the Carnegie Hero Funds in America and Europe for social and educational advancement

> Palace at the Hague. The greater number of these bene factions took the form of permanent institutions. Such are the Carnegie Institute of Pittsburg, the Carnegie

Advancement of Teaching;

Carnegie Hero Fund Commission, the Carnegie Foundation for the Advancement of Teaching "organ ized with two functions, educational inquiry and the payment of retiring allowances to college professors and pensions to their widows" and the national Peace.

'The latest of Mr. Carnegie's ment. establishments, the Carnegie corporation of New York, with the largest endowment ever recorded, inaugurated in 1912, for the study and promotion of philanthropy itself. While chiefly continuing the founder's activity in providing libraries, giving who have construed the privileges to colleges, adding to the support of his earlier establishments and making large gifts for War work, it has carried out studies of the retirement have expectations of a public usefulness of libraries, very different sort from those of public usefulness of libraries, library schools, social centres and legal aid societies."

pared with those of any well-known Hero Fund, five; Peace Endowment, tute, twenty-six; Foundation, twentychosen with Mr. Carnegie's char-Educational benefactions are the acteristic discrimination.'

CARNEGIE AND DENOMINATIONAL

It had long been an opinion among Catholics that none of the Carnegie money was open to them and the Carnegie Foundation has stood the brunt of many an attack both from Catholics and Protestan's on account of its alleged godlessness. We have of its alleged godlessness. We have heard it said that a certain Protestant bishop in an address to his Catholic College, the Knights of people on the iniquities of the Columbus receiving \$250,000 as a war Carnegie Foundation demanded whether his people wanted God or Carnegie. It seems to be more than probable that when Mr. Carnegie would raise twice as much from set up the Foundation he was opposed to education as conducted by religious bodies, but towards the end of his life and through the in 1917; the College of St. Thomas influence of the men in charge of the Foundation he came to a saner Viateur's College, Illinois, \$32,000 of thinking and as a result in 1906. established in 1912 the Carnegie Corporation in New York with capital of one hundred and twenty five millions, the income from which race or creed. Mr. Carnegie anticipated the future of his organizations by conferring upon their trustees and their successors power to printed to our University, for educa modify their work from time to tional purposes, the handsome sum bring such changes as to render this

necessary. It was already noted that the resources of the Carnegie Foundation only amount to twenty-nine millions. In the constitution of the Foundation it is stipulated by law that pensions are to be paid only to teachers in so-called non-sectarian institutions, but the wisdom and broadmindedness of Dr. Pritchett, President of the Carnegie Foundation, and the other men who are associated with him, have devised a means by which this objectionable feature will in time be eliminated. In the constitution of the Foundation, it was expressly stated that the right of changing the rules governing the granting of allowances

was reserved to the trustees. The fitness of the men in charge of the Carnegie organizations is thus commented upon by Lord Morley: "It is impossible not to admire the pains he has taken in inducing trustees and in firing them with sym-Without them miscarriage pathy. would have been certain. It has been his just pride and pleasure to find men capable of his own zeal, and to give their time and attention without reward except the raward of conscience and public duty." As time went on the original

system of pensioning began to show defects. Free pensions distributed to a limited number of institutions involved discriminations that became more and more difficult to justify, During thirty years Mr. Carnegie and the promise of a free pension held before the eyes of professor of twenty or thirty tended to have a demoralizing effect upon him. The hope of getting something for nothing is not the best stimulus for a young man in a democratic country. And so the Carnegie Foundation entered upon the establishment of an Annuity and an Insur ance Association for teachers. The result has been the Teachers' Insurance and Annuity Association of America, established in 1918. Its funds were provided by the Carnegie Corporation. Its purpose is to provide insurance and annuities at min. imum cost for teachers and other perthe recognition of chivalry and sons (even clerks, bursars, etc.) and to heroism; great endowments to uni. offer policies best adapted to the versities and colleges, including needs of such persons and to con-\$10,000,000 to aid the Scottish universities; other immense gifts for the overhead expenses being carried by the Carnegie money. Teachers such as the establishment of the are thus enabled to provide for Institution for the Advancement of themselves by Annuities and for those depending on them by insurance Science, the Foundation for the policies. The facilities of this associthe ation are open to the general body of Endowment for International Peace. the Church Peace Union, the Central teachers in the colleges and Universities in the United States, American Court of Justice, the Pan Canada and Newfoundiand, respective of denominational or state control. Even permanent form a large and highly respective of our population. American Union, and the Peace participate. It is unnecessary to add that teaching Sisters and professors of theology may share in the advan- their war record amply shows.

ance at an approximate cost of \$5.00 per month. By a similar monthly payment, he may secure an Annuity contract which, if he lives to sixtyof \$1,000, or in case of death before accumulations to the insurance pay-It must be remembered, however, that there is a large body of teachers

fessor at 30 can carry \$5,000 of insur-

was in the associated institutions under study the old rules who have what may be called just and reasonable expecta-tions against the Foundation, and granted them as contracts. It is plain that old and tried teachers in these institutions who are nearing young men in these same institutions of the age of 25 or 30. The young "The rescurces of this group of men, for instance, can take advantage institutions, while small when come of the Annuities and insurance offered, whereas the older men would insurance company or bank, are not be likely to do so at their present unparalleled in philanthropy, and age. The situation summed up then potential for incalculable good. in a few words is this; the Founda tion will have to carry out, during ten: Institution, twenty-two: Insti- the next 40 or 50 years, the original plans more or less and the income of nine; Corporation, one hundred and the Foundation for some years to twenty-five millions). They have come will have to pay pensions to been entrusted to the care of more the teachers in the Associated than a hundred well-known men, Colleges. As the income is set free and it will all be set free in about 0 years) it will be expended for the Advancement of Teaching along such lines as the trustees may decide from time to time. This will eliminate the one and the main cause of complaint that denominational colleges have had against Mr. Carnegie's benefactions.
The gift to St. Francis Xavier

cause and the second largest to grant and Marquette University, a Jesuit institution, one third of million in 1917, on condition that it other sources. Other grants received Catholic Colleges were; Jesuits, \$12,000 in 1916, and \$16,500 at St. Paul \$25,000 in 1908, and St.

AN ACADIAN'S POINT OF VIEW

From a letter received recently from an Acadian I quote the followis distributed without reference to ing paragraphs, bearing on the

Carnegie gift : "The recent announcement that the Carnegie Corporation has approtime, authorizing them to apply the of fifty thousand dollars, should revenue in a different manner to serve to arouse our appreciation and that specified, should coming days stimulate our active interest in the work our College is doing. This donation brings St. F. X. College into recognition and secures for it affiliation with a most powerful instru-ment for educational betterment.

'The Directors of the Carnegie Foundation offer assistance to any deserving educational institution. The aim of the institution is to promote education generally, and to accomplish this purpose it extends its field of work beyond national boundaries and confines its interest to no particular race or creed. This is a noble policy. Too bad such magnanimity is so rarely apparent in human organizations. have heard a great deal lately of the need for organization. It is a necessary factor in advancement. But while organization of the proper sort is indeed essential to progress, on the other hand organization of the improper sort is an obstruction to progress. An organized body that is inconsiderate of the welfare of others, that is self-sufficient and that policy does great harm to other people, to the country, and ultimately brings itself into disrepute. Petty group organization is very detrimental to the prosperous growth of a new country and eventually brings about a sort of stagnation in the way

of living. "The Carnegie Foundation since its establishment has proven what can be accomplished by a policy of be-nevolence and good will towards everybody. The recent gift of the Carnegie Corporation to our College bears with it an important moral lesson.

"We in Canada are a composite people. A prosperous country with equal opportunities to everybody is our aim. Our interests are I believe that if the people mutual. of Canada ever hope to attain to the position of prosperity that the Previously acknowledged ... \$1,834 00 resources of the country and the talents of the people justify, there must be a better attempt at co ordination of efforts. There must be no wasteful dissipation nor loss of ST. JOSEPH, PATRON OF CHINA, BURSE The Carnegie people energy. taught a lesson well worthy of observation.

SIGNIFICANCE OF THE GIFT The gift to St. Francis Xavier College is a worthy one and it goes to a worthy institution. Besides its material advantage it has a sentimental and a moral significance. is a happy gift and a happy thought that it should go to the Acadians. Although a "melancholy fate" had left their forefathers penniless to begin the world anew, it did not prevent their descendants from building up, by thrift and patient toil, their communities which today large, prosperous and free. large and highly respected minded and progressive, they are splendid citizens and patriotic, as

Only a small number of Acadian M. McN. Campbell, Grayson, the conditions established, a young pro-

College, although is increasing. They are men of promise who bring to their studies a welcome zeal and a determination to succeed. French students as well five, will provide an annual income as others at St. Francis Xavier's realize that they will be judged Carnegie Endowment for Inter- that age, will be added with its solely on the basis of manhood and ability. No difference what a man's nationality is, and we may add his creed, he receives a equare deal, and there is not a breath of suspicion that man was ever discriminated against because of his race or creed.

Realizing as I do that the destiny of this country is in the hands of the English speaking the French speaking races, speaking and mingling in concord, I should like to see both languages in common use and in common esteem. We do not want the Acadians to lose their mother tongue but on contrary we want to help them preserve it and to perfect it, while offering them the advantages of our other courses; for true educational progress omits nothing that is precious in the old system and nothing that is promising in the

I believe that the establishment of a French Chair and of Scholarships at the University of Antigonish is a notable educational advance. It will foster the bonne entente between the two races; it will bring about an interchange of ideas and an interchange of students and professors between the English and the French Colleges; it will promote good citizenship and cultivate good will which requires active co operation others : and it will do much to rivet the already existing bond of amity.

CHRISTIANITY AHEAD OF THE TIMES

Christianity is always out of fashion because it is always sane and all fashions are mild insanities. The Church always seems to be behind the times, when it is really beyond the times .- G. K. Chesterton.

> FATHER FRASER'S CHINA MISSION FUND

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

Gratefully yours in Jesus and Mary J. M. FRASER. I propose the following burses for

SACRED HEART BURSE

Previously acknowledged... \$4,198 55 Michael P. Ryan, River Ryan 2 00 N. H., Guelph..... 1 00 Lover of Sacred Heart of Jesus, Aldina..... D. J. & W. A. McN., Canso ... 2 00 A Friend, London..... Jos. B. Gouthro. North 5 00 Sydney Frank E. Groves, East St. Johns..... J. P. Gillis, Sydney Mines .. 1 00 Bernadette, Norwood...... Annie Macphie, New Vic 1 00 toria Mines..... Edward Macphie, New Vic 1 00 toria Mines..... Walter Casey, Holmesville .. 2 00 2 00 Georgetown, P. E. I..... QUEEN OF APOSTLES BURSE

Previously acknowledged \$1,513 28 ST. ANTHONY'S BURSH

Previously acknowledged..... \$804 20 Pat Cunningham, Mrs. Eureka. Cornelius Murphy, Melrose.. Mr. D. A. Ryan, St. John's Nfld..... E. C., California.. 3 00 1 00 Richard, Norwood..... IMMACULATE CONCEPTION BURSE

COMFORTER OF THE AFFLICTED BURSE Previously acknowledged \$282 70 A Child of Mary, Bornholm.. 10 00 have Previously acknowledged... \$1,254 97

BLESSED SACRAMENT BURSE Previously acknowledged \$225 25 ST. FRANCIS XAVIER BURSE

Previously acknowledged \$232 80 HOLY NAME OF JESUS BURSE Previously acknowledged ... \$196 00

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LITTLE FLOWER BURSE Previously acknowledged,.... #311 55

SACRED HEART LEAGUE BURSE Previously acknowledged ... \$85 00

FIVE MINUTE SERMON

BY REV. M. BOSSAERT

THIRD SUNDAY IN LENT

THE MAN POSSESSED BY A DEVIL IS A TYPE OF THE SINNER

St. Matthew records in somewhat more detail the same miracle of which we read in today's Gospel. He tells us : " Then was offered to Him (Jesus) one possessed with a devil, blind and dumb." It very often happened, when a devil took possession of a man's body, that he was rendered blind or dumb, deaf or lame, being prevented from using one or more of his senses. In this case the man possessed by a devil was certainly most miserable, for he lived in the world, but could see nothing of all around him, being encompassed by impenetrable dark-He had lost the use of his speech, and could not communicate his sorrows and suffering to anyone. nor seek sympathy in his troubles.

This poor man is a type of In his case the devil had taken bodily possession of him, and in a similar fashion, when a man sine, he opens the door of his heart to his enemy, who enters and takes possession of him spiritually, influencing more or less all his actions, thoughts and desires. The man brought to our Lord was blind and dumb in consequence of being possessed by a devil, and in the same way the spirits of evil make sinners spiritually blind and dumb.

A sinner lives in the Church of God like a blind man in the world; he is a wretched, unhappy creature. perceiving nothing of the dignity and beauty of the Church. He is blind for he cannot see the way that leads to salvation, and so he wanders along devious paths, hurries irresistibly wards the abyss, not looking whither he goes and not recognizing he peril. A sinner is blind as to his own condition. A man whose eyesight has failed him is aware that he may easily miss the right road, and so he trusts others to guide him. But a sinner, being spiritually blind, considers himself enlightened, and believes that he is going along s safe road; he stands on the brink of a precipice and refuses to see it sinner is blind as to the nature of sin, which he regards as some thing quite unimportant, as the result of human weakness, which God overlooks or at least readily forgives. He is blind, too, as to the consequences of sin in time and in eternity, and looks upon penance as quite unnecessary, failing to recognize God's punishments in the misfortunes that befall him, and deem himself far too good for hell, which was, in his opinion, created only for thieves and murderers.

The sinner is also spiritually dumb. He does not speak to praise God, for he never prays, and mentions God only in order to blaspheme, abuse, curse and calumniate Him it is impossible really to pray with fervor and sincerity, and to continue to be a sinner. He is dumb, when he ought to speak and prevent others from sinning. How many fathers and mothers, how many employers and superiors refrain from speech and say nothing, when they notice anything wrong in the case of their children or subordinates! How children aud servants are dumb, when they know that their companions are acting wickedly! They are silent, instead of communicating their knowledge to the proper people, in order that sin may os averted and the wrongdoing remedied. A sinner is often dumb when be ought to confess his sins in the Sacrament of Penance, and this renders him the most miserable of the Eucharist. He then the most miserable of the Eucharist. He then the most miserable of the Eucharist. He then the most miserable of the Eucharist was glorified. His said that we glorified his men, since he conceals his malady men, since he conceals his malady from the physician who could cure this who discours community that the discours community that the discourse community that the him, and thus the disease consumes his strength until at last he suc-

a prey to these afflictions, because stances they wished to repudiate any we are all sinners, St. John writes: connection with the pagan sacrifices. "If we say that we have no sin, we deceive ourselves, and the truth is plain: "We offer no sacrifice because error is always ready to get new not in us." Who is there able to heal us, to open our eyes and restore and that of demons." That he does heal us, to open our eyes and restore our speech? Jesus Christ, who cured the man possessed by a devil, alone of a Christian sacrifice is evident from another passage where he calls help us, and He is particularly willing now, when Easter is near at hand; He will cast out the evil spirit from our hearts when we make our Easter Confession, and will Himself Lyons, who died in the middle of the come to be our guest at our Easter.

Communion. Hasten, therefore, to the Divine Physician, and implore Him to open your eyes, that you may realize the condition of your soul, and see all your sins, and then confess them frankly and honestly, with true contrition, in the holy Sacrament of Penance, and thus you will be reconciled with your heavenly Father, and, as children of God, will walk hence forth on the right way. Amen.

FAITH AND THE CONVERT

Some few years ago a convert to Catholicism told in these words why

he made the change:
"I became a convert because of the certainty of Catholics. They not

"'Sure!' he exclaimed, as he put a the going down thereof. He tells brick in place and troweled it with how his mother, Monica, asks that mortar, 'I am as sure of it as that this brick will never come out! Then laying another brick, he added, I'm surer. Man lays bricks: God 'I'm surer. Man lays bri Himself laid Peter's Rock.'

"This was the final impulse that wanted to be sure."

MASS IN THE EARLY CHURCH

REV. B. X. O'REILLY

If the Mass be a "superstition and a blasphemous fable we may say that the Church fell into evil ways in the very first days of her existence. It contended by Harnack that the Christian Church up to the middle of the third century did not possess the Sacrifice of the Mass as the Church now understands it. If this be true then the Council of Trent errs when it declares that in the Mass Priests offer up, in obedience to the command of Christ, His Body and It may be admitted that the early

Church paid more attention to the spiritual and subjective side of sacrifice and laid particular stress on prayer and thanksgiving in the Eucharistic rite. This does not mean that the early Church rejected the objective sacrifice and believed that only a spiritual sacrifice was expressed by "Eucharistic thanksgiving." It cannot be denied that there has been a dogmatic development and that the Church has passed from an indefinite to a definite statement regarding the sacrificial character of the Eucharist. It is only an assumption and it has not been proved that the Church has made any change in her idea of the Mass. The oldest literary monument that we have, which dates back to the latter part of the first century and which is called 'Teaching of the Twelve Apostles," refers to the "breaking of bread" as a "sacrifice." It refers to the words in the Gospel of Saint Matthew, where one must be reconciled with one's enemies before the sacrifice. In conclusion this work refers to the prophecy of Malachy, which shows that considered the Eucharistic rite as objective and real sacrifice. The earliest positive statement that we find is from Ignatius of Antioch, who died in the year 107, and was a disciple of the Apostles. Speaking of the Eucharist he says, "There is only one Flesh of our Lord Jesus Christ, only one chalice containing His one Blood, and one Altar, as also one Bishop with the priesthood and the deacons." Since he refers to an 'Altar" and a "priesthood" he evidently means that there is a real sacrifice in the Eucharist.

It is urged that many of the carly

writers, notably Justin the Martyr,

referred to prayer and thanksgiving one perfect sacrifice acceptable to God." From this they argue that interior spiritual sacrifice was the only one known in the early That Justin the Martyr did not exclude an exterior and objective sacrifice is evident from his Dialogue, in which he speaks of the "food offering" of the lepers as a gift offering and a figure of the Bread of the Eucharist, which Jesus commanded to be offered in commemoration of His sufferings. He then speaks of word that I said to you, the servant the sacrifices which the Jews for-merly offered and of which Malachy they have persecuted Me, they will when he declared that the Lord would have no further pleasure with them. He then continues " by the sacrifices, however, which we God."-Catholic Sun. place, that is of the Bread of the glorined You see, therefore, what is the sinner's plight; he is blind and sinner's plight; he are all, more or less, pline of the secret" and in many inplications of the secret of come to be our guest at our Easter second century, we find a complete this life. and clear statement that the Euchar ist is a true sacrifice. He speaks of elements become the "Bedy and Blood" of the Lord through consecration. This is the Mass as cele-brated in the Catholic Church today. In his letters against heretics he de-clares that the Church alone "offers the pure oblation" but the Jews "did not receive the Word which is offered

to God." The testimony of Saint Augustine is even more clear and explicit. He declares most emphatically that every religion, whether true or false, of plain fact, even considering the must have an exterior form of celephenomena from a rational point must have an exterior form of cele-bration and worship. He speaks of the Christians who "commemorate departed cannot and do not comuni the Sacrifice consummated on the Cross by the holiest oblation and

From the time of Augustine down to fell into that superstition in Apostolic times and the earliest and great. It cannot be the saved who com est doctors of the Church propagated and defended this "blasphemous

POPULARITY NO STANDARD

The Dean of Saint Paul's Cathedral, London, the gloomy Dean, as he is called by his fellow Anglicans, preached a rather startling sermon a few Sundays since. Only during the last week did the text reach the United States. The Dean finds little hope for anything. Civilization has gone to the eternal bow-wows, Church has proved a miserable fail ure, and the world will never again be a good place to live in. The only hope is for the Church to come down from its pedestal and regain its former popularity with the masses.

The Church of which the Dean is an estimable clergyman may have placed itself upon a pedestal. It might do "the Church by law established," that church which is ruled by royal blood, a great deal of good to get down among the masses and make itself popular. Speaking for the old Mother Church, she has never placed herself upon a pedestal. She has always gloried in being the Church of the masses but she will

never be popular.

If the Church of Christ became popular it would be at the expense of the commission that Christ gave to It would mean that she false to the example of Christ Himself. The Church can achieve popularity only by pandering to the passions of men, by sanctioning divorce, condoning impurity, by over-looking dishonesty and by closing her eyes to the perversity of nations and of individuals. Christ would have been popular had He kept silent when contronted by the hypocrisy of the Scribes and Pharisees. Had the Baptist been kind, indulgent and It moderates the violence of our diplomatic when brought into the presence of the pair of adulterers, he might have retained his popularity and his head. Had he ranted about the sacredness of human love, which is so common today, he would have won rounds of applause. It was a most undiplomatic and unpopular thing for him to do when he hurled at the head of the tetrarch that uncompromising sentence: "It is not lawful for you to have your brother's wife." Had the martyrs renounced their faith they would have been popular with the Cassars.

The world hates and persecutes the Church, as the world hated and persecuted Christ, her Founder. He warned His disciples: "If the world hates you, know that it bath hated Me before you. If you had been of the world the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore remember the world hateth you. Remember My also persecute you. Yes, the hour cometh when whosoever killeth you, will think that he doth a service to

Recent effusions of seentists who fice. The early Christians may not have achieved a really notable place have been explicit in their words among the world's great scientific concerning the Holy Sacrifice of the men show clearly that the "workman should stick to his last." The unfortunate and unenviable figure that they cut when they leave their chosen realm and dabble in matters beyond their experience, training and discretion is proof certain that tien? Or distress? Or famire? Or error is always ready to get new rakedness? Or the sword? (As it is

proponents.

this life.

It is demonstrable that spirits have ofter deceived men. Under their they have deleved their "bread and wine" as objective gift exorcism they have declared their charity is a virtue which makes us offerings and maintains that these real identity. They have admitted love God above all things and our that they were fallen spirits and had deluded their hearers. The most preposterous and irrational messages have at times proceed d from these agencies. Dabbling with the spirit world has been proclaimed These even in these recent days to be a source of extreme danger to the experimenters. One college stated that the use of the ouija board He had threatened to wreck the nerves that of many of its students. As a matter To a proper the less

cate with the living.

That there is something marvelous only believe their Church is right, but and the only one that is right, but they know it and feel it in their marrow—they have faith. I got talking religion the other day to a bricklayer who was working for me, and asked him 'Are you so dead sure that the Catholic religion is true and just as Christ left it?'

Cross by the holiest oblation and Blood of Christ." In his City of God he says that the Mass is the "highest and true sacrifice," Christ being at once "Priest and Victim." He reminds the Jews that the sacrifice of Malachy is now made in every place from the rising of the sun to

lost souls might, absolutely speaking, communicate their thoughts to the spirit intelligences and through she be remembered at the altar and spirit intelligences and through that she had assisted cally at Mass. them manifest their state or thoughts to men, what would they have to the Reformation there is a constant communicate that would be of belief in the Christian Church that advantage to the world? Their the Mass is a sacrifice in the true fallen state would make men shudder sense of that word. If the Catholic and turn them forever against such Church today is guilty of idolatry, if practices. This would put an end to the Mass be a "superstition" and dabbling with the spirits and they "blasphemous fable," the Church know it too well to try it. Hence it is not they who appear and speak. cate, because they are the friends of God and act only at His command. The departed by death have lost the means of communication with earth and material thinge.

It is not God, therefore, not the good angels nor the lost or saved souls, hence it must be the satanic agencies at work to deceive men and draw them aside for their own spiritual and often temporal ruin. It is particularly unfortunate to see other wise clever men lend themselves to this fraud. It is clear that the

THE BLESSED SACRAMENT-

The first effect of the Blessed Eucharist is to unite us ultimately with Jesus Christ, not only by faith and charity, but also by the Real Presence of His sacred flesh and precious blood

The second effect is to augment, confirm and preserve in us the spiritual life of grace. That is to say, it renders it firmer, because the health of the soul becomes stronger by partaking of that divine nourishment Is preserves it by the strength which it gives us, enabling us to resist all that might deprive us of it, whether coming from the devil, the world or the flesh. "As the living Father hath sent Me," says Christ, "and I live by wes the Father; so he that eateth Me the same shall live by Me."

The third effect of the Blessed Eucharist is, to weaken concupiscence and to moderate the violence of our passions. Concuplecence is the inclination we have to sin. The term passions" includes all the disorderly motic ns which urges us to sin; pride greed, revenge, anger, lust. passions ; calms and checks them.

The fourth effect is to give us the pledge of eternal life and of a glorious resurrection ; of life everlasting ; the life enjoyed by the blessed in Heaven. Our Lord and Saviour has promised that the just shall rise in a glorified state at the end of the world.

Such being this great and glorious sacrament, we are required to prove ourselves before receiving it, bearing in mind the warning that he who eateth unworthy eateth damnation to himself, not discerning the body of the Lord. We are therefore obliged to examine carefully the state of our soul, in the light of our conscience: and we must seek the Sacrament of Penance with honest and proper dispositions, and there accuse ourselves of our sins, and ask for absolution from the priest who gives it as the appointed minister of the sacrament, by the power of Christ. We must repent; we must resolve to break habits of sin and to avoid persons and places which are the proximate cause of sin to us. We must be animated by faith, hope and charity. Faith must be lively, that is, it must be accompanied by charity. Without c arity it is dead. Hope is the virtue which makes us expect, with firm confidence, from the infinite goodness promised to us; His grace in this life; and His glory in the next. Faith is

revealed and proposes to us by His Hope is firm when it is accompanied by a great confidence in the goodness of God. Such confidence was pos-sessed by St. Paul when he said: "Who, then shall separate us from the love of Christ? Shall tribula None will for a moment question death, all the day long; we are ac-

a virtue which makes us believe in

God and in all truths which he has

Charity is a virtue which makes us neighbors as ourselves. Charity should be ardent; and it is ardent when it is accompanied by a holy fervor, so that it may be felt in our

These three virtues, faith, hope and charity are called the theological virtues because they relate immediately to God. God is believed in by faith; He is expected by hope; and To approach the Blessed Eucharist

worthily we must have these virtues We must also have sentiments of humility, adoration and gratitude. If, thus arimated, we are without grave sin, or have confessed with

THE FAITH OF PASTEUR

unveiled in no more striking manner in the nineteenth century than by the life and words of the century's scientist, Louis Pasteur. Any doubts that may have existed out Pasteur's practical Catholicity bave been finally cleared away by a letter from the chancellor of the diocese of St. Claude shere Pasteur was born and raised and where his remains lie buried, between those of his good Catholic father and mother. The chancellor also verifies the oft quoted words spoken by Pasteur a

few years before his death at the lege of Dole, 'When one has studied much he comes back to the faith of fear disobediencs .- St. Francis of the Breton peasant; as to me had I studied more, I would have the faith of the Breton peasant woman." Science with faith produced Pasteur, Mendel, Volta and others; science without faith has produced Huxely, Spencer, Darwin and their followers. The Pilot.

Faith is all powerful; it conquer everything, and despises worldly goods, since it is sure of eternal bliss.—Savanorola.

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of operation. A child can run it.

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nencement exercises of the Col. and nothing from constraint. We must love obedience rather than

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read. But only two columns of news.

WHAT IS A GENTLEMAN ?

Abused and misused word! One seldom hears the real gentleman so designated; one never sees him advertised or advertising himself as such: the real gentleman never blows his own horn, never solicits notoriety in that guise. The man heralded as a gentleman—usually the Chesterfield type—is a counterfeit. The man who is a gentleman remains obscure. He need not—and therefore, does not - thrust his gentleness (or gentility, or what you will) upon you; he never poses; he is a gentleman as a matter of course and what is a matter of course should be taken for granted being so patently obvious.

But how misunderstood and misapplied the term has been! From a pungent string of couplets by R. M. Freeman, we select these, as evidencing the general tendency to special-

Define me, some one, if you can The elusive term of gentleman. Says Vere de Vere, "A man is he Of pure blue-blooded ancestry."

Says Newman Prig, "He's best de

As one who has a cultured mind. Says Midas, "Culture? Blood? Pooh! Dash!

The true criterion is cash." "'Tis clear enough he's one," says

"Who for his living doesn't work." "A pal," cries Bella Flaps, "who's

At giving girls a tip top time."

Between these various views they voice, Come, pay your money, take your

Now, any of these may be a gentleman; but that he is a gentleman because of the attributes named descent, breeding, culture, wealth, idleness, sportiness—is sheer non-A man may have a genealogical achievement of sixteen quarterings; may pass his moments clipping coupons; may know Ben Jonson's middle name and be able to dilate on Socratic philosophy; may know how to toy with a teacup and chatter voluble nothings with superannuated dowagers; may have leisto be frightfully busy doing a deal of nothing; may be a man-about-town; may never talk of anything less important than society, if anything can be less important : and not one of these enviable (?) qualifi-

cations-not all of them combinedcan constitute him a gentleman. Misused term! In the field of man, e. g., a gentleman jockey. In law, a gentleman is "a respectable man who engages in no occupation steam engine? But to Billy what sports, an amateur is called a gentlenoble; one entitled to bear a coat of arms; sometimes, any one above the social condition of a yeoman." word is also used to mean a servant; especially a valst of a man of rank-'the count's gentleman, one Cesario, says Shakespeare; and in the same way it is modernly used, more or less sarcastically: "a gentleman's gentleman "-though, more often than rot the valet is the greater gentleman of

the two. It used to be said that seven tailors were necessary to make a gentleman; Goldsmith asserted that "To make a fine gentleman, several trades are required, but chiefly a barber." How good c badly Locke flunked in his definition: Education begins the gentleman,

but reading, good company, and reflection must finish him!" Locke missed the point; and yet, perhaps he was right in saying that reading and good company will "finish" a gentleman; much of modern reading, much of modern "good" company, would finish any one, gentle or otherwise! Education cannot make a devil a gentleman, any more than lack of education can deprive him of gentlemen, in the truest sense, who could not last forever; he felt that that attribute. You and I know cannot write or spell their name, who cannot give their age, who even cannot discourse authoritatively on the subtleties of scholasticism! for the plea that a gentleman is one warning; swift and suddenly it who enjoys dolce far niente, it takes a dozan of us grubbing toilers to support one such " gentleman."

Cardinal Newman's definition has become a classic on the subject: It is almost the definition of a gentleman to say he is one who never

gives pain. "He carefully avoids whatever may cause a jar or a jolt in the in minds of those with whom he is cast, flas all clashing of opinion or collision of teeling, all distraint or suspicion or there was nothing to do but to the put aside and quickened his place. He tries to make every and present of the order. at ease and at home. He has his eyes on all the company. He is tender toward the bashful, gentle towards the absurd. He can recollect to whom he is speaking; he well did Billy understand how was spent and he sat down on the steps panting and excited. It was much it would cost him. And so he some time before he could muster that?" he cried, struggling with himself. He could scarcely refrain the disagreeable things he has to do." gloom. He tries to make every one at ease and at home. He has his Well did Billy und

pelled; never defends himself by mere retort. He has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and he interprets everything for the best. He is never mean or little in his disputes; never takes an unfair advantage; never speaks of himself except when com-pelled; never defends himself by takes an unfair advantage; never mistakes personalities or sharp sayings for arguments, or insinuates softly, turning evil which he dare not say out. He has too much sense to be affronted at insult. He is too busy to remember injuries, and too wise to member injuries, and too wise to bear malice. * * * If he engages in bear malice. * * * If he engages in controversy of any kind, his disciculated by the controversy of any kind, his disciplant. ed at insult. He is too busy to replined intellect preserves him from the blundering discourtesy of better, though less educated minds, which like blunt weapons, tear and hack

instead of cutting clean.

He may be right or wrong in his opinion, but he is too clear headed to be unjust. He is as simple as he is forcible, and as brief as he is decisive."—B. F. M. in Catholic Standard

OUR BOYS AND GIRLS

LOOK PLEASANT We cannot, of course, all be hand-

And it's hard for us all to be good ; We are sure now and then to be lonesome. And we don't always do as we

should. To be patient is not always easy, To be cheerful is much harder still, But at least we can always be pleas-

ant. If we make up our minds that we will.

And it pays every time to be kindly, Although we feel worried and blue If you smile at the world and look cheerful, The world will soon smile back at

you. So try to brace up and look pleasant No matter how low you are down; Good humor is always contagious,

But you banish your friends when you frown.

RAGS

Billy Connor was a boy-a real boy-just as his father was a big, real man. He had known eight plentiful Christmases and was quite grown up, he thought. He had the usual boy's face, salted with freckles and crowned by a tuft of yellow hair. His mother, he would have told you, was the nicest mother in all the world. She loved him, of course, tenderly, and he in turn loved her above all others, and came to her with those weighty troubles that usually fall to the lot of a boy of

Besides possessing a wonderful mother, Billy was singularly blessed in having a generous papa — a regular Santa Claus, who stopped short of no expense when buying presents for him was concerned; so much so in fact, that he became the envy of the boy-world in which he moved. He had more tops than any other boy in Longwood; and, too, one of good family though not papa, what were all the blessings he had received in comparison with

> Rags was Billy's dog; a big, ragged brown Irish setter, with a hammer head, a bushy tail, and shaggy, clumsy feet. It was no uncommon experience to meet them-boy and dog-out for their daily ramble or returning mud bespattered and weary, from their weekly hunt; the dog a picture of perfect devotion, the boy with an air of supreme command and conscious importance was clear that each understood the other, or, rather, Rags understood And as Billy knew Rags was good company and not a vaudeville partner to entertain him, he was content to let good enough alone As a result, each knew his place and kept it; and hence, from this mutual recognition of each other's rights, there had arisen a friendship be-

tween them that nothing could shake. Billy was supremely happy as a consequence. Since Rags came into his life he could not recall a day that had not been sunshiney. His boyhood sky thus far had known few clouds. But with true boyish intui-tion, he knew that somehow this

the storm was inevitable. Still, what he did not take into account was the possibility of a storm near at hand. And so, all without

came. His father came home one dismal evening and announced that he had accepted a contract in Chicago, and there they must go to live in a big apartment with elevators and darkey servants, but alas !-- no dogs. At first Billy did not think it possible that he and Rags were to part; but in the end the tarrible truth

CHATS WITH YOUNG MEN

guards against unreasonable allusions or topics that may irritate; he is seldom prominent in conversation, and never wearisome.

Sixty-nine pages of rubbish,

guards against unreasonable allusions or topics that may irritate; he is seldom prominent in conversation, and never wearisome.

"He makes light of favors while he sion, he knew; and the little white does them, and seems to be received graveyard at the upper end of the ing when he is conferring. He never grove would teach him a calutary lesson. For a long time he walked, master. And each time, when Billy came up, the dog would whimper

glances at his master, as if trying to it was time to take the matter into this own hands (figuratively speak-ing.) He would try every means in his power to rouse his master from this strange mood. So he whirled and dodged and barked invitingly. He chased his tail. He flushed

wistful, sidelong

rabbit. But all in vain. He stopped perplexed. What had he done? No forn ball gloves, no dead chickens nothing! Again he tried the same alluring capers and others more wonderful. No luck! Finally, in disgust, he lay down and scratched an ambitious flea. It was a master stroke. For here Billy rose with tears in his eyes. He gathered the dog to his knees and scratched him from head to tail and back agair, until Rags thought of the seventh heaven of dogdom, where fleas bite not, his eyes spoke volumes of thanks. Both were relieved, especially Rags,

who rolled in the soft grass for

sheer happiness at his victory. During the two weeks of packing and shipping, Billy had steeled him-self against the inevitable; and now that the hour had struck, he nerved himself for the last final effort. If Rags never realized before that a crisis was at hand, he did when he was led by Billy to a tub of bubbling suds, in which floated a bar of soap and a threatening brush. Rags hung his head. After two years of friendship, to think that it has come to this! A bath was bad enough, but a bath in a tub-and had leaped by instinct, defending his not with a hose, as most respectable dogs are washed, but with soap! and sniffed an apology.

That was the unkindest cut of He poked his head into all. Meekly he received the insult, while Bil y, with a grunt, heaved him into the steaming water and him and wept harder than before. Scrubbed him thoroughly. When it At last he rose slowly and walked up bright new collar, with brass trim mings, helped to heal his wounded 'After all," thought he. feelings.

every one has his queer notions." He did not cease to wonder when Billy led him up the street—by a chain. It was well he did not understand the deep significance of his master's silence, for Billy, brave lad, held back the tears through it all. They were passing Maurice Rowan's -Billy's very best friend. Instinctively the dog stopped and Billy whistled. Presently a curly headed lad, about Billy's age and size, appeared, carrying in his hands the

remnants of a toy top. H'llo, Billy. Whatsa matter wi' Rags? Why you got him changed? 'Naw, 'taint that," denied Billy, trying to get up courage.

off, I guess ; ain't cha ?" heard the taunting remark. He had overlooked on some previous occa-

say it. "You see, Mawrus," he began, 'I can't take 'im with me, so I gotta give 'im away; 'n if you want 'im, you kin have 'im, collar au' all."

He held out his chain and Maurice took it without a word. He was too surprised to say "chanks;" instead he only grinned. Billy picked up another stone and threw it farther than the first. Maurice was still grinning, when Billy bent over and patted Rags caressingly. Then he bent closer and whispered a good bye in his ear; the dog licked his hand as if he knew. There were tears in Billy's eyes when he turned to Maurice.

'You better treat 'im good," he threatened.

An' why?" challenged Maurice.
'Cause I'll come back when I'm big an' drown'd you or somethin'. And here he ran up the street. Billy went home and sobbed out his trouble in his mother's lap — the

mother who understood and cared. The Connors left in June, and a year later, in June, weary of the city, they returned. Billy's father as anxious as Billy for the change. They had not been off the train thirty minutes when Billy came rushing up the old familiar etreet. hat in hand and the wild-eyed, won dering all the way if hags would know him, and yet not doubting for a moment that he would. The mere recognition would amply repay him for that long empty year. fancied all possible things. Rags tioned.

might be dead! At the suggestion his heart stopped; but he a laugh and ran on. He might have been stolen or sold, his fear went He might have on suggesting. Or he might be old, stiff or cross. As each new pos-Well did Billy understand how before Meurice's house his strength

the old, well known whistle. But from hitting Maurice again. when he did whistle and call, a loud bark from the rear of the house answered, and Rags—the same old Rags—ran out to meet

and ing heart. He didn't like Solly Gross "Hello, Rags!" he cried, rushed to embrace him. But the dog draw back and showed his teeth. At that moment Maurice appeared all smiles.

He likes me better'n you, now, he grinned, by the way of introduc-tion. Billy was silent, but a bitter feeling of the truth rose in him. tried again to renew the old friendship, and Rags actually permitted him to pat his head.

"We have some fine time t'gether, catch the eye that would not meet don' we Rage?" grinned Maurice

again. I wished I had 'im back now," Billy began, "'cause we come back to stay. What'll you take for 'm,

Mawrus ?' " Nothin'," he answered, with emphasis.

You know my steam engine well, I'll give it an' my tops for even without the collar," offered Billy, "Nothin' doin'," said Maurice,

laconically, conscious that he was master of the situation. Nothin' a'tall.' You're mean," cried Billy.

don't really want 'im an' you don't want me to have 'im. You're mean and you're mean to him, too," Prompted by the words, and as if

to defy Billy, Maurice rolled Rags over and placed his foot on him. "Let 'im up," flashed Billy, advanc-ing with clenched flats.

"I won't. He ain't yours," snapped Maurice. Billy "lit into him," his eyes flashing and his arms whirling. Taken off his guard, Maurice had no chance. But as Rags was free, he leaped at Billy, snapped at his leg and tore a great hole in his stocking. That finished Billy. It wasn't the leg that hurt him; it was something inside, something that got bigger and bigger and forced tears to his eyes. Rags—his Rags—had turned on him, had bit him! He sat down by the fence, his head in his arms. Maurice holding an eye and a bloody nose, went back to the pump.

Rage, poor fellow, knew that he had done something wrong, but why it was wrong he could not tell; he He walked over to Billy of He poked his head into Billy's lap and licked his hand. The hugged the penitent's face close to scrubbed him thoroughly. When it At last he rose slowly and walked up was over, Rags was glad, and a the street, his eyes red and swollen.

All next day Billy brooded over the loss of his dog. For consolation he wandered about the town looking up the old haunts-the Hooker pond, where he and Rags had enjoyed so many fine duckings; the old quarry behind the brickyards, and the cypress grove near the graveyard, where together they spent that last sad morning just a year ago. And now, though he was back, they were

more distant than before. After dinner he strolled uncon-sciously in the direction of the Rowan home. He did not whistle this time, but went around by the side fence, where he knew Rags was kept. The dog received him in silence and Billy looked in and patted him through the picket fence. saw how Maurice had suspiciously chained him up. He noticed, more What, then?" Tryin' to show over, the old dry bone and the saucer of dirty milk, untouched by Rags. Lucky for Maurice, Billy hadn't In his pocket he found a gumdrop. look so common among neglected dogs, and Billy wished he had more Then he heard a stealthy step, and, turning, he saw Maurice standing near them. Billy was the

first to speak. "Yuh mad?" he asked.
"What fer? You quit; you got icked," he boasted.

Billy climbed over the fence and sat down by Rags. "Yuh yike 'im pretty much don'. asked Maurice. "Uh.huh; you bet I do?" said

Billy, hopefully.
"Well, yuh ain't gonna get 'im, jest the same," Maurice concluded. Billy said nothing, but wondered how he ever made a friend of Maurice. He patted Rags for a while and

went away. Late that evening he came again, with a package of meat and some soft bread and gave it to the dog. No one saw him or heard him, and Rags was too hungry to bother. Billy went home whistling—the first sign of cheer he had shown since his return. His mother noticed it and smiled as she kissed him. Billy thought then how lonely he would

be if he should lose her, too. The following day it rained and he had to stay within doors. But early the next morning he burried over to Maurice's to see how Rags was get ting on. At the gate he stopped and stared hard. There on the front porch sat Maurice, a dainty white fox terrier in his lap

Where'd yuh get that ?" he ques-"From Solly," drawled Maurice, stroking the dog as he spoke.
"How much?" pursued Billy

"Jest got it, that's all," Maurice he wouldn't give him fer G'wan, tell me," nothin'.

Well-well," Maurice admitted, I got him for Rags."

and he hated to go to Solly's house. He was a cheat; he knew, and mean to everybody. But Rags was there and there he must go. He passed the house two or three times before he could make up his mind to face Solly. Finally, by a supreme effort, he mastered his tingling nerves and went around by the alley to the rear. There, sure enough, was Rage, tied to a post by a heavy rope, and panting in the sun. When Billy called Solly, the dog recognized him, and turned his pleading eyes upon him. It seemed that Solly was not in a hurry to answer the summons, and Billy might have availed himself of the delay to console Rags; but he dared not do it. At last the door opened and a dark, weazen-faced, half-grown boy came out. It was

crossing he fled, with a bitter beat

What d'yer want?" he snarled What'll yuh take for the dog?" Billy stammered. Whatcha got?" Billy's heart flut-

'I got 40 cents an' a lot of tope. "'Tain't 'nough. This ain't top season, anyway." And Solly started

toward the door. "Wait a minute," pleaded Billy "I got a steam engine." The steam engine was second only to Rags in his estimation, and he sighed as he

thought of parting with it.
"What kind?" Solly inquired. "A great, big one, all brass, that burns alcohol and has a whistle. It cost \$4 an' it's good as new; honest! Billy was all out of breath.

Bring it 'roun' an' the tope, an yer kin have 'im," Solly stipulated; and without another word he went into the house, taking the dog with

Billy turned the cruel proposition over in his mind as he ran home. He was becoming hardened to the world in his troubles; and this made him wish for Rage all the more his mother he needed another friend, he thought-one who would be with him continually in his outdoor life. He must have Rags at any cost.

A half-hour later he was back in Solly's yard, a shining cylinder covered with wheels and valves in his arms, and his pockets bulging doubtless the tops.

Oh, Solly!" he called. "I got it Solly came out with the dog, quite readily this time.

'Here's the steam engine an' the Not so fast, kiddo. Where's the 40 cents?" demanded the trickster.

'Yub never said that; you onlybegan Billy.
"Say. kiddo, don'tcha want this awg? Come on wid th' 40 cents." Billy squirmed in misery, but dug his hands into his trousers and brought forth two dimes, two nickels

and ten pennies.
"Here, then," he said; "gimme the dog." Solly knew that he had demanded the last farthing, so he surrendered the dog with a satisfied air and went into the house.

Billy took the rope off Rags and rubbed his sore neck. The deg whined and licked Billy's hands as he used to do, to show his gratitude. As they journeyed home they passed Maurice's house. He was digging in the front garden, and when Billy and Rags passed, he stopped and looked He was going to speak, but he up. saw that Billy was looking straight or profession regularly for gain. In one treasure he held most dear? Dicked up a stone and threw it sion, and he gave it to the dog, who one treasure he held most dear? Dicked up a stone and threw it sion, and he gave it to the dog, who head of him. So he said nothing the street. Evidently he was planning what to say and how to at Billy with that pleading, hungry has were all the blassings he ing Rags, who had taken after a little fox terrier. Maurice, Billy's gaze, took in the situation at a glance. The dogs went down the street a howling cloud of dust, while Maurice stood, open mouthed and tearful, helplessly looking on.

At that moment a blue, boxlike wegon turned the upper corner, direct in the path of the flesing dogs. Both boys saw it at once, and the faces of both went pale. They knew it; it was the dog-catchere looked at each other as though drawn together by a common sympathy. It was a tragic moment for Presently the cloud of dust cleared ; they saw the wagon had stopped, while down the street pellmell a dog came running. It was Rags, scared and worn, but with the same satisfied look in his eyes as was then in Billy's, as much as to say:
we're done. Let's go home." home they went, leaving Maurice still standing at the gate.—Joseph Tonhill in Extension Magazine.

GOD'S FLOWERS

A priest met a mother distracted by grief at the death of her only boy in the war, and as she wept, he told her this beautiful Oriental legend : A King, while walking one morn ing in his garden, was attracted by the rare beauty and fregrance of the few buds on a certain bush. When tomorrow comes and there

buds are in full bloom, I will pick them," said the King, but when the next morning came, the buds, now grown into mature blossoms, had lost their delicacy and sweet scent. Henceforth," said he, gather the buds when they are pure and sweetly fragrant."

The mother saw the lesson and smiling through her tears, said :
"Oh, God bless you, Father, and will be done!" - Catholic

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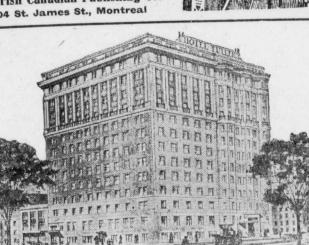
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BISHOP SCOLLARD PROTESTS AGAINST LE DROIT LIBELS

North Bay, Ont., Dac. 11, 1919. The Right Rev. David Joseph Scollard, by the Grace of God, Bishop of Sault Ste. Marie, to the Clergy and laity of the Diocese :

Daarly Beloved Brethren :- There is a newspaper published in Ottawa which bears the name of Le Droit. It purports to be a Catholic news-paper. In its issue of November 22nd, a news item critical of my administration of this Diocese appears with the evident approval of the managing direction in a prominent

place on its front page.

The article in question has this sensational headline printed in large type, "La Persecution Anti Française Va t-elle Continuer en Ontario; Tactiques Deplorables dans la Nomination des Curés, &c." You know, my dear brethren, there never has been any persecution anti-Francaise, there is not now, and I venture to affirm, there never will be. The assertion of Le Droit is a calumny pure and simple.

There never have been any "tactiques deplorables in the nomination des Curés." The doctrinal knowledge, the lingual equipment, the administrative capacity and experience of the priest as well as sacerdotal virtue have been always the determining factors in the selection of priests to fill vacancies. Le Droit's conten-tion to the contrary is another

unvarnished calumny.

Le Droit contends in the same article that there was evidence on the day of the late Pere Langlois' funeral of my intention to appoint an Irish priest to succeed him in the parish of Sturgeon Falls. This statement is false. The proof of it is clear from the fact, that the appointment of the new curé of Sturgeon Falls was already made two days before the day of the funeral, and yet Le Droit makes the malicious insinuation that the appointment of an Irish priest was on the tapis. Another gross calumny by the Le Droit. Le Droit also pretends that a deputation from the few Irish families there urged the appointment of an Irish priest. There are of an Irish curé, they never urged

statement that I have dismissed lin, as Master of Ceremonies. French priests from the Diocess Father Goodwin, after a success-because of their race, and admitted ful course of classical studies at priests of the English language out Assumption College, Sandwich, made English Catholic population of the Diocese. Still another malicious Seminary, Montreal, and Ottawa Seminary from which he was orcalumny of Le Droit as may be seen dained to the Priesthood by Rt. Rev. from a plain statement of facts. I Bishop Fallon, on February 5, 1911. have never dismissed a priest because of his race, but I have dismissed parishes of Mt. Carmel and St. both Irish and French priests, when

below the number required for the labors until his priestly career was work. There are at present at work ended by death following a brief in the parishes and missions of the attack of pneumonia. 43 French priests, and 14

French Canadians of Sault Ste Marie have no language grievance, because the children of his parish to take a there is a French parish in that city.

Neither have those in Thessalon, in

At the conclusion of the

my Episcopal Consecration, was a sympathy. French Canadian. He was brought to North Bay and placed as curate at present at the Funeral Mass: the cathedral with the special charge
of looking after the French portion
Thomas; Rt. Rev. Monsignor T. West, St.
Thomas; Rt. Rev. Monsignor Parent, of the congregation. From the year 1905 to 1914 with the exception of a few months, there was always at the cathedral a French curate to look cathedral cath after the French people, and every Sunday in the church the announcements were made in French and a sermon preached in that language. In 1914 the French Canadians of North Bay were formed into a separate parish, and since that date they have had their own church and their own priest. Any persecution of the Father P. Lowry, Stratford; Rev. French Canadians in North Bay or Father G. Pitre, Stoney Point; Rev. in any other part of the Diocese is Father T. Corcoran, Windsor; Rev. therefore a mere figment in the Father A. Finn, London; Rev. Father imagination of Le Droit.

As this Diocese is very extensive in area, it is morally impossible for the people of one part of the Diocese Marchand, Belle River. to become familiar with facts which occur in another part. They may as a consequence, be easily misled by

know now, my dear bretbren, the unsaid. tissue of falsehood and malicious in. Mrs. l sinuations contained in the article. How then can you have confidence columns? This newspaper masquerades in a Catholic garb, in order to more effectively disseminate among its readers, disrespect for ecclesiastical authority, to foment rebellion against the Bishop of a Diocese, and undermine the confidence of the laity in the priest.

Such a newspaper is surely un-worthy of Catholic support.

Bishops of other Dioceses, particularly those of the Province of Quebec have, in the past, placed newspapers under the ban and pro hibited their people from reading them because of articles far less scandalous than that recently contained in Le Droit. I refrain for the present from such a drastic measure of correction. At the same time I have confidence, that the true Catholic conscience of each individual, who hears this letter, should dictate to him what he should do in the matter, and that his decision shall be that he is finished with the newspaper, Le Droit.

As far as I am concerned, I am Kingsbridge; Mrs. Boyle of St. Augustully aware of my responsibility to tine and Mrs. M. Dalton of Winnipeg. Almighty God, to the Holy See, and to my conscience for the administration of this Diocese and no hostile criticisms or malicious misrepresentations of newspapers shall ever move me to deflect one iota from the path, as I see it, of rectitude and justice to all without distinction of race. This letter will be read on the first Sunday after its reception at all the Masses in all the churches and missions of the Diocese. Praying Our Lord to favor you all with many graces, I am dearly beloved brethren

Yours most devotedly, D. J. SCOLLARD

Bishop of S. S. M.

OBITUARY REV. ARTHUR E. GOODWIN

In the presence of His Lordship, about 100 Catholic families of the Rt. Rev. M. F. Fallon, D. D., and English language in Sturgeon Falls. English language in Sturgeon Falls.

They never urged the appointment diocese and parishioners, the Solemn Funeral Mass for Father Arthur the appointment even of a curate of E. Goodwin, late Pastor of the parish the English language. They asked for an English sermon at one of the three Masses on Sundays.

L3 Droit stands convicted of another slanderous insinuation.

The application of a curate of a Corona in the pastor of the parish of Raleigh, was sung by Rev. M. J. Brady, P. P. of St. Mary's Church, London, assisted by Rev. F. P. White, of St. Columban, as Deacon, Rev. W. Kelly, of Mitchell, as Sub-The article in Le Droit makes the deacon and Rev. F. McArdle, of Dub-

all proportion in numbers to the his theological studies at the Grand I found they were unfit for the work they were called upon to perform. him in loving esteem, was followed in 1915, by his appointment to the

In his sermon after the funeral priests of other races and 9 of these Mass, His Lordship, eloquently con-English language. There trasting the earthly career with the kakee, Ill. Deceased's brother James should be at least three times that number in order to provide for the spiritual needs of the English-speaking Catholics of the Docese. The disposition, which made him so day morning to St. Finnan's Catholics of the Docese. contention, therefore, that there are loved by his fellow students and edral, and was attended by the local too many English-speaking priests in brother Priests, coupled with the lodges of the K. of C. and Catholic the Diocese is another base calumny piety of humility and charity and Order of Foresters, of which deceased rom Le Droit.

The Droit then goes on to state manifested by a zeal and self sacriinjustices inflicted on the French Canadians, mentioning in that connection several parishes of the Diocese. In full possession of the facts, cese. In full possession of the facts, loyalty, in the larger works of the I am in a position to say that the Seminary, in which he caused even

Neither have those in Thessalon, in Copper Cliff, in Espanola, in Capreol, or in Coniston, because the French language is spoken in all these churches.

At the conclusion of the Absolution given by His Lordship, assisted by Rev. J. Stanley, Woodstock, and Rev. J. Dowdle, Milford, Mich., the body was taken to Port Lambton, the At the conclusion of the Absolu-Le Droit pretends also that the parish in which Father Goodwin was French Canadians of North Bay have | born, where Solemn High Mass was been the victims of much persecution sung on Saturday morning by Rev. in the past. This is another ex. Father Odrowski, P. P., and interecrable calumny. Here are the facts ment took place. To his bereaved in proof of this. The very first priest parents and family, a large circle of who was ordained in 1905, the year of friends extends a deep and tender

The following Priests also were

River; Rev. A. Feurth, West Lorne; Rev. E. G. Doe, Ridgetown; Rev. A. P. Mahony, Woodstock; Rev. Father

MRS. MICHAEL DEAN

false reports in unscrupulous news.

papers. Believing as I do, that all the people should know the truth, I

During the closing month of the past year death claimed one of the best-beloved of our Kingsbridge an invalid as pleasant weather. During the closing month of the

deem it my duty to repudiate the odious calumnies of Le Droit by this clear statement of some facts.

No real Catholic newspaper would

No real Catholic newspaper would

No real Catholic newspaper would

Parishioners, Mrs. Michael Dean. "A Guide Free, Money Saving items. DIRECT Guide Free, Money Saving Guide Free, Money Saving Guide Free, Money Saving Guide Free, Mon admit such a defamatory and scan-dalous article into its columns. You word and left all harsh criticism

Mrs. Dean was truly a child of the parish, being among the first of the Irish Canadian children who came to in the veracity of Le Droit, when it brighten the homes of the sturdy deals with other subjects in its pioneers; and we who have often heard our parents recall these early days, know that from her childhood she held a large place in the affection of the first settlers.

Her husband, Mr. Michael Dean, predeceased her about seven months. Mr. Dean while claiming the distinction of being one of the very first Canadian-born citizens of Ashfield township, had also inherited the sterling qualities and kindly disposition of the early Irish settlers qualities which go to show "Why God loves the Irish.'

He seems to have had a special claim to the protection of the Great Archangel. His birthday having been the feast of the Dedication of St. Michael and his death occurring on the feast of the apparition of St.

Of ten children, eight survive to mourn the loss of those devoted parents; Rev. Father Dean, pastor of Kingsbridge parish; John of Kingsbridge; Ignatius of Montreal; Mary, Mrs. Bowler and Estella of

MRS. MARY FLANAGAN

Mrs. Mary Flanagan, of Toronto, passed away at the home of her daughter, Mrs. K. Mulvihill, on Sunday morning, the 15th inst., after long illness, which she bore with fortitude and Christian resignation. The funeral was held from Holy Rosary Church Tuesday morning. Her son, Rev. P. J. Flanagan, P. P. of Uptergrove, was the celebrant of the Mass, assisted by Fathers Trayling and Cline as deacon and subdeacon.

Mrs. Flanagan, whose maiden name was Mary McGuire, was descended from pioneer stock, who settled in Mimico a hundred years ago. all her life in Toronto. She was deservedly respected and liked in Holy Rosary Parish both for her personal plety and her many Catholic activities. By precept and example she was a devoted mother and ruled the members of her family with affection. Father Player, C. S. B., the pastor of Holy Rosary, in a short but eloquent sermon paid public tribute to her holy and unselfish life. She leaves to mourn her loss, Rev. P. J. Flanagan, D. J. Flanagan, Mrs. K. Mulvihill, Mrs. J. Hart, Mrs. R. Hoyack and Mrs. John Reilly.

MR. HUBERT DEAGLE

The news of the death of one of our esteemed citizens, in the person of Mr. Hubert Deagle, on Saturday February 7th, at Temiskaming, spread quickly over our town and brought forth many expressions of sympathy and regret. Deceased who was forty-four years of age had been Thomas, where the parishioners held | ill only a short time, death being due to a cold which developed into pneu they were called upon to perform.

The number of priests of the English language is not above but far lish language is not above but far labors until his priestly career was voted Catholic. Besides his widow, Myles, Finnan and Francis, also two brothers, Joseph of Rollo Bay, P. E. I., and Rev. A. Deagle of Kan-

The funeral took place from his was a member, Rev. C. F. Gauthier, officiated. The pallbearers were Messrs. John Boyle, J. A. McMillan,

DIED

DOYLE. — At Hespeler, Ont., on Wednesday, February 4, 1920, Mrs. J. J. Doyle. May her soul rest in peace.

MACDONELL .- At 78 Snading Ave Ottawa, on Sunday, February 8th, 1920, Mrs. Catharine MacDonell relict of the late John A. MacDonell. May her soul rest in peace.

McDonald .- At the family residence, 356 Booth street, Ottawa, Feb. 24th, 1920, Florence Mildred, third daughter of Mr. and Mrs. Martin McDonald, in her eighteenth year May her soul rest in peace.

DARRAGH.—On Tuesday, Feb. 24, 1920, at 35 Bethany Road, Ottawa, Elizabeth Quinn, aged sixty-nine years, widow of the late Dennis Darragh. May her soul rest in

EDWARDS .- Patrick, ex-soldier of Canadian Expeditionary Forces, brother of John Edwards, 730 E. 82d, Burial from Flynn Froelk's undertaking establishment, Superior and E 55th, Cleveland, Ohio. Services from St. Philip Neri's church, Thursday, Feb. 26 at 8 a. m.

May his soul rest in peace. KELLY-At 1634 St Dennis St., Montreal, Sister Mary Thomas (Teresa Kelly) of the Order St. Ann, Superior of St. Luke's Academy. Funeral service at Lachine Convent (12th Ave,) at 8.30 a. m. Monday February 23rd. May her soul rest in

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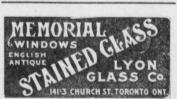
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