THE MASTER'S CALL

Lord, call me by my name, my poor earth-name,
As Thou didst once say "Mary," greeting sweet

Of Resurrection splendor, then com Her recognition, swift as flash of

Spoke for Thy Church and still remains the same.
We feel the love she felt and still re-

peat "Rabboni, Master!" kneeling at Thy

Oh, speak Thou thus today, with naught of blame! Soft is Thy mercy as the evening dew,

Falling on us, as on pale honeved flowers; There is no tenderness like Thine. dear Lord!

Thou knowest, yet dost pardon, sin of ours But draws Thy yearning love to call

anew
Thy wilful sheep back to Thy watch -CAROLINE D. SWAN.

BISHOPS ON SOCIAL DEMOCRACY

London (Eng.) Catholic Times

Following the publication of the Dutch Bishops' Pastoral on Socialism, an account of which appeared in our issue of December 28, 1918, a re-markable joint Pastoral on Social Democracy has been issued by the Bishops of West Germany, headed by Cardinal von Hartmann, Archbishop We give a translation of the document:

Beloved brethren, the fearful seriousness of the hour compels us to address you again in a joint letter. Social Democracy believes that amidst the present disturbances the hour has come to add to its efforts by also penetrating more deeply the ranks of the Catholic people. The The Socialist propaganda is conducted in every direction, and even threatens many in our dioceses. One still hears continually the question: How stands Social Domocracy in regard to Christianity and the Church? Therefore we must say a plain and definite word to you on the subject today.

A SPOKESMAN'S ADMISSION

"Christianity and Socialism have the same relationship to one another as fire and water." Thus has one of the most influential and competent spokesmen of Socialism expressly declared. He must know. In these words he confessed the full and un-deniable truth. It is really so; Christianity and Socialism stand tovards one another as fire and water. One cannot be at the same time a convinced follower of Socialism and a sincere (aufrichtiger) Catholic Christian. Either—or. The opposi-tion and hostility of Socialism to Christianity and the Church are im-

materialist view of the world. Accordingly it offers nothing at all unchangeable. Everything is matter; everything is temporal; everything is at an end with death; every-Then there is no God Man, Jesus Christ; no Divine Saviour, that is his." one another as fire and water.

ALTOGETHER WORLDLY

does not at all lay down eternal, unconditional, obligatory, general, inthe eternal God who has created men does not pray and, as you must have duty and responsibility of conscience which springs from God. Do not deceive yourselves in the matter : Socialism knows only of a life for this cialism knows only of a life for this working classes. And never has the working classes. And never has the ments of God it wants to put out of bounds and abolish. According to Socialism, no one need any longer may interfere with private property trouble about God and His Law. But be assured, beloved brethren. God is not mocked" (Gal. vi. 7) by any men! And it remains everlast-ingly true: "It is appointed unto men once to die, and after this the judgment" (Hebr. ix., 27),

THE STATE AND THE SCHOOL

The State is to be separated from the school; the school is to be secular, that is, without religion. For the State and the school God and Church shall exist no longer. In the last joint Pastoral, beloved brethren, we besought you for the love of Christ to consider what grievous We besought you for the love of Christ to consider what grievous wrong against God the Lord, against His Church, against suffering humanity, against your souls and against the innocent souls of your children is thus planned. We laid before you in all truth the danger which arises from it for State and Church, for from it for State and Church, for community and family. We warn and beseech you today again: Do not mistake the dreadful bearing of this Socialist movement. If Socialism succeeds, then-let people say what they will-your religion and freedom of conscience will be enslaved and gagged. The crucified Saviour will be banished shamsfully, disgracefully from the sight of the public and from the schools

MARRIAGE AND THE FAMILY

The Socialists destroy the Christain marriage and fam ly. That this is aimed at their leaders have often enough been stated to every body. They want to break the unity and indis solubility of Christian marriage. They desire to rob the family of the ordained relationship of husband and wife towards one another. They want to take away from parents the right to educate their children according to their convictions and their own conscience. The Sixth and Ninth Commandments are no longer to be in force. Thus the Socialist dares to violate God's holy law infamously. You clearly see that between Socialism and Christianity no bridge is possible. But listen further, Socialism desires equal rights and duties for all men. That Firm my baptismal vows:

To the truths, the Church is reach. sounds well and fair, but nevertheless, make no mistake. then no longer either in the family, or in the school, or in the State, or in society one who obeys for the sake of God and conscience. The Fourth Commandment, with all the duties attached thereto for the variously organised arrangements of human society—the whole of the Fourth Commandment would be done away with.

PRIVATE PROPERTY And finally, you know that Social

ism on principle wishes to do away with private property in the means of

production, as, for instance, in land

and soil, tools, machines, raw mater

ial, and the means of exchange (see

the so-called Erfurt Programme). These means of production are to be

transferred to the possession of the

State. Therefrom they promise themselves a gold mine. In this way they are to find the sure and in-exhaustible sources of good fortune and welfare for all men. Beloved brethren, do not allow yourselves to be deluded by these schemes of Socialism. Its actual working would lead to a cruel and fatal deception for the great masses of the people. Industry and trade, handicrafts and The Socialist teaching stands in the strongest and sharpest contrast to our Catholic Christian creed. Socialism desires to use its strength there is today, a crowd of poor, unfortunate, suffering men who, with the contrast of the contrast business pursuits, instead of nourishto spread Atheism, the denial of anxiety, have to fight for their ex everywhere. In this endeavor istence and are allotted to the help ts leaders have hitherto been at of others. And bear this well in one. That is to say, the fatal false teaching of Socialism is grounded on so-called materialism; it is inwardly and inseparably bound up with the with the the right of private property in and with human nature. And the disspiritual, nothing eternal, nothing society willed by God requires the pensation and development in human same way. The Seventh Command-ment expressly says: "Thoushalt not steal." In the Tenth Commandment thing is at an end with death; every thing that exists is in continuous, steal." In the Tenth Commandment changed fluctuation. Note, dear even inordinate desire is forbidden even inordinate desire is forbidden that this is the ground dog. "Thou shalt not covet thy neighbors nor his field, nor his ma of Socialism. You see at once bour's house, nor his field, nor his that there can be no God, no man-servant nor his maid-servant, nor his ox, nor his ass, nor anything No man is entitled on no salvation. Then there is no Church, no Sacraments, no world beyond, no reunion after death, no everlasting Hell and no eternal Heaven. Truly Socialist teaching and Catholic belief stand towards and Catholic belief stand towards. no salvation. Then there is no principle to deny his fellowmen the olic Church from the days of the Fathers in the beginning to the time of Leo XIII. and his famous Encycli-Socialism also wants to shatter cal on the social question. And atholic moral teaching and Cathonnever, you may be sure, will the Catholic moral teaching and Catholic mover, you may be sure, will the lic moral life. It proclaims that it Caurch allow the difference between mine and thine to be confused or effaced. Undoubtedly the possessor, destructible moral precepts, it mocks by reason of his possession, has the eternal God who has created men social duties, serious and great and will one day judge them. It duties duties both towards the nondoes not pray and, as you must have recognised yourselves lately, wishes munity. The idea of social responsible to do away with prayer. It denies sibility, as the Church proclaimed it, the other world and requital there. possessors and also towards the community. The idea of social respon-It does not admit that there is a manity. Whoever wishes to bear testimony to the truth must admit that the Church has always been the most zealous advocate of all just social demands, particularly of the

be insisted that it is unjust and unlawful to wish to do away with

Christian teaching and the Christian VIGOROUS STATEMENT

THE ATTITUDE TOWARDS RELIGION Beloved brethren, do not allow yourselves to be misled by the shib-boleth: The Social Democrats treat religion as a private affair. That is an effort to create a disposition favorable to democracy in the circles of those whom the true view of Socialism and its embittered enmity towards religion would frighten off to too large an extent. That shibbo-leth is merely a mask, a disguise. Innumerable testimonies in the writings and life of the Socialists, in numerable expressions of a raging hatred of God and foul mockery of the Uli religion declare often and loudly that Socialism is an irreconcilable dolph opponent of Christianity and the Church. And do not doubt this: Between the different groups in Socialism-the Independent and the adherence to Social Democracy allege that they consider themselves good Catholics. Whoever promotes Socialism works against religion. Wheever supports Socialism immediately or mediately, by his own action or through negligence or sloth, sins against Christ and His Church. Whoever holds to Christ and His Church cannot hold with So-Church. cialism. Either—or. It is as that Socialist leader said, "Christianity and Socialism are to one another as

fire and water." EPISCOPAL CONFIDENCE

Beloved brethren, you now know your duty, and we firmly trust in your Catholic fidelity. Let each of you repeat in these decisive days his holy baptismal vows:

To the truths the Church is reach-

ing In me a son she'll always find Obedient to her teaching. Thanks to God who by His grade Within the fold has given me place, A fold I'm never leaving.

This Pastoral is to be read from the pulpit. Given at Munster the 8th January,

FELIX CARDINAL VON HARTMANN, Archbishop of Cologne. M. Felix, Bishop of Treves, Charles Joseph,

Bishop of Paderborn, JOHN, Bishop of Munster, WILLIAM Bishop of Osnabruck, JOSEPH, Bishop of Hildesheim,

THEIR PURPOSE AND MINE .

In an admirable review of the Poems of Gerard Hopkins," S. J., the Saturday Westminster Gazette of March 8 administers a thoroughly merited snub to the Poet Laureate for the stale old trick of ignoring, or rather suppressing, the distinctively Catholic poems of the famous Jesuit mystic to whose judgment Coventry Patmore was so frequently wont to refer—and defer. Dr. Robert Bridges, probably owing to his expert knowledge of prosedy, seems to have been selected by Father Hopkins as the most "likely" of editors for his work should the latter seem to call that they will not settle it motuly certain that they will not settle it motuly correctly now the War is over. (for a fee of 12s. 6d.), the work of a greater thinker than him elf who has every right to be read in his mastery of private property in the entirety. But let us quote the consame way. The Seventh Command-sidered words of the Westminster Gazette reviewer:

There may, of course, be good reason why it was necessary to re-serve for this long period the most important work of a distinguished writer, but there can be none for its publication in an incomplete form.

An unfortunate want of sym pathy with his friend's religious convictions has led him to apply his principles in a rather curious Under the head of immaturity he omits a number of religious pie including the beautiful "Barnfloor and Winepress." . . The poems omitted as inferior are also devot ional in type. One of them, "Rosa Mystics," was included in Shipley's "Carmina Mariana." These pieces have long been favourites, with Roman Catholic readers, of whom the Poet Laureate rather unkindly observes that 'it is natural that they should . . . prefer the poems that I am rejecting to those which I print, but since their purpose is alien to Mine I regret that I am unable to

If this last avowal is not a bigoted and most discreditable abuse of trus. teeship, what is it? Mere arrogance perhaps! Yet Dr. Bridges has not accustomed us to this kind of thing. We can only assume that his high scruples in the realm of poetry are less meticulously observed when editing the work of others than they for the promotion of the public wel-fare. Yet in this connection it must all, Father Gerard Hopkins, was not an "Anglican," no matter how hard our Laureate may labour to make him appear one. We may private property in all the so-called to make him appear one. We may means of production. Such a pro. means of production. Such a pro-posal is irreconcilably opposed to tation are our own.—The Universe.

LONDON, CANADA, SATURDAY, APRIL 19, 1919

SHANE LESLIE BELIEVES IRELAND'S HOPE IS IN SINN FRIN

IRISH AND ENGLISH WORKING MEN NO LONGER MISLED BY POLITICIANS OR PLUTOCRATS

Shane Leslie has given an interesting and important interview to the press. Born in Ulster, his father, Sir John Leslie, is one of Carson's staunch supporters and an officer in the Ulster Volunteers. His mother and the wife of the late Lord Ran-Churchill were sisters and Mr. Laslie was given in baptism the names, John Randolph, but international fame as Majority Socialists—there is in this a writer clings to the more suphonirespect no difference. It does not ous Irish equivalent for John. He is matter at all that many who profess a cousin of Winston Churchill and a tainly the Irish look to America with convert to the Catholic faith.—E.C.R.

Boston Pilot The cause of Irish freedom was notably advanced recently when Mr. Shane Leslie espoused Sinn Feinism.
He has been looked upon as the leader of the moderate party in Ireland. Now he has definitely broken with that party and cast his lot with the Sinn Fein in the belief and conthe Sing Fell in the benefit and the viction that only therein is the destiny of Irishmen safe and the happiness of Erin to be secured and prospered. Mr. Leslie's standing as a scholar and student of Irish affairs is such that his espousal of the cause of complete independence for Ireland is bound to have a marked influence on thinking men the world over.

MR. LESLIE'S STATEMENT

" It is ten years since I fought my first election on the Home Rule platform under the aegis of John Redmond, and today I feel like a man without a country. It is best to speak frankly and truly. I do not see the elightest sign that England will grapt any form of the lightest sign that will grant any torm of freedom or Home Rule or autonomy whatsoever to Ireland.

The English cabinet has definite ly decided to shelve the Irish ques-tion and pay the cost, even the cost of a little worrying from America. Mr. Wilson, however, has, with great self-control, refrained from bringing up the question of Ireland at the Peace Conference. Yet he could have obtained a fair Irish settlement on two occasions, at America's entry into the War and after the armistice. It is not for me to presume to crit-

LOST OPPORTUNITIES

"The opportunities lost by the British government were far more

"At the opening of War, when Red-mond made his historic offer of the Irish volunteers, after the rising and again during the convention, the British government had unique and golden chances to settle the Irish

"Every time they failed and each time they lost some of the world's respect and some of their American

iously permits us to inspect not only the strongest, but the most logical party for Irishmen in Ireland. Sinn Fein can bless the folly of the government for making them the supreme and only party to which Irish Nationalists, who desire to be called Nationalists, can belong.

MEN WITHOUT A COUNTRY

"It is for us Redmonites, Plunkettites, moderate and conciliatory go betweens to curse the government that used us as a catspaws and made us ridiculous and useless in the eyes of all Irishmen.

For the followers of Redmond and friends of Plunkett, there is nothing left but political suicide. If they cannot become Sinn Fein let them become citizens of England or the United States. At present they are Irishmen without a country.

The Sinn Fein have a country and a national government which is actual and not platonic. had all been shot in Ireland and shut up in America.

WORLD DEMOCRACY-WITH A STRING

"The English and American cabinets both made their declarations in favor of world democracy and free dom with the distinct but silent re serve that Ireland was an exception The Irish all over the world were hoaxed, but as they did their full share as a world race in the War, I suppose the governments thought i did not matter. It appears that Mr Balfour was not unwilling in Eng land's most critical period to ba gain with Mr. Wilson on the Irish question, but Mr. Wilson felt it was a domestic duty for England to settle

Nobody has the moral courage to face the Irish question and so it remains with less chance or prospect of solution than ever before

CONVENTION HAND-PICKED

The Irish convention was hand The Irish convention was hand-picked, but the pickings were not so bad. The convention reached a stage when Ulster expected moral coercion in favor of the majority. Moral coercion is what all minorities in demo-cratic countries suffer without losing

their lives or self-respect of their

The Prohibitionists have imposed moral coercion on the United States. To save their face the Ulstermen were prepared to be forced into some form of Home Rule, which they were unwilling to enter voluntarily. Lloyd George was unwilling to incur the odium of so doing and threw con-scription into the convention to blow

it up, which it did.

"Matters have got worse and worse. I had a letter from Mrs. Green, the widow of the famous historien the other deviations." torian, the other day, in which she described more arrests and martial law than we hear of. She believes that all depends on America straining anxiety.

"Cut off from America Ireland was sinking into a lethargy of despair this winter.

CARDINAL'S TRUMPET CALL

The speech of Cardinal O'Connell got into the Irish press and roused the country like a trumpet call. They felt that they had the intellect ual and moral force of America work-ing in their favor, and they have begun to hope again. He is regarded as the greatest external asset to the Irish cause since Gladstone's couver sion. The going of the three American envoys to Paris is perhaps a

decisive step.

"If they place Ireland's case from a moral, ethical, economical and in ternational point of view before the conference they may get a hearing between the Mussulman Arabs and the Pagan Koreans, for whose democratic aspirations America has so gladly sent her sons to fight.

WISDOM AND MODERATION

" Meantime the best arguments for Ireland are the wisest and most moderate. Abuse of England is useless, as she seems rather to enjoy it. I distinguish between the cabinet of aristocrats and the decent English people. Let the Sinn Fein appeal to English labor, and above all the Belfast labor, and unite in the demand

for Christian democracy.
"The democracy the cabinet prom ised is no good with the Christian prefix. There are signs that no British minister or Belfast plutocrat will ever be able to drive the Irish and English workingman at each other's throats again. English independence is as necessary to the world as
Irish independence. There is good
hope that Ireland may teach the
world the only safeguard from Bol-

" All over the world the Irish pene trate labor, lead it and Christianize it. For that reason it is necessary to give Sinn Fein a clear path in Ireland and await whatever betide.

NOT BOLSHEVIST BUT CHRISTIAN

"The Sinn Feiner is not Bolshevist. The Bolshevist destroys tradi-tion and property, massacres his-hops and profaces churches. The Sinn Feiner harks back to the tradition and culture of the Celtic past, obeys bishops and respects all churches. The Bolshevist is a viru-lent Socialist. The Sinn Feiner is a

In spite of mistakes and muddling, it is necessary to recognize this side of the Sinn Fein. The world will find in a free Sinn Fein Ireland the greatest breakwater and pledge against universal Bolshevism that is possible. The world may have to choose between recognizing the green flag or being swamped under the red.

IRELAND BARS THE WAY

Finally, granting from the higher point of view that all nations should be at generous and general peace. between no two countries is an entente more necessary than between England and America, and this can never be until a fair, righteous and lasting settlement of the Irish question has been made.

Propagandists, editors, and professors, stationary or peripatetic, who wish to keep England and America in sweet accord and harmony will Fein are an unexpected quantity in find a short cut in applying a sane the situation. It was believed they and salving solution to the Irish an abettor of the Irish convention and a panegyrist of British good in-tentions to Ireland, I feel the time has come for political suicide and oblivion; though if I ceased to believe in the justice of the Irish cause I should cease to believe in God!"

BY PRINCE OF WALES

THE GLORIES OF THE IRISH

London, March 10 .- The Prince of Wales who is visiting the allied armies on the Western Front recently presented new colors to units now serving in France of the 47th senting the colors the Prince made an address to the men and spoke of the glorious history of the Division, and recalled how in initial fight around Kemmel, the 16th Irish Divi-sion and the 36th Ulster Division were knit by their common danger into a very close friendship. He reminded them how together they captured the Messines Ridge and Wyts-chaete by a combined Irish attack in which Major William Redmond, M. P., fell fighting at the head of his men. The Prince referred to the chief incidents in the division's history during the war—the gas attack at Loos, their dashing capture of Guillemont and Ginchy in the Somme attack of 1916, their deeds in Flanders, their heroic resistance in the

THE INTERPRETATION OF A GREAT POEM

Scheldt in the autumn.

Rev. Trevor H. Davies, pastor of the Metropolitan Church, Toxonto, has been devoting his sermons for some time in his pulpit, Sunday evenings, to a consideration of 'The Movement of the Spirit of Modern Literature." The works of Ruskin and Tennyson and Gladstone in their spiritual content have received attention, and on Sunday, March 30, Rev

This is unquestionably the greatest em both in spiritual import and past fifty years. It was of this poem when it first appeared, that the London Times wrote that the "people will still be learning it two hundred years hence, for it has about it the unique thing that makes for immor tality. It is," said the Times, "the return of the nineteenth century to Thomas a Kempis."

When this marvellous poem appeared early in the nineties of the last century it was the talk of literary England. It delighted men of the most diverse minds such as the pre-Raphælite painter, Sir Edward Burnes Jones, the Catholic poet, Coventry Patmore, the Anglican Bishop of London, and Rev. R. J. Campbell, the Non-Conformist di-

Sir Edward Burnes Jones declared sir Edward Burnes Jones declared that "since Gabriel Rossetti's 'Blessed Damozel,' no mystical words have so touched me as the 'Hound of Heaven,' "while Coventry Patmore wrote, 'I marvel at the profound thoughts and far fetched after having been the Cardinal's splendor imagery in this poem, qual-

Perhaps no finer estimate of Thompson as a poet has been given us than that contained in the tribute paid to his genius when the poet passed away, in November, 1907, by the English essayist, Gilbert K. Ches-"With Francis Thompson terton. wrote Chesterton, "we lose the greatest poetic energy since Browning In his poetry, as in the poetry of the universe you can work infinitely out and out and infinitely in and in. These two infinities are the mark of a great poet, and he was a great

It is, indeed, most bold imagery, as the pastor of the Metropolitan Church
pointed out in his appreciative and
for that is what has barpered
for that is what has barpered scholarly analysis great poem, to liken God in His Infinite love to a "Hound of Heaven" pursuing the soul of man through the vast spaces of the earth. No wonder indeed that Thompson has been designated "the master of the lordly line, the daring image and the lyric lilt." As the Rev. Mr. Davies pointed out, Thompson represents in his sublime poem-for sublime it is in both coneption and treatment—the soul as first endeavoring to hide from God within itself. Then it goes to nature, and, finally returning to the earth thinks itself safely hidden from God among the little children. But all in vain. The love of God finds the soul out. Wherever it runs, the sound of those feet following ever after is heard, and a voice stronger than the beat—

But with unhurrying chase, And unperturbed pace Desperate speed, majestic instancy, They beat—and a Voice beats More instant than the feet.

All things betray thee, who betrayest Me."

It would be difficult, indeed, to find another poem in the language which gives such food for thought as Thompson's "Hound of Heaven. Like every truly great poem, it can be read and re-read with new beauties and new meaning breaking upon the mind. It is a spiritual poem of IRISH TROOPS CONGRATULATED the despest significance and brings health to the soul, as does Thomas individuals. This will insure the a Kempis' "Imitation of Christ," or safety of all without compromising the sweet teachings of the lowly St.

It was a happy thought on the part. of the scholarly pastor of the Metropointan Methodist Church to present this great poem, so full of spiritual import, to his congregation, and that, too, at a time when more about them there cannot be a lasting peace. The Church has a decisive quarrel with the Socialism which too, at a time when more about them there cannot be a lasting peace. serving in France of the 47th too, at a time when gross material wealth is a justification for murde lism is shutting out our vision of of its possessor and the confiscation sion, the First Army. Before pre- heaven.—Gracchus in The Statesman. of his goods."

2114 CATHOLIC, NOTES

Rome, April 1, 1919.—Magr. Locatelli, Papal Nuncio to Portugal, left tonight for Liebon to take up the

duties of his office. Rome, April 1 .- Cardinal Sharretti has been chosen prefect of the Sacred Congregation of the Council to fill the vacancy left by the death of Car-

dinal Cassetta. George L. Duval, of Brooklyn, has been awarded the Lastare Medal for 1919 by Notre Dame University. The honor is conferred on a member of the Catholic laity each year for disinction in literature, science, philanthropy, sociology or in the field of beneficial activity.

spring of 1918, and their work in driving back the enemy on the Rome, April 1.- Official announcement has been made of the appointment of Rev. T. W. Drumm, pastor to St. Patrick's Church, Cedar Rapids, to the Bishopric of Des Moines, in succession to Bishop Dowling, who was promoted to the Archepiscopal

See of St. Paul. Among those recently received in private audience was Dr. Yakin Behar, who has come to Rome specially to thank His Holiness for all that he has been able to do, through the means of Magr. Dolci, Apostolic Dalegate at Constantinople, The works of Ruskin for members of the Jewish commun

ity suffering from the war. Now that so many of the Belgian refugees are being repatriated it is Mr. Davies dealt with Francis
Thompson's great and immortal
poem, "The Hound of Heaven."

gratifying to learn that the King of
the Belgians, as a mark of his gratitude for what Cardinal Bourne has done for Belgium, has conferred on the Cardinal the Grand Cordon of etic conception written during the st fifty years. It was of this poem, len it first appeared, that the Longift of the Belgian sovereign. The decoration will be conferred on him by the Belgian minister when Car-

dinal Bourne returns to London The Rev. Patrick J. Gallagher. O. S. A., was killed in an automobile accident in Bordeaux, France, according to a cablegram received at the Villanova College. Father Gallagher had been a K. of C. chaplain in the army for about a year and a half. Previous to enlisting he was a professor at the Villa-nova college. He was thirty seven years old and was ordained in Chicago in 1909, after completing his studies at Villanova. His mother

and two sisters reside in New York Cardinal Mercier, Primate of Belgium, who is planning to visit the United States, will be a guest of the Knights of Columbus. William J. Mulligan, chairman of the Knights of Columbus Committee on War Activities, has brought this promise back the Knights of Columbus war work to Antwerp. Mr. Mulligan presented to the Cardinal a gift of 10,000 france from Cardinal Gibbons.-Catholic

Columbian. London, March 6.-Amongst latest conversions, by the way, is a very remarkable one: it is that of a Noncomformist minister, from Buckfast in Devon. Now that neighborhood is a very bigoted one, and lately the Protestants of the neighborhood have been having quite a campaign against the monks; and yet in the midst of it all they are astounded by seeing their young and promising minister, Mr. Jolly, not only join the Catholic Church, but enter the detested mon

or that is what has happened. New York, April 1.-The committee appointed at the Irish Race Convention held recently in Philadelphia to urge self-determination for Ireland before the Peace Conference at Paris, sailed for Havre today on the French liner La Touraine. The chairman of the committee is Frank P. Walsh, former joint chairman of the War Labor Board, and the others are Edward F. Dunne, former Govern of Illinois, and Michael J. I former Public Service Commissi for Pennsylvania

The Georgia law authorizing grand juries to inspect private schools, convents, monasteries, orphan asylums, and other charitable institutions conducted by religious communities, has been declared unconstitutional by the Supreme Court of the state test case was brought by the Franciscan Sisters of the Immaculate Conception, in charge of St. Francis Home at Savannah. The Supreme Court, however, upheld the decision of the Superior Court of the county fining Sister M. Felicia, superior of the institution, for contempt of

In an interview printed by The Philadelphia Public Ledger recent-ly, Archbishop Cerretti, undersecretary of state at the Vatican, who recently returned home from America, said: "The Golden Rule, not the Iron Rule, must exercise its full force among nations as well as the rights of any. Christian prin ciples must prevail now to safeguard the conduct of all the nations, for without them there cannot be a last preaches that the possession of wealth is a justification for murder

A DAUGHTER OF THE SIERRA

BY CHRISTIAN REID

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CHAPTER XXIX-CONTINUED

She did not answer; but her mem ory bore witness for him, testified sarnestly in his behalf, that he never

had. She remembered how she had even accused him of avoiding her, of being sorry to meet her in the Quebrada Onda. And then she heard his voice speaking again. You must not think me ungrateful

for all your kindness," he was saying.
"I have comprehended perfectly, almost from the day of our first ing, that you recognized that life had in some way gone wrong with me, and, being much inclined to charity, were anxious to help me. I knew that you couldn't help methat you couldn't help me—nor at least in the way you desired; but I have been grateful for your sym-pathy, or why shouldn't I say your pity? It is the same thing."

No," she interposed now, "it is not the same. What I felt for you has been sympathy, not pity."

We won't quarrel over a name, Sympathy or pity, or both, I have been grateful for it. Perhaps I shouldn't have been if if you were not you. I am atraid I have worn a very surly front when others offered me anything of the kind. But there's something strangely magnetic in your mental The sorest spirit might en dure it. And your comprehension is wonderful. Although I have not talked of myself, you have under-stood that I have suffered moral shipwreck-that I am one of the hits of human floatsam and jetsam floating about the world,—and you have offered me a compassion so gentle that I have not only not hesitated to accept it, but I have felt in it some thing almost like healing."

flood of the compassion of which he spoke rose within her as she listened, mingled with a sense of wonder at herself-wonder that she could have forgotten the simplicity and sincerity which had always so deeply impressed her in all that he said or did, and that she could have felt toward him a resentment which she now acknowledged to have been unreasonable and unjust.

I am glad," she said, "if I have been able to offer you anything even like healing, and I am sorry that I have been so presumptuous as to -to do you injustice-

Never mind about that." he inter Perhaps you were rightperhaps I should have told you that was a man marked with dis-

No, no! How can you say so?" what I have always felt. You see I come from a country where such a thing is held as a disgrace. We are very 'unprogressive' in the South. Divorce is almost unknown with us, and marital infidelity-for which divorce is but another name is sternly dealt with. Having been rought up in this society, where all the old standards are still in force, you can imagine my bewilderment when I drifted to the West and found myself in a society where divorce reigned supreme; where all around one were men and women who had been married and unmarried on the most trivial pretexts.'

I know-alas! I know only too she answered.

You know," he said, "the inevitable result-how marriage in those regions has lost all its sanctity, and, outside of the Catholic Church, is regarded only as a bond to be broken at will. Knowing and seeing this, you will say that I deserved all that down in cold blood, you know,—two women reared in that society, who, to be here possessed no moral instincts stronger than those of a butterfly. She was a pretty frivolous even the stronger is our guide?"

"I'll call one of the first flower in the stronger is our guide?"

"I'll call one of the first flower is our guide?" pretty frivolous creature, with whom I drifted into a flirtation and married because—well, briefly, because was a fool. I soon paid the penalty of my folly. Having been a flirt before marriage, she continued to be a flirt afterward ; and when I objected, she grew angry as at an invasion of her rights. One day I came home from a prospecting trip—we were from a prospecting trip—we were living in a mining camp—to find my house empty, and a note from my wife telling me that she had gone to get a divorce. Of course she had no difficulty in obtaining it; and the next news I heard was that she had married a man who had been one of those most intimate in my house, one under many obligations to me, but whom I knew to have a strain of made him peculiarly suspectible to her influence. Even before she went away I had seen the effect of this away—as if we were not men to go away. influence on him; I had not seen that she made him her confidant and that he took her side as against me in all our differences. The natural end was that as soon as she me in all natural end was that as soon as she had obtained her decree of divorce had married her. His name was in the composition of the morther and Lloyd. he married her. His name was—is -Randolph.

Isabel started "Not the man whom you went back to the Quebrada Onda to

The same," Lloyd answered. "I had heard that she had in turn divorced him, and that he had gone to the dogs about as completely as a man could go; but I was hardly pre-pared to find the wreck I did. The man was once, as I said, very much man was once, as I said, very much under my influence—before he fell under hers,—and when he appealed to me to help him out of the depths into which he had faller, I could not refuse. And if the effort not to refuse was hard, it was rewarded: he told me what I did not know before —that the woman who had ruined both my life and his is dead."

There was a silence, after his voice fell over the last word, which lasted until Isabel said softly

God have mercy on her soul!" Amen!" Lloyd answered gravely, yet with the note of sternness with which he had told his story still in his voice. "I am willing to believe that she was only partly believe that she was only pa accountable for all the harm did," he went on after a moment; "but it is impossible to forget how great it has been."

"Try to forget," the soft voice be-side him said. "Remember that it is over now, and perhaps the suffer-ing has taught you some things that you are the better for knowing.

"It has taught me one thing," he said which you will think I am the better for knowing, and that is the divine wisdom of the Catholic Church in her attitude toward divorce; and from that my eyes have been opened to recognize her divine wisdom and divine authority in all things."
"Thank God, then, for anything and

everything which has brought you to that knowledge," the sweet voice said again. "Sometimes one is made ashamed of one's little faith—some times one has a wonderful glimpse of His purposes."

Yes," Lloyd assented. "I feel now as if every road in my life, every step I have taken, has led straight here; st/aight to some end which God, no doubt, has foreseen and pur-God, no doubt, has foreseen and particles of the man who will guide prings from knowing and from lov-

Ah!" cried Isabel, involuntarily quickly.

There it no harm in telling you out here in the wild Sierra, so far removed from your life, as it has been and as it will be, that we might be in another world," he said quietly. "You see, I ask nothing othing-"

He broke off; for there was a sudden stir, a movement on the path below them, and a voice—that of Arturo-cried sharply: Senor!-Don Felipe!

Here!" Lloyd answered.

Come-quick!" the voice went The men have returned. The party is close at hand. I am coming," Lloyd said, rising to his feet.

At the same instant Miss Rivers rose too. Neither knew how her hand found its way into his.

"God be with you!" she said in a very low but calm tone. "And remember, though you do not ask, I am ready to give-everything.

CHAPTER XXX THE SURPRISE PARTY IS SURPRISED

"The party are near at hand !" Lloyd repeated, when he joined Arturo at the entrance to the patio of the mine. "How near ?-where are

Arturo made a motion indicating the other side of the mountain. "They are in an arroyo over there," he said, "waiting, it is to be supposed, for a later hour of the

night to surprise the mine."
"Good! Let us go to them at once You are coming with me, are you not?

'Certainly," Arturo answered. But we shall take some men along shall we not?" "No. We are not going as a sur-prise party, you and I, but as envoys

Peace is all very well," the young an returned; "but—how if they are

men alone. They are not supposed

Arturo's tone or une men.

Arturo's tone was a little reluctant as he turned back to the patio. The expedition did not please him. Just now what he wanted, what all his young, indignant blood was clamoring for, was not peace at all, but war; and this going to offer peace to those who were ready for war was not to his liking. It was a proof of his strong regard for Lloyd, and of the latter's strong influence over him, that he consented to go; but he ex pressed his disgust in a few forcible words to Victoria, whom he met,

who had lately returned. "Knowing where they are and what they have come for, we could surprise them, we could fall upon them— wipe them out—annihilate them!" weakness in his character which had the young man cried, with flashing away—as if we were not men with arms in our hands! Oh, it is too

while calling for one of the scouts

much-too much !" Victoria inwardly sympathized to The the full with this feeling; but out-

You talk like a child, Arturo," she "You talk like a child, Arturo," she said severely. "They are not to be begged to go away; the Senor Lloyd is only going to tell them that it is useless for them to come, since we are ready for them. And he will it take a party of armed men to show that we are ready." that we are ready."

"He refuses to do anything of the kind. We are going alone—he and I and Pedro Garcia.'

"That is impossible!—that can not be permitted!" cried Victoria, in her tone of authority; and she immediately went up to Lloyd, who, having also entered the patio, was now speaking to Don Mariano.

'Senor," she said, "I insist that you

take a party of men with you. It is impossible to trust those to whom you are going; and—and we do not wish them to think that you go be cause we are not prepared for them here.

"I will render that very senorita," Lloyd replied, turning to her with a smile which even in the torchlight struck her as possessing a strange, unusual brightness. 'Don't fear that I shall not make them understand that the Santa Cruz is not the least afraid of them."

But you will take some men-"No: there is no need to do so. As I have just reminded Arturo, we are going as envoys of peace, not of war. And Armistead is not in the least a desperado. This is purely business with him; and when we have met and discussed the matter. I think he will be ready to go quietly away without running any chance of being

shot himself.' Victoria shook her head. She could not forget the look on Armistead's face when he turned away, leaving Isabel and herself under the trees by the pools. There had not been very much of the man of business in that face just then.

"I do not believe that he will go away quietly," she said. "I believe that he will be very angry."

"No doubt," Lloyd agreed. "A man is always angry when he is frustrated in something shabby; and Armistead will recognize at once that he has been frustrated,—that he has no chance to take the Santa Cruz,

"And here is the man who will guide us over the mountain-

'One word, senor!" Victoria cried hastily, as he turned to go. "Where did you say that the senorita-Dona Isabel-is?" Lloyd pointed to the boulder above the path, where, in the light of the torches, a white hand was seen to

wave in that pretty Mexican saluta-tion which is like a fluttering bird. 'It will be well, I think, for you to bring her down to the patio now,

he said; "or else to go to her."
"I will go to her," Victoria replied;
"and for you, senor—Vaya Vd con

Again, as once before, the beautiful words sounded in his ears and accompanied him like a blessing,—a blessing which his heart echoed as he went on his way, For no sun-shine about his path could have made it seem brighter than that for which he had to thank God-the great blessing which had come to him, and which he was hardly able as yet to realize, in Isabel Rivers' last words. They were still ringing in his ears, and his heart was like a feather in his breast as he climbed the dark mountain steeps, conscious of strange, light hearted impulses to laugh or sing, which would have very much estonished his companions had

he yielded to them.
So far from yielding, however, it was in perfect silence that he followed Pedro Garcia across the shoulder of the great height. They went in single file—the tall, lithe Mexican, with his soundless tread, in front; Lloyd next, and Arturo last, -although to the quick ear of the latter it seemed more than once that he was not last; that other, stealthy footsteps were following. Once or twice he paused and looked back, but then all was silence; the encom then all was silence; the encompass-ing forest lay mute around them, guarding the secret of whatever life

How long they had been on their ay no one of them could have told; but they had left the canon of the Cruz behind, and wound Santa tous, forest-clad sides—where a party of men were gathered about a fire. There was not an instant's doubt

that it was the party they sought. Even if the number and arms of the light shone most broadly as, with hat pushed back on his head, he stood looking up toward the spot where the three men were descending the hill-side. As yet they could not be seen by those below; but the dislodged stones which their feet sent down the steep declivity heralded approach sufficiently; and one of the men by the fire, snatching up a rifle, brought it to his shoulder as he cried in Spanish:

"Armistead," Lloyd's quiet voice replied, "tell that fellow to put down his rifle if he does not want his brains

blown out."
Armistead extended his hand and threw up the rifle, with a brief, energetic remark to his holder. Then, in a voice filled with anger, he said :

"So it's you, Lloyd, is it? What do you want?

full light of the fire, accompanied by Arturo, "to save you from a blunder their guns again; but as they did so there was another sound on the falling, I am here to tell you that the foliage-covered mountain side—the people of the Santa Cruzarethoroughly informed both as to your whereabouts and your intentions, and that they are ready for you. In other words the miss of the price of the p words, the mine is prepared for de-fence; and it may interest you to know that neither your party nor five times their number could take it."

Armistead returned sarcastically entirely they grasped the situation. "but I am inclined to think that if it There was, in fact, not a chance for

"The Santa Cruz would have waited with the greatest pleasure," Lloyd said, "but for its owner, Dona Beatriz. Shameful as she knows this attempt at robbery to be, she is most anxious that no blood shall be shed in defence of her rights. Now, there is nothing more absolutely certain than that blood will be shed if you attempt to seize the Santa Cruz. Therefore, to save her from pain, as well as incidentally to save nificance of the situation, turned you from a tremendous blunder and upon Lloyd, cursing him furiously. perhaps a violent death, I have come over the mountain, accompanied by my friend, Don Arturo Vallejo, son of the administrador of the Santa Cruz"—Arturo bowed with the air of a minister plenipotentiary,—"to put the state of the case before you. If you care to attempt to take the mine after this warning, I can only say that we shall be happy to oblige you with a fight. But if you are wise"—the speaker's voice took deeply significant tone-"you will be glad to have a good excuse to drop the business and get out of the Sierra

Armistead during this speech had leaned against a tree, his arms folded, his eyes half closed but never leaving Lloyd, his lips wearing a bitter sneer. When he answered it was in a tone of concentrated fury.

"In return for your kind advice, I should like to inquire how much the Santa Cruz is paying for your exvaluable services? aware that you betrayed my plans to when you deserted my ser vice-

"You know that you are lying," Lloyd interrupted coolly; "and, considering that no one present understands what you are saying except myself—and Don Arturo perhaps,—it seems very ineffectual and a great waste of time. Come, Armistead! have sense enough to recognize that when you came into the Sierra to take the Santa Cruz you came on a I answer for Dona Victoria, befool's errand, and that you owe your life to night to a woman's compassion. If we had allowed you to ringing tone. ome to the mine-well, there would not have been very many of you left

We could have given an account of some of you!" Armistead snarled.
"No doubt," Lloyd agreed; "but you wouldn't have taken the Santa Don't make any mistake about that. Now I'll go. I've too good an opinion of your sense to think that you are likely to come over the mountain after what I have told you. But if you should decide to do so, we will be ready for you. That's all I have to say."

He turned as he spoke, and in the

same moment Armistead's hand went to his hip pocket. The next instant he stood, revolver in hand-facing the long, pearl-handled pistol which, quick as lightning, Arturo had drawn and with which he covered him.

So you would shoot a man in the back, senor, and one who had come to you as a friend!" the young Mexican cried in a high key of indignation.

At the words Lloyd wheeled around. drawing his own pistol as he turned. I address Miss Rivers?"
Then he saw that the situation was "You know that you held Armistead covered, so that he could not level the revolver he had Calderon who does command it and drawn: but at the first sign of a who will now speak to you herself. possible fight the men in the back-ground had snatched up rifles and drawn pistols, and only Lloyd's stern Thave no doubt that you know Span-ish enough to understand her."

She turned as she spoke to Vicface and levelled weapon held them (temporarily as he knew) in check.

I will shoot down where he stands on the side opposite the mine, when the ground suddenly seemed to open beneath their feet and they found beneath their feet and they found themselves looking down into an arroyo—a wild, picturesque ravine extremely narrow and with precipication of the companies. It you want to the companies of the fight, come like men to the Santa

like. 'If you don't order those men to

There was no mistaking the sincerity and determination of the speaker. His blazing eyes and set face seconded the threat so well that Armistead - a brave enough man as men go, and one who had faced danger often and creditably-knew that never before had he been so close to death as when looking at the barrel of the pistol which covered him now. He turned and gave the order com-manded. As the men somewhat reluctantly and sullenly obeyed it by lowering their weapons, there was a sound on the hillside above which made everyone start and look

upward It was the same sound, or succes it was the same sound, or succession of sounds, which had accompanied the approach of Lloyd and Arturo—stones dislodged and thrown downward by descending steps, boughs broken or crackling under ou want?" Lloyd answered, as he shot a quick glance of interrogation advancing feet. Lloyd and Arturo at each other, while the men, out waiting for orders, caught up their guns again; but as they did so

ominous click of many triggers. "Drop your arms!" a voice cried peremptorily in Spanish—the voice, as Arturo instantly recognized, of the foreman of the Santa Cruz—" or we will pour a volley into you. The first man that fires a shot goes down !"

The men stared at each other for "It is exceedingly kind of you to come and give me this information,"; with a haste that indicated how

but I am inclined to think that it is were true, the Santa Cruz would have quietly awaited the arrival of my party."

There was, in fact, not a chance for resistance. They were caught in a trap and commanded by unseen but none the less unmistakably evident foes. For keen eyes, searching the hillside, could catch the gleam of rifle barrels through the foliage; and there was not one so stupid as to fail to realize that the tables had been turned upon them in the most unexpected fashion; that they who had intended to surprise were them completely surprised and

taken at a hopeless disadvantage. Armistead, grasping the full sig-

This is what it meant-your pre tending to come alone, to give a warning and talk peace!" he cried. You were talking while your com panions were getting into position to shoot us down, themselves unseen."

"As you proposed to shoot the men of the Santa Cruz," a quiet voice replied,—a voice so unexpected and so familiar that Lloyd and Armistead started as if they had been shot. The next moment Miss Rivers walked deliberately out of the shadow of the hillside growth into the open space illuminated by the light of the fire. She was followed by Victoria, and there was an audible murmur of amazed comment among the men when the two feminine figures appeared and paused between the two hostile forces.

There are cases on record—chiefly in fiction—of women who have appeared in such situations and on such occasions as forbidders of strife, gentle bearers of the olivebranch of peace; but there was no suggestion of that kind about these two young women. No one could look at Victoria's bent flashing eyes without feeling that if she followed her inclination a volley from the rifles above would blaze out very quickly. And even Miss Rivers' charming face was set in stern lines, and her dilated eyes were full of indignant light as she

cause she does not speak English very well," she went on in clear She wishes you to know that Mr. Lloyd had nothing whatever to do with the coming of the men whose guns hold the hillside above He refused to take any party with him, and insisted on going to you accompanied only by Don Arturo. But Dona Victoria did not believe that this was safe. She had little faith in the honor of men who would come on such an errand as yours; and her doubts have been fully justified. So, to protect, necessary, those who went to you on behalf of her mother, she took party of men from the mine and followed. You know whether or not we have come in time; whether or not you and the cowards in your she sent a sweeping glance of brilliant scorn, for which preter was needed, around the circle of silent men—"were not ready to murder the two men who had come to you as friendly envoys."

Extremely friendly!' Armistead said with a bitter sneer. 'And have I the pleasure of speaking to commander of the rescue party when

threatening enough. Arturo indeed Miss Rivers replied. "I have Calderon, who does command it, and

toria, who stepped a little forward.
As she did so Lloyd thought that he The first man that draws trigger had never seen anything quite so around the mountain by a path known only to their guide, and were was a gleam in his eye, as well as a pose of unconscious command, her pose of unconscious command, her sheet fine head thrown back on its slender said. throat, and her dark eyes shining

Besides what the senorita has been good enough to say for me in Cruz, and we will give you all you order that it may not be misunderstood, I have nothing to say to you senor," she said, addressing Armi-Even if the number and arms of the number and arms of the men had not made this clear, it was Armistead's face on which the fire-light shone most broadly as with her light shone most broadly as well a sage for—the man who sent you here. Tell him that, for the sake of the God of whom he knows nothing, and to save my mother from further suffering, I Victoria Calderon, have "A allowed you to go with your life from these lands of the Santa Cruz upon "Well, Jasper looked guilty, these lands of the Santa Cruz upon which you have come with arms in your hands. But assure him that if ever you, or any one else, come back faston such an errand, you will not go away alive. Understand this clearly; for in the Sierra what we say we do Now, you and all your men will lay your arms down there"—she indiyour cated a spot not far from where sort Lloyd and Arturo stood. "And if you I?" have any disposition to refuse, I need only remind you that every man here is covered by a rifle.' Armistead, white to the lips with

rage and mortification, turned to his brother, who stared back unable to men. he said. "They are cowards—they have the advantage of us,—they will

not come out in the open to fight like

"Your taunts are useless, senor," and very stern was her voice here—"you force the shedding on us. Lay down your arms!"

There was no mistaking the per-emptory command of her tone; and a slight stir among the foliage above as of the more things. slight stir among the foliage above as of the men taking aim, seconded it with excellent effect. Armistead threw the revolver, which up to this spent ittime he had held in his hand, on the ground; and one by one the men been ne

brought their rifles and piled them up at the spot designated. The business proceeded in unbroken silence under Victoria's eye. Lloyd and eye. Lloyd Arturo standing beside her with cocked pistols in hand. When the last man had deposited his gun and fallen back, she spoke again

"Now you will all leave the lands the hacienda at once. Arturo. take half a dozen men from there—she nodded to the hillside—"an march them to the camino When you leave them, give this' she stooped and picked up Armi-stead's revolver—"to the senor, since he is a stranger in the Sierra."

Ten minutes later the sullen, cap tured men had been marched away by Arturo and his armed band; and the victors, standing over the heap of guns, looked at one another as if hardly realizing what had been accomplished. Miss Rivers was the first to speak, as she threw her arms around Victoria.

"Isn't she magnificent!" she cried to Lloyd. "Could anybody-any man -have done better

"No general could have done better," he replied. "It was a military movement admirably conceived and perfectly executed. Dona Victoria Vic toria, I believe that I owe you life, and it was never worth so much to me as tonight."

"Ah!" said Victoria, with a little gasp. Her glance went swiftly from one to the other of the two faces beher, and she read plainly what had happened in the eyes of each. She clasped Isabel close, while she held out her hand to Lloyd.

"Gracias a Dios!" she cried. THE END

THE EASTER LADY

Marcella smiled a little grimly to herself as she ascended the steps and slipped the key in the lock. She wondering how she would break the news to Jasper.

I'll have an extra nice dinner, she planned, "and his own favorite pudding, and then when he is feeling good, I'll tell him." But though it sounded easy enough she found herself a little nervous at the prospect. The dinner was good, the pudding

superfine, and Jasper in excellent spirits. In fact he was so gay and full of fun that Marcella put of evil moment as long as possible. Then just as she was about to speak, Jasper threw a bomb at her What do you think I did today Marcella?" he asked, smiling broad-

I rented the south room Marcella gasped, then her jaw fell slowly open.
"Jasper! What do you mean? she managed to stammer. The south room?" Anything like the amazement in her face Jasper had

never seen. The scuth room, of course," he "What's the matter with returned. you? Haven't you always wanted to rent the south room? I don't see anything in the statement to strike

Suddenly Marcella began to laugh. "Oh no, of course not," she mur-mured as soon as she could stop, "except that I rented the south room

today also! Jasper, who had been standing staring at his sister with his hands in his pockets, sank simply into his

morris chair. Well, I'll be jiggered!" he exclaimed blankly. I should think so," Marcella re-

joined, still laughing. "To whom did you rent it.' Jasper looked up and grinned sheepishly. "Uncle Josephus," he

Uncle Josephus, of all people Marcella was surprised again. "He's rented his house," Jasper explained hurriedly, "and he came nto the effice this morning feeling blue, I could see that he's lived there all his life, and it's mighty hard—" he stopped. "I felt sorry for him," he went on after a moment, "and I remembered that moment, "and I remembered that you had always wanted to rent the

"And take bis meals out, of said-at least I believe I saidhow something was said about break

south room, and I always told him that he could come here and—

Oh well, it doesn't matter," said Marcella resignedly, "for of course you'll have to tell him he can't come ! "Indeed I'll do nothing of the sort!" indignantly. "Why should

'Only because I've rented the room to Miss Danny and she paid three months in advance!" Marcella folded her hands and looked at her

nouncement. Can you beat it?" he murmured at last.

'I could beat you!" Marcella laughed, despite her worry and an Victoria said quickly. "My men will to rent the south room, when for that no blood shall be shed unless" doing it. I can't imaging. But it is a south room, when for years you've set your face against me doing it. I can't imaging. But it's doing it, I can't imagine. But it's just like a man, I suppose," she shrugged.

"Can't you give her back her money?" Jasper asked hopefully. "Then tell her you have to take your uncle

I could," Marcella interrupted tersely, "but unfortunately I've spent it—or most of it," she correct ed. "I bought some things I had

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TWENTIETH CENTURY
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what !" Jasper looked pained. "But of course in a little while I'll be getting Jasper to little while I'll be gewing all kinds of money—" he began.

"O of course," Marcella interrupted impatiently, "but in the meantime I need some ready money—" Anything's a pleasure that we do for the Easter Lady," he grinned.

It was 8 o'clock on Easter Saturday It was 8 o'c

But how?" Jasner was manifestly

If you give up your room," Marcella said briefly and cruelly, he thought. "Wait a minute," as he opened his mouth for a strong protest. "You may heve my room and I'll take the back room."

Oh Marcella!" Jasper remonstrated feebly. "I—couldn't I—take the back room?"

No, you couldn't—and what's re, you wouldn't," he sister responded ungraciously enough. "You now you hate the back room. So o I," sighing a little, "still—" Her mind flew off to its possibilities and in a moment she was sunk in plans, forgetful of Jasper still supine and nbre in the morris chair.

The Careys were poor, "just at present," as Jasper put it delicately. He was just beginning his career as a lawyer, and though the brother and sister had a little property, it was not enough to enable them to live magnificently by any means. Hence Marcella's desire to rent the south room, a desire hitherto strongly combatted by Jasper, who objected to it on the score of not liking strangers about. Of course now. Josephus was different. But Miss Danny!" He groaned.

"What's the matter now?" Mar-cella came out of her brown study. "Nothing," he said meekly. Miss Danny," cautiously "is she—

Nice ?" briskly from Marcella. "She's lovely. You've never met ber, have you? Well," as Jasper shook his head dejectedly, "she'll be fine to have in the house bright, so charming, so interesting— if Uncle Josephus," gloomily, "was one-half as pleasant—"

Uncle Josephus is all right,' "He's not a great talker, but I'll not quarrel with him on that score."
"Neither will I," said Marcella

When did you tell him he I-I told him I would ask you

about to morrow," Jasper looked at about to morrow, Jasper looked as his eister appealingly.

"That means you told him he could come to morrow!" Marcella's face was stern, but there was no undue menace in her tone. "Well . . . I see the day's work I have before

And with a brief good night she vanished up the stairs, leaving Jasper to lonely meditation on the two additions to their household. It was plain that Miss Danny scheduled to come to-morrow also.

Miss Danny was a newcomer in Clifton, where she had come to take care of a superannuated relative about a year before. Being a woman of superior attainments as well as of interesting personality, she soon became much sought in many quar-Marcella had fallen a victim to her charms the first time she had met her, and Jasper had been hearing a great deal of Miss Danny in the few months. He had an idea that Marcella was particularly happy to have her in the house, and since the relative for whom she had cared had died recently, he surmised that she would want to stay indefinitely.

A houseful of people," he grumhe took his way to bed "It won't seem like home any

It transpired, however, that Miss after all. By superhuman efforts, ers!" and assisted by a woman whom she Mis had in for the purpose, Marcella had gotten the two rooms ready by the But Uncle Josephus decreed othergotten the two rooms ready by the next night. But only Uncle Joseph-us came, so delighted to be "taken as he phrased it, that Marcella was quite touched. She had never realized that her handsome bachelor uncle was lonely, in fact had never given much thought to the matter for he had always been so dignified and reserved, not to say cold, that Marcella had never formed any very warm attachment to him, though admitted to herself that Uncle

Josephus was very nice indeed. I foresee that you and I are going to be great friends, Marcella," Uncle Josephus said smilingly, as he rose to go upstairs.

Marcella's cheeks glowed pleasantly. "I hope you will like my basson lady, too," she said, as she smiled

back at him.

subject," interjected Jasper, "or Jasper were the only witnesses at a you'll be down here all night. Come quiet marriage the next Saturday along, uncle, let's have a smoke while morning, and later cast a shower of fact. I tell you about that case we were rice and good wishes after the design speaking of yesterday."

laughed.

about her after she comes."

Miss Danny had been called away and would not be back until Easter Saturday, two weeks yet. She always spent Holy Week at the conalways spent Holy Week at the convent school where she had received sities look darkest, but to the faith hor education, but she had promised ful whose part lies there, there is Marcella to be with her for Easter; and had given her so many commissions to execute in the shape of sending flowers to people and institutions to be successful and to no other eyes do the every lasting hills and blue heaven seem so brilliant.—Martineau.

that Marcella and Jasper had dubbed

She certainly believes in making people happy," Marcella remarked.
"You ought to get some of the credit," Jasper growled, "since you're doing all the buying and send

Josephus was upstairs, and Marcella relieved. He never could face Uncle
Josephus and tell him he could not box of flowers which she felt sure came from Miss Danny, when the door bell rang. It was the Easter Lady in all the glory of spring clothes, more than delighted to see Marcella and very glad to be "home." They were so busy with their greet-ings that they did not hear Uncle Josephus descending the stairs until his foot was on the last step. Then

Marcella turned.
"Oh, Uncle," she called gaily, "here is my Easter Lady—I want you to meet her. Miss Danny, this is my uncle—" She stopped, for the two before her were staring at each other in a fashion that was quite dis-

concerting to say the least.
"Why, Joe!" Miss Danny said. "How do you do, Geraldine?" Uncle Josephus said, trying to appear at ease, but failing most woefully. There was an embarrassed pause until Marcella said:

I didn't know you two were—"
Acquaintances?" Miss Danny put in quickly. "Oh, yes, I used to know Mr. Carey years ago." She was slipping off her coat, and looked in-" Shall I go quiringly at Marcella. up to my room?" she hinted.

Just a moment." Marcella said. with a worried look. "I hear the telephone. It's sure to ring when you are the busiest!" As she hur-ried into the dining room she had an uneasy feeling that she was leaving very uncomfortable people be hind her.

It was a prolonged conversation of special interest to Marcella, but before long she was relieved to hear voices in the hall, so that she did not feel called upon to cut her friend short. When she found herself in the hall again there was no one there, but the sound of subdued voices came from the living room be She stepped to the What she saw made her back hastily out of sight in a panic of amazement Uncle Josephus and Miss Danny were holding hands and looking most ridiculously happy! Here was a sur-prise indeed! She slipped quietly into the dining room again and closed the door.

It was not long until Miss Danny came looking for her. There was a softened, eager look on her face which showed signs of recent tears. She told Marcella all about it as the latter helped her unpack. It was the usual story of a foolish quarrel be tween two proud, high-strung, young people, recently engaged, who thought more of the indignity of "giving in" than of the wreck of their lives. That had been twenty years ago, when Josephus Carey spent a year in the West, coming back rather silent and misanthropic his friends thought. They had never even heard from each other since, and he had not the slightest idea that his one-time flances was in

this part of the world until they met in the hall. Picture his amazement!" claimed Miss Danny, radiantly, "and picture mine! I had no idea that he came back here, for it had been his intention to settle in Omaha. We lived in Los Angeles, you know, and I little thought that I would ever drift here. I suppose it was fate though," she smiled, "in the shape of

my dear little friend Marcella,"
"It's lovely," said Marcella, heartily. "I'm glad for you both; but,"
she added, a little ruefully, "here
I'll be losing both my nice room-

wise. There was no reason, he declared, why they could not be mar-ried at once, seeing that they had already lost so many years of happi-

And to think they are coming back here!" Marcella exclaimed joy-ously as the car whirled out of sight. "You like her, don't you,

Ob, yes, she's very nice," Jasper Jasper had always been devoted to him. To-night as she had sat in close and intimate converse Marcella smiled mischievously at his sister—

"We can stay right here with these young people," he said. "The house is big enough, and our presence and the sharing of expenses way during the awful world conflict.
will be just the lift they need at It is more than significant that our present. In a year's time Jasper will be well on his feet, and by that time the people to whom I leased my blouse will be leaving. Then I can take my bride to her own home. dioceses in Christendom.

Who's your Easter Lady?" Uncle
ephus asked curiously.

What do you think?"
Miss Danny must have thought Josephus asked curiously.

"Oh, don't get her started on that well of the plan since Marcella and parting pair.

Very well, Mr. Jasper," Marcella "He liked your Easter lady all glad, "we'll see who talks most ut her after she comes." "Arcella "Gatholic Columbian."

From the sunlit heights of life, the

ARCHISHOP HAYES

DECLARES IT HIS PURPOSE TO KEEP BEFORE HIM IDEALS OF THE GOOD SHEPHERD

In reply to the address of the clergy and the laity on the occasion of his installation as Metropolitan of the archdiocese of New York Arch Hayes spoke in part as

I have been deeply touched by the addresses just made through the spokesmen of the clergy, of the chap-lains, and of the laity. Could ever a Bishop be more favored than myself? Sincerity, affection, loyalty, service, reverence and obedience—all pledged to me by a clergy that is an orna ment to the eternal priesthood of Jesus Christ, and equally by a Catholic lay body that is a glory of the Church of God. In my very heart of hearts I am stirred with the keenest possible sense of gratitude, consol encouragement. How blessed and favored is the Church in New York with its Archbishop, its clergy, its religious, its laity-all united in the strongest practical faith, in unparalleled peace and harmony, in an uncommon affection, but with a common purpose, to pray to-gether, to labor together, to progress together, to sacrifice together, for God, for Church, for country.

OBLIGATIONS OF LEADERSHIP

"Upon your new Archbishop falls the grave obligation of spiritual leadership, in a place and at a time, when leadership, never more needed. looms up more than ever fraught with terrible and far-reaching responsibility. There is a most emphatic call and demand for courage, wisdom, prophecy, prudence, and hopefulness of a very high order. Strange, mysterious and dangerous are the currents of thought, aspiration and policy, with under and cross currents, some swiftly rushing heedlessly on, here and there, others strongly and steadily setting in, the whole world over. All may be for everlasting good, if leaders in Church, State, scholarship and industry live, move and have their being in a realm founded on

sympathy and unbounded charity. No leadership can excel either in principle or practice that of the Good Shepherd, Christ the Saviour of the teaching and inspiring example live on through all centuries that were, that are, and that can ever be. His is the way, the truth and the life that mark and bless with surety, safety and happiness the pathway of human progress both in time and for Put aside that leadership and neither nations nor individuals can long be leagued together without conflict, hatred and bloodshed.

A PROVIDENTIAL PONTIFF

"In every land extraordinary leaders have arisen, statesman, military geniuses and strategists, builders of industry and creators of undreamt of organizations; yet, the leadership of the great White Shepherd of Christendom, our Holy Father, stands out unique and preeminent. Nothing else like it. Though misrepresented, misunderstood. calumniated and charged with all manner of offense, Pope Benedict XV. calmly and fearlessly spoke with the authority of Christ, in the name of the Prince of Peace to the entire world and pointed out to the warring nations the way to an honorable, just and permanent peace among men. Belligerents and neutrals profited by the many noble acts of service that the Vicar of Christ alone was able to do by reason of his sublime office and exalted position. The Supreme Pon-tiff was humanity's Priest, Prophet, Father, Friend. Time and history will prove it.

"Let us take America. The great art and soul of Benedict out in paternal love and tenderness Miss Danny blushed. "Well, not to the Catholic men of our own glorious army and navy. The Pope appointed a military Chaplain Bishop, charging him with the duty of shepherding, in the name of Christ, those wonderfully brave lads might live. No one has been made happier than our Holy Father by and abroad, with a magnificent record of heroic courage and noble service. Benedict XV. has been more than gladdened to know how loyally, patriotically and unselfishly the Catholic Church in America, through Bishops, priests and people supported the government in every possible way during the awful world conflict. Holy Father has deigned to take America's first military Bishop and elevate him to this See, one of the largest and the most important

FOR GOD AND COUNTRY

"These many months past I have fact. In obedience to the commission from the successor of Peter I consecrated myself entirely to the service of my country for the glory of God and the salvation of souls. All that I was, all that I had, all that I could do, I gave most willing ly and most generously to the army ly and most generously to the army limited from God, and has its the days of the war. Love of God, these teachings in the promotion of love of Church, love of country peace among citizens and in his hold.

her, and the committeeman released his hold.

"Were you good enough to mean possessed my whole being. Had I forwarding the true prosperity of felt or done otherwise I could not have been faithful to the mission confided to me by Benedict XV.

the State, is obvious.

As yet, the larger American States have been spared the plotting and Anglicanism approve of the only true



politicians.

-America.

It would be dangerous

however, to believe that the future is secure. The attack is deferred, not abandoned. As long as a crucifix

hangs in a schoolroom, recalling to

SIR WILFRID'S LOVE

FOR CHILDREN

TOUCHING STORIES WHICH

LIGHT UP CHARACTER OF

GREAT MAN

sense was passionately fond of children. He relaxed to them, he loved

them, and they loved him. Many are the stories told of his inter-est in them. Children seemed to get closer to 'the Chief" than anyone

had communicated nothing.

For the little folk he always had an

open door and an instant relaxation.
At the time of the long naval de-

bate and parliamentary embroglio, when the threat of closure was in the

air and all the strategy of statecraft

was being brought into play by both parties, a Liberal caucus waited

anxiously one winter morning for the advent of the leader. Newspaper

men who proceded to the main en-

trance eagerly watching for his com-

ing witnessed the septuagenarian

mit" of an all alone baby girl, who

was crying pathetically at her loss

and the cold. It was only when the

missing mitten was found and re-

stored and the child had been com-

forted that Sir Wilfrid turned his

attention to the waiting caucus and

THE LOVE OF CHILDREN A SUPREME

QUALITY

while he was speaking at Edmonton.

he paused, and gazing over the

seething mass of humanity, pointed to one of the upper windows in a

swinging her feet over the street far

LITTLE GIRL IN BARE FEET

One of the most charming revela-

tions of Sir Wilfrid's thought for children and his understanding of

them occurred on the same tour dur-

ing a public reception at a tempor-

ary stand built upon a Manitoba

prairie. An eight year old maid of the harvest field with unadorned

Anxiously he inquired

There were times, in the stress

Sir Wi'frid Laurier in a very real

I now return to you as the head intrigues of these anti-American of this archdiocese, bringing with me, I trust, greater wisdom, riper experience, enlarged vision, and even more Catholic enthusiasm for serv

SINGULAR TREASURE

Another gift I also bear to New York—a singular treasure, namely, an increased and intensified unction of episcopal spirit and zeal, the fruit of a most intimate and holy associa-tion during the War with the flower of the American priesthood in arm;

Think you not that I profited spiritually much by reason of the reverence, obedience and affection more than a thousand noble and brave war chaplains gave to me, their military Bishop! Before my eyes there pass the chasubled sol-diers of Christ, garbed in the uniform of the United States army and navy. Hundreds of secular priests from all parts of America and its insular possessions, followed by sons of Alphonsus, Augustine, Benedict, Dominic, Francis, Ignatius, Paul of the Cross; and again they with Fathers of the Holy Ghost, of the Holy Cross and of Mary Immaculate 'Quam jucundum fratres habitare in unum!

MAY MINISTRY PROVE BENEDICTION

' May God grant that as Archbishop I live true to the graces and blessings showered on me this day. It I be but faithful to the apostolic It I be but faithful to the apostolic commission handed me this hour by the Sovereign Pontiff through his that he had laid bare his whole mind illustrious representative, the Apostolic Delegate, I shall serve not only my God and my Church, but my ministry and rule shall prove a veritable benediction not only to my principles of justice and right, of own flock, but also to this wonderful sacrifice and unselfishness, of large creed. And he that serves and blesses New York serves and blesses the entire nation.

Your Excellency, it is simply im world, whose majestic stature, divine possible for me to express my sentiments of devotion, affection and gratitude to you. New York has re-vered and loved you since you first set foot within its hospitable and Catholic gates. This reverence and love have gone on increasing with spending the valuable moments prodthe years. Revered you are by the ding in the enow with his walking: episcopate, the clergy and the faith sick and seeking to locate a "lost ful throughout our great United States. But New York yields to none in its loyalty, obedience, and reverence to you officially, while claiming, in a very particular manner, an affec tion all its own for you personally as one of the best and dearest friends of our late lamented Cardinal Farley. the problems of the moment. May our dear Lord bless and prosper you all your days!

My sincerest gratitude and warm est affection go out to the Right Reverend Bishops of the Province, to our visiting prelates, to the clergy, the religious and the faithful of the archdiocese: to the distinguished officers of the army and navy; to my dearly beloved sons, the army and navy chaplains; and to the repres tative citizens not of our faith, honor the Archbishop of New York by their presence here today."—Catholic Transcript.

THE DRIVE ON THE CATHOLIC SCHOOL

In several States of the Union icious and unscrupulous enemies of the Church are urging the enactment of laws to destroy the parochial school. Much to the shame of their honest and straightforward citizens. Michigan, Minnesota, Nebraska, Missouri and Florida, are sorely harassed by these professional bigots who at a time when harmony and concord are most needed are striving to enkindle Christ, those wonderfully brave lads the baleful fires of hatred. Although of ours who risked all that America a standing menace to American ideals of political and religious liberty, their machinations, utterly devoid of honesty and common decency, seem to have placed them in a position from which, under cover of law, they

from which, under cover of law, they can put an end to every school in which the name of the Saviour is with reverence.

Straw hat and bare feet, stroug, in the publican of old, afar off. She looked on with wide, wondering eyes looked on with wide wondering eyes looked eyes How any American, particularly if he call himself a Christian, can align himself with this scheming crew, the scheming crew crew, the scheming crew crew, the scheming crew crew, the sc he call himself a Christian, can aligh himself with this scheming crew, must remain a mystery. The drive on the Catholic school is un-American because from the first days of the Republic the right of the parent to any reputable self from the cheering crowd. She send his child to any reputable self from the cheering crowd. She school of his own choosing has never straved to a spot on the prairie where choosing has never
It is unChristian
their protestations,
be denied that th
is the only school
strayed to a spot on the prairie where
she knew they grew. She gathered
them herselt, a little ill-assorted
bunch of wild weed blossoms. Then
she edged her way back through the been questioned. since, whatever their protestations, the fact cannot be denied that the object of attack is the only school system in the country which insists that the child be allowed, from the throng. She had almost reached him as he was moving on, when a been far removed from New York dawning of reason, to participate badged committee man stopped her both in spirit, in thought, and in Saviour of the world. In the Catholic patched print dress thrust her back. Tears sprang to her eyes. school alone is the child led to under-stand the true dignity of man as an

that route to, rights most wining and nost generously to the army authority, since all lawful authority and navy of the United States. I had no other thought or desire during the days of the war. Love of God, and has its sanction from Him. The value of the days of the war. Love of God, and has its sanction from Him. The value of the days of the war. Love of God, and has its sanction from Him. The value of the committeeman released the days of the war.

them toward him, now half-fright-

bowed and took them. He kissed her. Then he drew a single sprig from the bunch and fastened it upon the lapel of his coat. And when her the great man mounted his car and ics. waved his hat to the cheering hundreds there was one happy little girl who feasted her eyes upon a faded wild weed blossom still drooping on

"PLAYING CATCH" IN WILDERNESS Sir Wilfrid never lost a chance to

'make up" to the little folk. He travelled on the first passenger train over the National Transcontinental rom Fort William to Winnipeg when construction gangs were still at work innocent hearts the story of God's great love for the world, so long must we be prepared for the attack. and the primitive condition of the country caused the workmen to be housed in log and frame shanties along the line, and took a remark-able interest in the several children who had accompanied their pioneer parents to the wild picturesque outposts of coming civilization. He was the earliest riser on the train, and one morning, when the call of break fast found him missing, there was some anxiety as to whether he had lost his way in an early morning walk through the bush. "No need walk through the bush. "No need to worry," volunteered Mr. Fred F. Pardee, the Chief Liberal Whip who knew his Chief well; 'you'll likely find him outside somewhere with the youngsters," and Mr. Pardee was right. Sir Wilfrid was "playing catch" with a sturdy four-year-old behind a nearby shanty.

of big events, when matters of policy were to be determined, when situations had to be gauged and met, POSED FOR A NEW KODAK One day as the trainlay in a switch near Humboldt a boy mounted the when Sir Wilfrid seemed to shut himself behind an expressionless face steps with a new birthday present to do his thinking. His friends and and explained that he wanted to take lieutenants sought counsel from him then without success. No premature his first picture of "Mister Laurier." A few moments later the tall figure was standing patiently on the track intimations were forthcoming. He became to all associated with him a seeker—not a giver—of information. till the juvenile photographer "got it right.' The little fellow secured first hand what scores of correspond ents and local photographers had for weeks been struggling with crowd and erecting pedestals to obtain. and thought at the delicate prompting of the Chief's skilful interroga-The Globe. tions, but realizing that the latter

ANGLICANS AND SCHISM

Thirty-three of the Anglican clergy of the diccese of Bristol have a grievance against their Bishop which has recently been given publicity in the Montreal Gazette. The Anglican Bishop of Bristol had invited a Congregationalist minister to participate in the thanksgiving services for the armistice, recently held in his cathedral. In their letter of protest his clergy objected that :

"To allow ministers of religious bodies separated from the Church to take part publicly in her services, though they deny her authority, reject her priesthood, and repudiate some of her doctrine, is to condone schism and make it of no account.

To this the Anglican Bishop replies in a long letter, denying that the views here expressed are those of the Church of England:

Those who accompanied the then "They are not those of the body a whole, nor do I venture to think of Prime Minister on his memorable tour of the west in the summer of the majority of its members. speak of 'separatists' from the Church of England as if the sin of 1910 will never forget an incident schism was theirs alone is to ignore the whole history of the past. In So great was the crowd that had mbled in Alberta's capital that the eyes of the Roman Community hot august afternoon to hear his the Anglican Church is regarded premessage that all attempts to hold an cisely as you regard Nonconformity, meeting were abandoned. Sir and to the Christian world at large a Wilfrid spoke from a balcony at the theory of the visible Church which central corner of the main thoroughfare, and windows, balconies and can result in such mutually destructive effects stands surely self-constreets were peopled with spectator. Suddenly in the midst of his speech demned." In consideration of the many con-

tradictory doctrines held at present within the Anglican Church really does not seem to matter very block diagonally opposite to the bal-cony from which he spoke. A mid-get was seated alone on the ledge, greatly what a member of the Church of England may decide to believe or to deny. The Bishop of Bristol and below. Anxiously he inquired: "Is that little one safe?" Amid all the display and acclaim Sir Wilfrid's eye was on the child in danger.

LITTLE GIRL IN BARE FEET. themselves. The teaching of St. Paul that even were he himself or an angel from heaven to announce any other doctrine than that of the Church, he should be anathema, can hardly be logically applied by those who through their adherence to

This consists in separation schism. from that one Catholic and An Church of which the Apostle considered himself as but a humble member who might not alter one letter of her Divine deposit of Faith.—Amer-



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LONDON, SATURDAY, APRIL 19, 1919

THE ARROGANTIRISH DICTATOR UTTERLY REPUDIATED

To understand the full significance of Carson's crushing defeat in the British House of Commons the other day it is necessary to go back a few years and recall one of the most unsavory incidents in recent political life—the Marconi scandal.

Two Jewish financiers, according to the story which is now an open secret in England, saw an opportunity of making a "killing" in stock gambling if they had knowledge in advance of the general public of the intentions of the Government with regard to contracts with the Marconi companies. Lloyd George was then Chancellor of the Exchequer in the Asquith Government; and, keen judges of human nature as they are, to the Chancellor of the of Carson and the Orange section on Exchequer they made their proposal. Theirs was not a crude proposal to bribe so eminent a personage in British public life it may be supposed; but conducted with all the finesse of very able men and the most astute of past masters in Great Britain or Ireland of the apfinance. They received the neces- plication of the proportional system sary assurance of the Government contracts and, gambling on a sure allotment of seats, according to the thing, added enormously to their sinn Feir, Constitutionalist and already enormous wealth. The Conservative, that proportional rep story now current gives many cir- resentation at once jumped from the cumstantial details, one of which is harmless craze of faddists into a new that their silent partner's modest proportion of the results of the financial coup was reckoned in Unionists are even more eager for millions. This would satisfy ordin- its adoption than the Nationalists ary manipulators of the stock though under proportional rep-market. Not so the remarkmarket. Not so the remarkable men who achieved so great a the present House of Commone. success. The whisperings of something being wrong, which led to the the only really oppressed minority in subsequent charges and investigation into the Marconi scandal, as it came to be called, are said to have been set affoat by the financiers

"But Carson and his friends, true to their instinct of maintaining their bigoted domination over their Catholic countrymen, joined in themselves, who saw practically vehement reststance to the properunlimited power within their grasp if they could get control of the Government. Then when public interest, suspicion and indigna. Home Ruler. tion were sufficiently aroused for men supported Carson's fierce hostiltheir purpose it was subtly represent- ity, but the southern Unionist, Colonel Guiness, the great brewery ed that the leading Opposition proprietor, supported lawyers should defend Lloyd George when the division came Carson could

him affection and esteem beyond any

who even in defeat is still greatly

honored, respected and loved, openly

finding of the Commission

origin, supplanted him. Since then,

every member of the group who suc-

cessfully carried through their incred-

in the way of his ambition. Even

the Chief Government Whip, who was

wide open to all of them. Rufus

Isaacs was made Lord Chancellor,

Ambassador at Washington was balked by some of the stern, unbending Tories of noble lineage who threatened to stump the country and make known from every platform the history of the Marconi scandals. So Lord Reading is not Ambassador to Washington, but some sort of nondes cript British envoy to the States where England has had no Ambassa dor since the death of Cecil Spring Rice. The circumstantial story throws light on a despatch which our papers carried some months ago. On the very day of his brother Cecil's funeral G. K. Chesterton made a savage attack in the press on Lord Reading, who, it would appear, had then the ambition to go as a British delegate to the Peace Conference. The great journalist told the great financier in scathing terms that England would not stand for that. The cable informed us that the attack was received with amezement and lack of understanding. That may be so to a considerable extent; but the veteran journalist must certainly have known there were many who understood. Sir Edward Carson's portion was the absolute and unquestioned dictatorship as to the Government policy in Ireland. This explanation is given for what it is worth; if the intrinsic evidence of its credibility and subsequent political history do not bear it out we can give no proof of its accuracy. We are assured, however, that the story has received wide currency and credit in England.

Whatever amount of truth there is in it, it makes the following extract self-aggrandisement, until "covetous teresting speculation in addition to

"Another incident which again was turned to profit by the small Irish party was the overwhelming defeat a bill introducing proportional representation in Irish local elections The history of this proposal is a curious example of what big things flow from small causes. The election for the municipality of the small Irish town of Sligo was the scene of the first experiment in and ended in such a satisfactory especially in Ireland. The southern of being six might have been 30 The Catholic Nationalists in north Ireland, Ireland, also demanded it.

"But Carson and his friends, true tional measure, Carson going to the length of saying that such proceedings on the part of the administration almost persuaded him to be a Several other Orange-House of Commons, consisting entirely of his own little group and of public life in England in the House consisting eyes of the people and in the eyes of three or four of the most reaction the world. On this side of the ocean | English Tories.

we should call it a proposal for a "This crushing repudiation by a whitewashing investigation. Sir Tory House of Commons of the once Edward Carson and F. E. Smith omnipotent dictator of the whole defended. Had Asquith expressed a event, and confirms the view I held event, and confirms the view I held word of disapprovat or doubt, or had since the opening of this new parliahe even remained silent the public ment that Carson and the Carsonists career of the Chancellor of the are now so repudiated and so is lated as to make it quite possible for Exchequer would have ended then Lloyd George to ignore him in any and there. But the Prime Minister, whose absolute integrity has won for him effection and eathers who are the may contemplate for the settlement of the Irish question.

"An equally remarkable sign of the leader since Gladstone's time, and times was an article in the Times violently criticizing Carson's whole position in Irish politics. This article may be described justly as epo expressed absolute confidence in making, for this newspaper, during the integrity and honesty of his nearly all its existence the flercest colleague. That more than the opponent of Home Rule and inexhaustible in tible in the flercest invective of every Irish Nationalist leader from saved the man who afterwards O'Connell, whom it always called 'The with the aid of another great Big Beggarman,' to Parnell, whom financier, a noble lord of Canadian it sought to kill with Pigot forgery, comes out with the flat-flooted state-ment, 'We are all Home Rulers now.'

"This astounding declaration from such a quarter is followed by the ibly daring coup has walked easily vehement demand that the Irish question be promptly settled and a government policy imposed on Iread without expecting Irishmen enwas fixed anywhere, was raised to The Times meantime continues to The Times meantime continues to admit to its columns daily long lettrue that the way of ambition was ters from all parties discussing Home I have had experience myself with the unexpected openness and is since known to fame as Lord especially among the young Tory mind of the present parliament, the hot controversy of previous years and who openly declare their eager anxiety to see Ireland recon-ciled."

"Widely known and believed" was the assurance we received of the alleged history of the Marconi scandal; it looks now as though the knowledge has become general so far at least as the House of Commons is concerned, and that the power behind the Premier is hoist with its own petard. The repudiation of Carson is significant; and amongst many other things it may be intended to serve notice that the Government Parliament and not to any cabal no matter how powerful or unscrupuloug.

BACK TO CATHOLIC SOCIAL IDEALS

It has often been asserted, and perhaps not without some justification, that Protestantism fosters and develops individuality in a greater basic principle, Private Judgment in matters religious, is a principle of individualism, and is diametrically opposed to the Catholic doctrine of divinely constituted spiritual authority in the living voice of the Church. But just as in the order of religion Private Judgment has led to endless divisions, so in the social order this quite displaced the old Catholic ideal of the paramountcy of the common good. And individuals the wide prevision of sheep-farms. their wealth and power for further April 7th, the subject of much in oncentrating "many branches of and grasping men" have succeeded the intrinsic interest of the facts duals; so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than slavery itself." Had the world heeded Leo's warning that "some remedy must be found, and found quickly, for the misery and wretchedness pressing so heavily and unjustly at this moment on the vast majority of the working classes," civilization would not now be menaced by the revolt of the proletariat with its purpose of reversing the role of the classes. Amongst the reasons why the workmen's republic has held out in so much longer in Russia than was anywhere believed possible at its inception is, we are told, that those with skill, military, mechanical, what of work largely cartailed, but his you will, those of the classes who suffer most, are compelled to serve the government which persecutes them. "Use your skill in our service or starve, you, your wife, and increased on all sides. On the other your children," is the alternative hand, where agriculture continued, placed before them. Well, for gener. less and less labour was employed in ations the possessing class, the employing class, who were also the thing of the science at farming which governing class, have been saying had been fostered in the country by precisely this to the landless prole. the skill of the monastic landlords, tarians who possessed nothing but the work of their hands: "Work for the work of their hands: "Work for us or starve, you, your wife and your children." And if the workman objected that the wages were "Thue, then, in connexion with the land, the parishes of Elizabethan England went through a period of storm and stress not unlike that the wages were storm and stress not unlike that insufficient he was still confronted with the alternative: work or starve

Thus was the modern capitalistic and of charge fell on the smaller holders and on of course, for the different value of with the alternative : work or starve industrial system built up. The agricultural labours. Parochial pov. the comparatively recent amelioration to avert the threatened besmirching only muster 23 out of the whole of conditions brought about by Trade Unions affects not at all the much larger class of sweated labor not yet organized. That is the reason, and it must be squarely faced, why proletarians the world over find the Soviet ideal an attractive one. The remedy for this exaggerated individualism-no worse in the proletariat than in the capitalists-is social justice, the recognition of the human rights of the worker, and wide distribution of wealth. In a word we must go back to Catholic ideals, and these are best studied when a united Christendom was a reality, before the revolt of the sixteenth century. Now that the scales have fallen from our eyes and we see what we fatuously called Modern Progress in all its hideous ugliness, we may also see that what we contemptuously called Medieval is really our surest source of enlightenment and inspiration. The colossal ignorance, and worse, the Protestant tradition which still obscures or distorts the popular view, is fast disappearing amongst scholars and students. But school histories and general literature are still impregnated with the older

For this reason we subjoin some extracts from two volumes which we Reading; but his ambition to be members, who did not participate in have commended before, and which

views which, in a country like ours,

almost necessarily become, in large

measure, the prevailing views even

of Catholics.

we again urge strongly on the attention of our intelligent readers. The extracts will, we doubt not, impel many to possess the books so that they may rid themselves of some of the effects of the all-pervading Protestant tradition concerning the ages of faith

" Parish Life Under Queen Elizabeth," by Professor W. P. M. Kennedy of the University of Toronto, is a study in religion-and an admirable one; but incidentally it throws into relief the social conditions obtaining in Catholic England and will henceforth be responsible to order as well as of the Catholic religthe subversion of the Catholic social ion under Elizabeth.

We take the following extracts from the chapter "Some Aspects of Social Life:"

"The sixteenth century was one in which agricultural revolution held an important place. Broadly speaking, this revolution was the outc of the new age with its spirit of trade and commerce. In relation to the land, this spirit can be traced in the degree than does Catholicism. Its to the complete destruction of the communistic spirit of the Ages, and applied the individualism of the new era to the land. Competitive life in every sphere of human activity overturned the old parish partnerships in land, and the in-dividual owner gradually appeared in place of the older institution of

common parochial ownership.
"Land was commercialized. The result was a complete revolution. same individualism has tended to Community of interests in the supply destroy the unity of society; it has of necessities gave place to individ ual enterprize in the struggle for wealth, and as the demand for wool increased, agriculture declined before becoming rich and powerful used How this change was brought about in actual life does not concern us. There was doubtless much dishonesty and much suffering. Influnonesty and much suffering. Influence and money played their part in est, for it is a return to the past by the break-up, nor were the advan-tages of mutual give and take overchanges took place is sufficient for our survey. It can easily be seen over more interesting when it under the changes took place is sufficient for our survey. It can easily be seen more interesting when it under the change of that serious parochial results followed. Not merely was the old communistic of agricultural pursuits slowly but except perhaps the British business surely alienated the people in the man who employes him, yet all who country parishes from the land, and small sweep of sheep enclosures. In addition, other types of farm workers were placed under serious disadvantages-the ploughman, the sower, the reaper, the teamster disappeared before the general demand for a comparatively small number of men as shepherds, in a labour market now

eased by many unemployed. Perhaps no one suffered more from changes than the labourer who formed no small part of the rural population. Not only was his sphere wages, fixed by an Act of Parliament a century old, bore no proper relationship to the increased cost of living. The market was over stocked as never before, and unemployment connexion with it. The land became worn out as men forgot almost everyand consequently less labour was employed

erty was one of the characteristics of could get a goose or a gallon of ale a lively sense of gratitude to their remains true that our whole system

G. K. Chesterton in his "Short History of the English People" keeps in mind what the world is being collective wealth was very large—the forced to realize acutely today—that wealth of the Guilds, of the parishes, the people themselves, their social condition, the development of their social institutions, and their daily lives are of infinitely greater importance than their kings, their wars or their politics. He does not attempt to give the facts of history author is not a Catholic his History is an admirable example of the re-Catholic. We feel sure that all our like a current of fresh air pouring into the fetid atmosphere of an un-

ventilated room. These extracts point the way back vation for modern society. It need tion never occurred there would as a matter of course have been enormous changes during the last four centuries; but the whole course of the debeen along radically different lines; dicated in the passages we quote.

"Thus arose the momentously important mediaeval institutions of the

Common Land, owned side by side with private land. It was an alternative and a refuge. The medievals, creek when they were norted water.

The primal cause of pain is, as we except when they were monks, were none of them communists; but they were all, as it were, potential communists. It is typical of the dark and dehumanised picture now drawn of the period that our romances condescribe a broken man falling back on the forests and the outlaw's den, but never describe him as falling back on the common land, which was a much more common incident. Mediaevalism believed in mending its broken men; and idea existed in the communal life for onks, it existed in the communal land for peasants. It was their great green hospital, their free and airy workhouse. A Common was not naked and negative thing like the scrub or heath we call a common on the edges of the suburbs. It was a reserve of wealth like a reserve of grain in a barn; it was deliberately kept back as a balance, as we talk of a balance at the bank. Now these provisions for a healthier distribution of property would by themselves show any man of imagination that a real moral effort had been made towards social justice; that it could not have been mere evolutionary accident that slowly turned the slave into a serf, and a serf into a peasant proprietor.

All work beyond the primary work of agriculture was guarded by the egalitarian vigilance of the Guilde.

The aim of the Guild charities was the same as the aim of the Common Land. It was to inequality-or, as some earnest old gentleman of the last generation would probably put it, to resist evolution

The Modern Trade Union was the inspiration and creation of the English expression of the European to resist the tendency Capitalism to reach its mination in slavery. In this it has men ignorant of the past, like the subconscious action of some man who has lost his memory. We say consciously repeats itself. No man Not merely was the old communistic on earth is kept so ignorant of the of agricultural properties. Middle Ages as the British workman, know even a little of the Middle small agricultural farmers disages can see that the Modern Trade
appeared before the ever-widening Union is a groping for the ancient Union is a groping for the ancient Guild."

"The Trades Unions are confedera

tions of men without property, seeking to balance its absence by numbers and the necessary character of their labour. The Guilds were confederations of men with property, seeking to ensure each man in the possession of that property. That is of course, the only condition of affairs in which property can properly be said to exist at all. should not speak of a negro community in which most men were white, but the rare negroes were giants. We should not conceive a married community in which most men were bachelors, and three men had harems. A married community means a community where most people are married; not a community where one or two people are very much married. A propertied community means a community where most people have property; not a community where there are a few capitalists. But in fact the Guildsserfs, semi serfs and peasants) were connected with their religior. As a plus is self-evident upon any just rule, the gentry and larger farmers study of the prices of the period, those congregations one will find a said: "We were founded as a nation the reign, and became an ever-in-creasing problem."

To one or two of the smallest and commonest coine, the matter is in no where the Church's favors are cheap of the whole commonest denoted the commonest coine, the matter is in no where the Church's favors are cheap of the whole community denoted the community denoted to their rests upon the farm, that the welfare way affected by the name of tho Even where the individual wealth was severely limited, and especially of the monastic

estates. THE PROBLEM OF PAIN BY THE GLEANER

As we stand this week under the shadow of the cross, it is well for us to the Church's laws, or have it in the hue and cry against Sir Wilbut rather a survey of social condi. to give thought to the great mystery inflicted upon us by the merciful frid Laurier because of his stand when chloroforming is very popular. The great aim of many legislators, vulsion of scholarship from the old physicians and ministers of the of the surest marks of predestinawarped views of things medieval and gospel seems to be to relieve present pain. Our lawmakers are ever ready friends with a taste for historical to enact legislation that seems to reading will find this book something give some immediate relief, though they realize that the wound in the Who alone can console us, especially body politic is not healed. Our in our spiritual trials, since He alone doctors will administer nostrums that paralyze, for the time being, the to Catholic ideals as the way of sal. network of nerve wires that flash upon the brain the news that all is hardly be said that had the Reforma. not well with some part of the human anatomy. Our so-called physicians of souls preach a painless gospel in order to please their hearers. Death itself is often robbed of its agony, velopment of civilization would have and, as something unpleasant, is camouflaged with floral wreaths, and what these lines would likely, exaggerated culogiums of the dehave been are pretty clearly in. parted and soothing platitudes for the living. Nevertheless pain, either in this world or in the world to come, is something that no man can escape.

The primal cause of pain is, as we know, Original Sin. When our first in Toronto last week, at least one of parents sinned they were condemned to death with their posterity; and what are all the ills that flesh is heir that sectionalism, and discrimination to but forerunners and reminders of against Catholics, whether French approaching dissolution ? Added to this are the actual sins of the people which augment the burden of pain, not only in the case of the offenders themselves but of those whose fortunes are linked with theirs.

Divine justice demands that every sinner suffer pain as the penalty of his sin. But that pain would avail us nothing if Christ had not first satisfied God's justice by the pain of death on the cross; and not withstanding that supreme sacrifice of the Son of God it will still avail us nothing if we are not united by faith and charity with our crucified Head. be said for this view, but the writer Lost souls suffer pain without merit, as do also those in this world who live in a state of mortal sin. It is Catholics has now so largely suponly when, in a state of grace, we planted the perishable floral offering accept pain with resignation and But ther, Protestants have ordinarily offer it to God in union with Christ's no faith in the efficacy of prayer for sufferings, that it merits for us a the departed, hence the Catholic pracreward in heaven. There is a tendency nowadays

make religion very comfortable. Church has deprived them. The cushioned pew and the padded kneeling board are symbolical of the tendency of the times. In our opinion, the clergy pander too much to this spirit of humanitarianism which seems to have invaded the sanctuary. Frequent Communion is a good thing, an excellent thing, and it is highly laying waste by the enemy of the obliged to go to work at an early hour an opportunity of going often to Communion. But if the hour is set, not to satisfy the necessities of the people, but their convenience and their comfort, even so holy a practice will be robbed of much of fession is one of the most efficacious of avoiding sin. But the person who does not go to confession at the hour appointed on Saturday, either because he will not exert himself or because he does not wish to miss some entertainment, and who imposes upon the busy priest on Sunday morning the unnecessary burden of hearing his confession, cannot be said to have much of that virtue of penance so essential to the

worthy reception of the sacrament. It cost Our Lord much pain to purchase for us the sacraments. The Way of the Cross reveals to us something of the price that He paid. sions, even in our day, people drive the |conditions produced to receive the sacraments. They in the national economics. have much work to do before leaving spected.

understand that secrifice is the very it is acted upon or, forgotton, the essence of religion. The willingness place of the Dominion among the to bear with pain or privation, nations will be determined. whether we impose it upon ourselves voluntarily, or accept it in obedience hand of Him Who "chastiseth those upon the Conscription question, now, whom He loveth, and scourgeth in the light of more recent revelaevery son that He receiveth " is one tions, has this to say : tion. It makes us like to those who his death that his attitude on the were nearest and dearest to Our Conscription measure was due to his Saviour. It draws us irresistibly to wishing to hold Quebec so that the feet of the Divine Comforter knows us. It gives us that strength chieftain. If this is true, then there that endures and that pity that commiserates suffering in others. In a word, it operates that spiritualizing and refining process to which we must all submit if we wish to gain heaven; for:

As gold must be tried by fire, So the heart must be tried by pain."

Give us courage and gaiety and the quiet mind. Spare us to our friends, soften us to our enemies. Bless us, if it may be, in all our NOTES AND COMMENTS

IF WE may judge from the addresses delivered at the Liberal Convention the great political parties, as now in process of reorganization, is resolved speaking or otherwise, shall disappear from the Canadian political arene.

A CANADIAN weekly paper has been denouncing the extravagant outlay for flowers at funerals and cries cut for reform. The flowers do not do the dead any good, it is urged with truth, and the outlay might to much more purpose be devoted to the

THERE IS, no doubt, something to apparently has never heard of the "spiritual bouquet" which among tice can scarcely appeal to them. It is one of the great consolations of and that within the Church itself, to which severance from the One True

> FRANCE HAS always conserved her forests and taken a laudable pride in them. Not the least, therefore, of the losses entailed upon her by the War is the destruction of many of the country formerly covered by them.

ACCORDING TO figures submitted to the Peace Conference by M. Compere-Morel, Commissioner of Agriculture, sixteen billion feet of timber was cut in the forests of France by its enduring effects. Frequent con. the Allied armier. For their own use the Germans cut five billion feet, means of sanctifying one's soul and and by shell-fire and wanton destruction accounted for nearly four billion more. In all, French forests paid tribute to the goddess of war te the extent of almost 25,000,000,000 feet of timber. M. Comperc-Morel now asks as one of the conditions of peace that Germany be required to furnish France with eight billion feet of timber as some sort of compensation for her losses in this connection. The regrowth of the forests is of course a matter of time, but that is one of the goals France has set before her.

AMONG OTHER things the War may The true Christian should, therefore, be said to have brought home to the instead of seeking to avoid some nations, consciousness of the extent little sacrifice in the reception of to which all material prosperity and them, rather be glad that he is per- industrial development rests ultimitted, in the enjoyment of so great mately upon the farm. In the United a privilege, to associate himself in States even, where for the past two some slight measure with Christ's generations industrialism has been sufferings. In many country mis- elevated to an abnormal pinna:le men (as also for that matter, the or often walk many miles in all great conflict have gone far to kinds of weather to hear Mass and restors agriculture to its true place

> home and do not break their fast WE ARE here reminded of a speech ce for the sacraments and growth of our industrial life it still where the Church's favors are cheap- of the whole community depends ened and where the tender suscepti- upon the welfare of the farmer, the bilities of modern, self - indulgent The strengthening of country life is -the Catholics are so sedulously re the strengthening of the whole nation." This is even more true of It is well that the people should Canade, and to the extent to which

> > A CANADIAN paper which had joined

" A statement made shortly after Bourassa could not inflame the minds of the people of Queber, throws a new light undoubtedly on the character and life of the late Liberal could take his entire political career in his hands and sacrifice it for the sake of his people."

It would be more in the nature of an amende honorable if the paper in question had formally apologized for its own crude miejudgments and base insinuations in the late lamented statesman's regard.

THE AWAKENING interest on this continent in Catholic mission work in China renders especially timely the publication (Browne & Nolan,

Dublin) of Father Patrick Boyle's book, "Some Irish Vincentians in China." Father Boyle, who is a member of the faculty of the Irish College, Paris, is himself a Vincentian, or Lazarist, and therefore writes out of the fulness of knowledge. The book comprises short but vivid sketches of four notable Irish missionaries who worked and died on the Chinese mission during the past two centuries, and also an appreciative sketch of an Irieh Sister of Charity, Sister Louise O'Sullivan, who, with nine other Vincentian religious and two priests were done to death at Tientsin in 1870. The newly founded Irish national mission to China has, therefore, in these heroic men and women, a priceless tradition upon which to erect the fabric of its own endeavors.

CATHOLIC SOCIOLOGY

BY HENRY SOMERVILLE

Late of St. F. X. University, Antigonish

To serve as an answer to many requests for information as to Catholic literature on Social subjects we republish this article.-E. C. R.

of books that may be recommended as suitable for Catholic reading. It is not difficult to frame a list of first-rate Catholic books belonging to the department of imaginative literature. There are the works of Catholic authors whose high rank is acknowledged by all, authors such as Canon Sheehan, Robert Hugh Benson, John Ayscough, Henry Harland and Hil-staunch defenders of the French Ayecongn, nearly hard to leave out cause as being identified with the the name of G. K. Chesterton, for cause of human freedom the world the name of G. K. Chesterton, for the name of G. K. Chesterton, for though he is not yet in the Church though he is not yet in the Catholic debt to the religious, literary and debt to the religious, literary and the character. These novels, romances social genius of France, and the and essays of these writers will have defeat of the "grande nation" would a universal appeal. No reader of bave been the eclipse of the highest ordinary intelligence and good taste things of civilization. France, he need fear finding any of their authneed fear finding any of their auth-

with Catholic books on social questions, written in the English language we are not so well provided.

There is a magnificent sociological literature in French, and those who read that language will find a wealth of fine books in the publications of Bloud and Co., Paris, and the Action supreme moral force and charm of Populaire, Rheims. The annual relies gifted people. — Philadelphia Populaire, Rusims. The annual reports of L'Associations Catholique de Standard and Times. la Jeunesse Francaise contain most inspiring and informing addresses on Catholic social principles and ac-

Coming to literature written, or translated, in English, the first and most important document for the Catholic social student is the Encyclical of Pope Leo. XIII. on "The Con dition of the Working Classes." This is the classic statement of Catholic social doctrine applied to med ern conditions. The questions of Wages, Property, the Family, Trade State Interventions, Socialthis encyclical which is published by Catholic Social Guild of England and costs only five cents. There are two other pamphle's of the same price published by the Catholic Social Guild which are valuable as introductory reading for the Social broductory Feature student. They are, "The Catholic C. Howe, Commissioner of Immigra Dostrine of Property," by Dom Mction at the Port of New York. Lauchlin, O. S. B., and "Catholic Principles of Social Reform," by Dr.

Alexander Mooney. There is great need for an elemenbearing particularly on American same imperialistic designs which and Canadian conditions. The nearest approach to a satisfactory book tiaries. that i know is "A Primer of Social Science," written by Canon Parkinson, D. D., Ph. D., and published by League immediately, being of the the Catholic Social Guild at 75 cents. opinion that cutside the League Ger mic rather than sociological, is Dev- within it. Father Ryan thought that as' "Political Economy." masterpiece of its kind. Devas has as it has shown that it can maintain also written "The Key to The World's Progress," in which he curred with Dr. Howe and Professor World's Progress," in which he traces the connection between the Church and secular history. Prof. O'Hara's "Introduction to Economics" is as good an elementary book mics" is as good an elementary book mics. The seculity of the control of the con on that subject as could be desired.

Next to Dayas there is no Catholic who has done better writing in Eng. | danger of an opposition league, ma lish on Economics that Dr. John A. Ryan, of the Catholic University of America. Dr. Ryan's chief book A Living Wage," is published by the America. Living Wage," is published by the MacMillan Company at 65 cents and will be considered by those allies, as for sheer usefulness to the Catholic a combination of the Allies alone, social student it is second only to Pope Leo's Encyclical on "The Condition of the Working Classes." Dr. Ryan not only treats the question of the living wage exhaustively but he gives the clearest possible treatment of the fundamental Catholic doctrine of the fundamental Catholic doctrine holiness and sweet reasonableness of of natural rights, and his lucid analthe Allied Nations," he continued. ysis of Rent, Profit and Interest, gives the reader a better insight into always have 'but one heart and soul general economic theory than he would get from most of the text books on Economics. When as frequently happens, I am asked to recommend books on Socialism I al-Allied Nations toward one another commend obuse on South and ways feel disposed to ask in reply, since the beginning of the war. "Which Socialism?" There are so secret treaties are the clearest "Which Socialism?" There are so secret treaties are the clearest kind many varieties of Socialism that a of proof that the Allied Nations did book directed against one kind will not trust one another. They did not have no relevance against another. want to wait until the war was over Socialists complain, and with good and the spoils won. They insisted Socialists complain, and was socialists considered and socialists of the discussions at Paris are confirming everything nailed down.

The discussions at Paris are confirming equally true that Socialists very ing that view. It has been pointed in the confirming that often misrepresent themselves. Out that the nations there still have There are two chief schools of So- in their blood the virus of imperial-School and the evolutionary Fabian of Vienna. School. On the first I would rec-

Cathrein, S. J., and on the second "The Servile State," by Hilaire

FRANCE HONORS RECTOR OF CATHOLIC UNIVERSITY

BISHOP SHAHAN MADE AN OFFICER OF TEGION OF HONOR FOR SPLENDID WORK IN WAR

his work in the cause humanity during the world War, the Right Rev. Bishop Thomas Joseph Shahar, rector of the Catholic University of America, has been made an officer of the Legion of Honor by the French Government.

The decoration was conferred upon the distinguished prelate in Caldwell Hall at the Catholic University in the presence of a number of bishops staying at the University to attend the consecration of the Right Rev.
Dr. William Turner as Bishop of
Buffalo. Members of the French
High Commission and members of
the faculty of the University were

also present.

The decoration was conferred in behalf of the French Government by Edouard de Billy, Deputy French High Commissioner to the United States. M. de Billy, in presenting the decoration to Bishop Shahan said it was in recognition of the espousal of Requests are often made for lists by Bishop Shahan and his close cooperation with the bierarchy of

France. Bishop Shahan in replying said that he was grateful to the French Government for the great bonor conferred upon him, and considered that it was equally an honor for the the Crusades and the national spirit of modern times. Much had hap-pened in modern times to dishearten the lovers of France in the new world, but he was certain that in the new times now dawning France would recognize again the supreme value of its Catholicism as the

MANY DISTRUSTFUL

LEAGUE CANNOT STAND AS IT IS ARRANGED NOW

REV. JOHN A. RYAN SEES IMPERIALISM AT WORK

Rev. John A. Ryan of the Catholic University at Washington, and other speakers at a luncheon of the League of Free Nations Association at the ism, are dealt with by the Pope in a most illuminating way. No Catholic student can afford to do without admitted to the League of Nations if the purpose of the conference at Versailies to establish peace throughout the world is to be attained. Besides Father Ryan the speakers were Major George Haven Putnam, Prof. Robert M. Lovett, formerly of the University of Chicago, and Frederic

Father Ryan said that he did not place much confidence in the League of Nations as now constituted, and declared that the Allied representatary text book of social science, tives at Paris are actuated by the

A more advanced book, and econo- many would be a greater danger than This is a Germany should be admitted as soon Prof. must have a place on the Executive

> Dr. Ryan declared that if Germany is not admitted to the League in a reasonable time there will be great up of Germany, Russia, and all the powers that may become dissatisfied with the League that is now forming. and will inevitably be maintained on the basis of force and will lead to distrust among its members.

IMPERIALISM IN PARIS

"I have not much faith in the The naive faith that the Allies will is one of the curious emotional by-products of the war. It is not cialism. The revolutionary, Marxian ism that was present at the Congress "Moreover, the exclusion of Ger- church.

many from the League will give an

immense impetus to Bolshevism, not only in that country but in every other country of Europe, for it will be a notice to the masses of the people that Toryism and capitalism are still directing the affairs of the nations for selfish ends. The only hope for the League is in the people rather than the politicians. They are going to have a good deal more to say in the future about their welfare than they have in the past. The diplomatists' idea of their welfare is an extension of power. That is not the people's idea. What they are interested in is the opportunity to live decent lives and to satisfy their intellectual wants. They have a different conception from the diplomats, and it is on their conception that we must place our hopes, rather han on the diplomats' League of Nations.

In the course of his address Professor Lovett said that in his opinion Germany would not establish a Bolshevist Government, but a radical form of Socialism "where labor will have a larger responsibility of pro-duction." In such an event, he asserted that Germany would attract the admiration of labor all over the world, and, being cutside the League, would be in a position to carry the class war into every country of the world.

"The severity of the armistice and the blockade," he continued, extended and increased the hardships of war conditions among the civil population of Germany until it appears that one reason why Lloyd George urges the sending of food is that his army will no longer endure the sight of women and children and religion. dving of starvation.

cause another power has first claim Can there be anyon her money. thing more Machiavellian and more diabolical than that?"—Brooklyn Tablet.

TRIBUTE TO BELGIUM BY FRENCH SENATE

Mr. Martin, a French senator, made the suggestion to the French Senate that it pass a law looking toward the recognition of the four of August as a holiday in all the Entente countries. That was the first day of the concentration of the Belgian army and its resistance to the German invasion.

The following is an extract from its arguments in favor of this step: We ask you to adopt this date, August 4, the first day of the concentration of the Balgian army and of the resistance to the German invasion, and to urge our Government to come to an understanding on this point with the other Governments. our friends and Allies, concerning the date chosen, for on that day the enemy was checked in his progress, his hopes were struck progress, his hopes were struck dead and the character of this war became plain for all to see. We are certain that our Allies will unaninously desire to pay the homage due to the heroic Belgian people their King and their Queer, to their army and its chiefs, among whom we may mention General the hero who gloriously defended Liege, to their municipalities and to their prominent men, and here we respectfully mention the names of Cardinal Mercier and of Burgomaster Max. Their women were no less valiant; the memory of Madame Carton de Wiart especially will live in history beside the lofty names we mentioned but now. To think of the wonderful sacrifice of a little people of great courage which knows that it will be trampled down, scattered, driven from its home and perhaps destroyed and still maguaniusly offers itself as a sacrifice."-

AUSTRIAN ARMY GAS USED AGAINST NUNCIO AT VIENNA

DASTARDLY PLOT THWARTED BY INTREPID PRELATE, TO WHOM CROWDS TENDER OVATION

By C. P. A. Service to The Catholic Standard and Times

London, February 27 .- Great excitement has been caused in Vienna by the events of last Sunday, when an outrage took place in the great Church of the Jubilee, by the Danube. Happily the Papal Nuncio has not suffered so much as was at first rumored, nor does the attackseem to have been directed particuorly against him, since the gas wa released in the church before his arrival. The facts are these :

Weil advertised beforehand, there was celebrated on Sunday, the feast of St. John of Matha, founder of the Trinitarians. In the morning High Mass was sung in the presence of the Archbishop, Cardinal Piffl; and at the evening service the Apostolic Nuncio, Monsignor Valifre di Bonze, was to give the Papal blessing. The morning celebration took place without incident.

At 6 o'clock in the evening, a little before the arrival of the Papal Nuncio, the crowd, which filled the

NUNCIO TENDERED OVATION

At this moment the Papal Nuncio nd his secretary arrived in an auto-obile. The clergy, who met the mobile. Nuncio at the door of the church, informed him what had taken place, but the gallant old Italian prelate insisted on entering the church and doing his part of the ceremony. spired by his example, about two hundred people followed him. He vested on the altar and imparted the Papal blessing. The ceremony did not last more than twenty minutes, The ceremony did but all that time the gas continued to make itself felt; and the Nuncio, as a result, has been confined to his house for a couple of days, suffering from irritation to the eyes, which, however, happily does not prove to

be serious.
When he issued from the church, Italian though he is, the crowd acclaimed him enthusiastically, and the nunciature has been besieged by visitors, while the Republican Gov-ernment has sent a representative to express its regret at the incident.

It was discovered that the gas was the lachrymose kind, used by the Austrian Army at the front, and was believed to have been released by some soldiers for a political motive.

FRENCH "FREEDOM" IN ALSACE-LORRAINE

The French Senate has appointed a "Commission" for Alsace and Lor-raine, and has given one M. Debi-erre the duty of giving "special attention to matters of education

Debierre is a Highly-Placed Free-"We are told that we cannot take food supplies into Germany be- utmost venom against the Church. Here is a speech he made in

1906 God and Master was the teaching of the past. Neither God nor Master is the answer for the future, for God and Master is the symbol of slavery.
. . . Our Republic, the Republic

of Freemasons and Freethinkers summons all men of goodwill to liberate the school from confessions and the human brain from illusions and lies, to bring about liberty of conscience and to protect it from the compulsion exerted by any Church or any religion whatsoever. Liberty of conscience will not really begin until the Republic has separ-

the citizen and the mother of to morrow, liberty of reason."
Already the people of the "re trieved" provinces are alarmed at the outlook, and no wonder. The Catholics of the area had

ated the school from both Churches

and religion, and given to the child,

religious liberty under the Huns. Now they are to be taken to posom" of the Republic and their convictions treated with brutal tyranny!

And to hear Freethinkers talk of What an absurdity! conscience!' What an absurdity! France is the "Republic of Freemasons and Freethinkers," you see, and the people are "free" to think as the State allows them to think.

THE CHURCHES IN THE ORIENT

In his allocution of March 10, pro nounced in the consistory on the occasion of the nomination of the Bishops to the sees left vacant during the war, the Holy Father expressed his interest in the Oriental Churches, his solicitude for the welfare of the peoples of the East and his desire that the Peace Confer ence should not confer the infidels a predominant in-fluence in those unfortunate lands or permit the Holy Places, lanse of so many centuries, to fall

again into non Christian hands.

The Supreme Pontiffs, said Pope

Benedict XV., had from time immem-orial shown a very deep affection for the Church of that blessed region, which had been signalized by the work of the Redemption, and by the first preaching of Christianity which had witnessed the first which had witnessed the first fruits of the apostolate and martyrdom, had been characterized by remarkable sanctity and Christian wisdom, and had given to the chair of Peter saintly Popes and to Chris tian society a Basil, an Athanasius, the two Gregories, and a Chrysostom. The Oriental rites had been carefully preserved by the authority of the Holy See, their Saiuts and Doctors much to form the minds of our given a place in the Roman calendar, nd their writings preserved in the the supreme work of the Church of toman liturgy. Pope Benedict re- Christ. In late years we have wit-Roman liturgy. Pope Benedict referred briefly to his own efforts to assist the Uniate Churches in the mission work, home and foreign, assist the Uniate Churches in the mission work, home and foreign, Orient and to bring back to the which goes to show that in a short posom of the Church those who had time the Church will be doing and been led into heresy and schism; and furthering the Kingdom of God as in he spoke in particular of the constant endeavor he had made to give held first place amongst religious material aid to the unhappy Christonia activities and swarms of priests and tians of the Balkans, of Russia and religious were going forth preaching the Ottoman Empire, who had the Kingdom of God and Christ suffered so severely through the Crucified. Archbishop Ullathorne hazards of war, and most of all to the wrote to Cardinal Vaughan on the Armenians, and the inhabitants of supreme importance of missions and Syria and Lebanon. In behalf of the said: Syria and Lebanon. In behalf of the said:

latter he had been unceasing in his efforts, especially of those who had been condemned to death, the orphans, and the rest of the popula-who cry to us as we have cried to Nuncio, the crowd, which filled the orphans, and the rest of the popula- who cry to us as we have cried to church to hear a sermon by the tion who were exposed to cruelty others and received help. I believe

nations, and the hope of religious liberty, and in general of better times foreshadowed by the coming of peace. He called attention to the sad spectacle of the dispersion of the send them forth. I believe it on the Word of Our Blessed Lord. 'Give

been shed in the course of the centuries by the Christiaus of the bishop the need of missionary activity West! And now that these Holy and reminded of the reward we may Places have been restored, to the immense joy of the good, to the hands of the Christians, We cannot but feel anxiety as to the fate reserved for anxiety as to the fate reserved for them by the Peace Conference, be-cause not only We ourselves but all Christians will assuredly be filled all the peoples within and coming to with grief, if the infidels are given a privileged place in Palestine, and by the Church? Does it consist of

The Holy Father pointed out that Bishops and Fope. All the faithful non Catholice, with every means at there'ere belong to the Church and their disposal, are making profit of share in the duties imposed on her the accumulated miseries of the war by Christ. Therefore when Christ to sow their doctrines, and that the said to the Church "Go forth" He Faithful in those lands are holding said it to every one of us, no matter out their hands and begging the Holy how insignificant we may think our See to assist them with food and selves to be. clothing, and to have restored to We want clothing, and to have restored to them their missions, their schools, and we want it badly for the propatheir churches. He himself had done gation of the faith but we want too all his elender means allowed, but he proposed to appeal to the Bishops of widow's mite. Remember the proposed to appeal to the Bishops of the entire world to take this noble cause to heart and to respond to its needs with that charity which had been traditional with the Church in acterized as superfluous in the rich the case of the Orientals .- America. treasury of the Temple-rather it

MSGR. VON KETTELER

FAMOUS BISHOP OF MAINZ PREDICTED END OF GERMAN EMPIRE (Catholic Press Association)

London, March 6 .- One of the most celebrated German Bishops of the for we know your reward shall be last century, Msgr. von Ketteler, great even in this life for God cannot Bishop of Mainz, predicted, in 1855, the end of the German Empire. It was the occasion of the tenth centen. Donations may be addressed to: ary of St. Boniface, the great Apostle of Germany, whose successor in the primatial See of Mainz published a letter, which made a great sensation and aroused lively polemics.

It commenced by stating that Ger-many, by herself, was incapable of raising herself to the conception of a Christian civilization or of international rights. Neither a German people nor a German language have been formed without the influ ence of the Saint

The Bishop then went on to say in this remarkable pastoral that, in dopting Lutheranism, Germany had introduced into her bosom the germ of death, in this remarkable paragraph, which is worth perusal

"When the spiritual ties, by which Boniface alone had drawn together the German peoples, was broken, then began the end of the unity and greatness of the German nation. From this moment she could only concur in the destruction of the Kingdom of Christ on earth, and promote a pagan philosophy; and, perhaps, we are on the herizon of events, which will be fatal for Ger-many and the cause of her downfall as a nation.

Thus did Bishop Ketteler foretell the future, even before the German Empire was in actual being.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

GO FORTH!

The day is breaking when Catholics will clearly see that it is a duty of grave obligation to aid the missions of Jesus Christ. The alarm has been sounded and Catholics are vising from sleep. The activity of the Protestant sects in missionary work has done much to bring our people to a sense of duty. The fact lost the faith through the proselytiz ing endeavors of Protestant mission ary societies has stirred up the fight ing spirit and a real effort is being made to staunch the leak. much to form the minds of our people to a proper understanding of activities and swarms of priests and

church to hear a sermon by the Father Provincial of the Trinitarians, became aware of an acrid odor and suffered a painful irritation of the throat and eyes. The preacher was obliged to interrupt his discourse: and a large number of those present rushed to the doors, where it was observed that a yellow gas was rising like vapor from the floor of the church.

tion who were exposed to cruelty and famine. To this end he had appealed more than once to the suffered a painful irritation of the

nations, and the hope of religious Supreme Good. I believe it because sad spectacle of the dispersion of the missions, the loss of their churches and priests and to the common state of misery prevailing in the Orient. But his main solicitude was for the Diagon.

The Church in Ireland has strength-mod baraelf through her sacrifices to

"What long and painful efforts have been made by Our Predecessors to liberate these places from the domination of the infidels! How much labor has been expended in their behalf and how much blood has been expended in their behalf and how much blood has been expended in their behalf and how much blood has been expended in the recovered t

still more, if these august monu. Pope, Bishops and Priests only? still more, it these angust hand. The character with Church is the congregation of all the faithful with the Priests.

all seeing Eye of the Master. Her humble offering was not censured as acterized as superfluous in the rich drew from His sacred lips words of commendation and praise which ever remain the reward of the poor when presenting their gifts.

We call then on all to aid us in the

holy work of Catholic Extension and we feel no qualms of conscience when we ask you, rich and poor, to give to our missions until it hurts, permit you to be more generous to Him than He is to you.

REV. T. O'DONNELL, President, Catholic Church Extension Society 67 Bond St., Toronto. Contributions through this office

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SYMPATHY FOR IRELAND

That sympathy for Ireland is grow ing in France is evidenced by the fact that two more of the liberal the papers have begun to discuss the claims of Erin to freedom. La Bataille, official organ of the French trade union movement, has called upon all French lovers of liberty to uphold Ireland's claims and La Populaire, a Majority Socialist paper

SAYS: Since August, 1914, the Governments of the Allies have repeated over and over again, almost to sickening point, that this war was being fought for right and liberty, for the deliverance of oppressed national-ities, and the restoration of their sovereignty and independence. So-cialists understood quite well that the rights of peoples to dispose of themselves' meant nothing more than a war phrase used by the chiefs of two J. P. Gillis coalitions so as to weaken their opponents. Ireland, which was promised the realization of her ideals under Gladstone, has now less liberty | Previously acknowledged \$931 07 than ever.

Apropos of this same phase of the problem the Paris correspondent of the Manchester Guardian writes:

"English people at home scarcely realize how strong the feeling is here in regard to England and her treatment of Ireland. French papers say little, but French people think a great deal. Afriend of mine who has lived in Paris for twenty years and mixes freely among people of all printers, tells me that on this point he finds no difference between extreme Nationalists and extreme Socialists. Mr. Lloyd George seems to think that he has disposed of the question when he points out that Ireland sent fewer soldiers to the war than England and Scotland. The argument is not very impressive to the Italians when they find Eng. land pressing for complete independence for populations that actually fought in the Austrian army. The only course consistent with Eugland's dignity and her moral authority at the conference is to support the application of the Sinn Feiners for a hearing before the Peace Conference.' are the French and Italians

the only Latins that are showing interest in Erin. Spaniards and Spanish Americans are giving con-

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tine, strong words are spoken in favor of recognition of Ireland's de jure freedom.—America.

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With Holy Mother Church, therefore, let us rejoice on this Easter

morn. Let the jubilant Alleluia fall

has come to life again! He has con-quered death, He has opened the gates of heaven, He has merited for us the graces which we need to live out His teaching. By His resurrec-tion He has put the seal of divinity

so clearly upon His work that men of good will and common sense can-not but accept it. But He has done more. As by his life and death He has taught us how to suffer, by His

nie is the true Easter message, men njoy and gladness at Christ's resurrection, faith in His teaching, and hope that the hard things of this world are but tests of the soul, which is destined to a life in heaven

-W. T. Nechters in Rosary Maga

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FIVE MINUTE SERMON

EASTER SUNDAY

THE EASTER COMMUNION

'Christ our Pasch is sacrificed." (1 Cor. v. 7.) The Pasch, or Passover, of the Jews was the feast celebrated by them in commemoration of their de-liverance from the Egyptian bond-age. Our Blessed Lord kept the observance the night before He died. He and His disciples stood round the table, girt as men ready for the escape and the journey, and partook of the lamb and the unleavened How full was the sacred Heart of Christ with the significance of all that was to be done that night Then He—the Lamb of God Himself—took the unleavened bread and blessed it, and instituted the new Pasch, the Sacrament of the new de-liverance, the new food of the wayfarer seeking the heavenly kingdom This explains how St. Paul, twenty five years later, came to write to the Corinthians to this effect: Purge out the old leaven; for our Pasch. Christ the Lord, has been sacrificed for us, and let us keep the feast in

the unleavened bread of sincerity and

As the Pasch was most religiously observed by every Jew, so the new Paech—the Eastern Communion—is an institution ordered by the Church and to be strictly observed by every Catholic. The ceremonial of the ancient rite is typical of much that we have to adhere to carefully. The Apostle tells us to purge out the old leaven, that we may not feast with the leaven of malice and wickedness. Yes; our conscience has to be purified, and we have a ceremonial instituted for cleansing our souls from malice and wickedness. That has been the work of the holy time of the wayfarer, Christ our Lord; we Lent, preparing for it, accomplishing it through the Sacrament of Penance. A good Confession has been the blessed means of our deliverance from the land of bondage, from the slavery of the devil. No mere anniversary this; no ceremonial commemorative only of a deliverance that had taken place, but a greater reality to our souls than the deliverance of the Israelites from Egypt. They only escaped an earthly bondwe the eternal bondage of mortal sin and the punishment due to it. If they had cause for perpetual thanksgiving, how much more does Easter speak to us of deliver-

ance, joy, and gratitude!
And if we are thankful for the escape from "malice and wickedness" and the judgment that follows on, let us in "all sincerity and truth" fuifil the precept of the Lord. Christ in His mercy has made Himself the food of the wayfarer. Therefore, strengthened with this food, we must set out with rectitude and a pure intention to persevere in the way to our promised land, the kingdom of heaven—our sins repented of, error, any taint of infidelity, a wordly spirit, all cast from us, for a little leaven corrupteth the whole. And instead of these, take up and live in the works of sincerity and truth, such as daily prayer, the Sunday's Mass, frequently repeated Communions, the food to keep us up to the vigour and effort of these good works. And we must do all this with a thankful heart. We have escaped, we have been delivered, and Easter is the festival of our victory.
One more lesson to be learned

from the ancient institutions of the Jews. They partook of the Paschal lamb, as their forefathers had done the night of their deliverance; they stood round the table, with staves in their hands and their garments girded round them like men ready for a journey. Yes, my brethren, as each year comes round, another Easter bids us hurry on the journey. Have we made good our escape? or have we spent another year dallying with the flesh-pots of Egypt, the pleasures of an easy, sinful life, in-

hurried on to safety, obeying God?

Have we these dispositions in our hearts this Easter? Have we really turned out malice and wickedness manfully got quit of them, broken with bad habits and evil companions or shall we allow them in a few days to take up their old abode in our hearts? Have we proved our sincerity and truth by being prepared to do all that is demanded of us? Do we feel an eagerness bidding us set out and hurry on the journey?

We, too, have risen this Easter-time from sin and lethargy, and if we have risen with Christ, "seek the things that are above, where Christ is sitting at the right hand of God . . . mind the things that are above." (Col. iii. 1, 2.) We are false to our Redecemer unless we endeavour to make a change in our lives. Despising this world and all that it

may offer—and surely our Lenten Confession taught us that—we must

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Where are they? They are not amongst the happy band of those who have risen with Christ. Alas! how many-Catholics in namestay away from their Easter Com-munion! Do not judge them: pray the to them; ask our Blessed Lord to win them over, to enlighten them, that they may understand that this is not their lasting home, that they are only wayfarers, that this is a land of exile, that the journey to their home is long and toilsome. Oh that there might be only one band, bear Him with us; He strengthens us on our journey, and when we have reached our home He becomes our eternal reward, the glory of our salvation.

EASTER LILY

Bathed in the glory of the Easter morn, Steep'd in its gladness and its fresh

delight,
The lily lifts its head—a symbol Of Christ, the Risen One! This day,

new-born, He issues from the sepulchre for-His raiment whiter than the lily's

snow, His bright hair flung, in golden wealth unshorn,
From radiant brow and gracious

eyes aglow!

tomb's dark shade! Of Easter lilies let his crown be

-ELEANOR C. DONNELLY

THE EASTER MESSAGE

To all believers in Christ Easter To all believers in Christ Ensewights a day of supreme gladness. It is the gladdest day in all the year. For if on Christmas Day our hearts swell with joy when looking upon the Infant in the crib, there is always the same of the continuous they also be a superior of the property of the continuous they also they als present the haunting thought that He has come to us only to die, and so "blot out the handwriting that is against us." On Easter Sunday, however, there is no shadow on our Calvary, with all that it implies and connotes, is behind Christ, as the of having broken with sin, and He has gone down to the tomb, dead | part with Christ have tried by every —pierced in hand and foot and side and bound tightly in the windingsheet, according to the manner of the Jews. But to day He is risen and henceforth shall live and reign for-ever. Not without reason, then, has Holy Mother Church taken the Alleluia as her Easter refrain: "For this is the day that the Lord hath made: latus register and he relad in it."

tions to impress effectually upon our-selves the fact that we are followers of that Man of Sorrows who preached penance and renunciation of self, and chose as the symbol of His faith and year the gospel of suffering, as to explain away, enunciated by Christ.

fasted. We denied ourselves legitimate joys and pleasures of life, because our aims, our hearts' desire, must be centred in the working, the glorifying, the obeying God, "that as Christ be risen from the dead . . . so we also may walk in the newness of life." (Rom. vi. 4.)

My dear brethren, an Easter Communion is not just an ordinary one. True, it is the same Body and Blood of Jesus Christ our Saviour that we receive in each and every Communion, but the Easter one fulfils a precept—there is stamped on it the merit of obedience. The Easter one is a commemorative one—we glorify God that Christ our Pasch is sacrificed. It is a fresh start for every one on the way to heaven. We must not look back, but press onwards. But we cannot help our thoughts looking back, and the memory of old friends and comrades takes us back.

fasted. We denied ourselves legitimate joys and pleasures of life, because our Christ has taught us that be cause our Christ has taught us that by such means we can draw closer to be use take up our cross daily and follow Him; if He commanded us to cruely the old man within ourselves, with all his passions and concupiscences; if He in vited us to follow on the way that the pointed out, which is the way of Calvary, then by His resurrection He hour when He expired on Calvary; then by His resurrection from the dark, limited tomb of this present life to the bright, limitless realms of heaven. As Christ rose once from the dead to die no more, so we, too, are destined to come forth from the grave, never to reenter it. As His resurrection must imply a death, a spiritual death, to ourselves, the world and the devil.

crowned with thorns, buffeted, spat upon, dragging His own cross to the mountainside, up whose rugged incline, a love divine drove Him. And there we saw him pierced for our sins, and hanging betwit heaven and earth, abandoned by His Father, rejected by the world. Never was death more indexion, where we have the more indexions. more inglorious, more shameful, more bitter, more undeserved, than this death of the Nazarene just out-There were, of course, a few loyal hearts—especially the great mother heart of Mary—that clung to fim unto the end and rendered the last satisfying explanation of suffering.

This is the true Easter message, then—ioy and gladness at Christ's resur
His teaching, and world at large, however, He was a failure. He had come to save others, He could not save Himself. He had given life to others, but there He was, dead, so horribly mangled that all thought of life being restored to Him even by a miracle seemed like wildest folly.

But on the third day, as He had

foretold, just as the sun was stealing up the arched walls of the heavens, just when the flowers were awaken-ing from their sleep, just when the little birds in their nests were beginning to twitter, just at dawn when all Nature was expectant, feeling the first thrill of another day's life the dead Master by His own power broke the cerements of the grave and in the twinkling of an eye pierced the thick stone of the monument and stood, the King of Nature, triumphant over Nature, victor over man, sin and the devil in the morning brightness. No wonder that the world rocked on its foundation with joy and gladness! No wonder that the earth quaked on beholding the Man of Sorrows, risen glorious !

glorious!

The soldiers who slept about the tomb knew that some unworted marvel had happened. They had been stationed there by the Scribes and Pharisees to keep away that handful of disciples who in the hour of trial had failed the Master, lest they come and take area. His bedy they come and take away His body and say that He had raised from the In the hearts of Christ's loyal friends, Mary, His Mother and the other Marys, there was on Easter morning the firm assurance that as He had preached words of truth dur-ing His life, so also His prophecy regarding His resurrection would be fulfilled.

Mary, the converted sinner of Magdals, saw the Master under the appearance of a gardener. The Apostles suddenly found Him standing in their midst in the upper chamber of Jerusalem. Peter and John, on hearing the glad tidings of the resurrection, brought them by Mary Magdalene, hastened to the tomb, which they found empty, with the great stone rolled back and the In the dark earth the lily's seed was winding sheets of linen carefully folded. The disciples at Emmans In the black grave the Crucifix was recognized the Lord in the breaking laid.

From dusky mold the fairest flower hath grown,
And Christ hath risen from the tomb's dark shade! tarry with His own. With them He ate fish and broke bread. Thomas was allowed to place his hands in Easter lilies in His path be the nail-prints, to cure his unbelief and our disbelief.

Christ Himself had appealed to the resurrection as the most irrefragable proof of His divinity and the truth of His teaching. It was to be the "sign of the Prophet Jonas" to His people. Since the resurrection, then, people. Since the resurrection, then, was to play so important a part in the life of the Church, Christ sur-rounded it with circumstances whose compelling force on our minds none compelling force on our minds none can gainsay. It is with reason, then, that St. Paul says: "Unless Christ be risen again, then is our preaching vain, and your Faith is also vain." St. Paul knew very well that no valid argument could be urged against the resurrection. It was too mountain peaks are behind the well established, too well known, to traveller hastening towards the offer any loop-hole to the captious plain. The Master has passed through the furnace of tribulation, years those who wished to have no the hose gone down to the temb deal and with Christ heave tind have no means to explain away in one way or another, or in any way at all, the great central fact of Christ's resur-rection from the dead. In every age up to our own time and day men have tried to make the resurrection appear a fraud, a myth or an impossibility. But their hypotheses fly in the very face of facts well estabmade; let us rejoice and be glad in it."

During the forty days of Lent we have tried by penance and mortificareceived without question by the people who were contemporaries of Christ. Indeed, Christ is risen again; and seeing the miracles of His life and all the circumstances attending His death and burial, it is far easier to believe that the resurteaching the ignominious sign of the cross. We have endeavored to realize better than at any other time of the theories which men have invented

enunciated by Christ.

We fasted because the Man-God fasted. We denied ourselves legitimate joys and pleasures of life, because Ohr Christ has taught us that

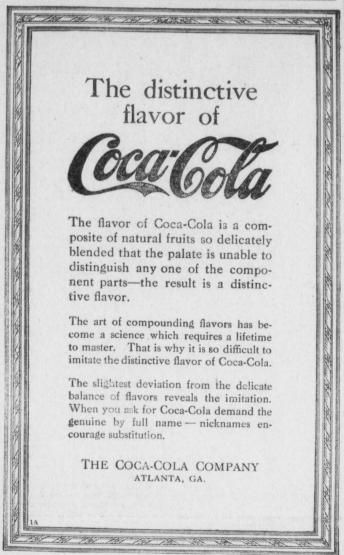
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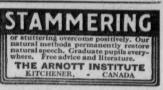
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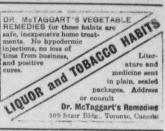
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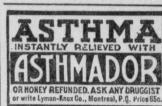
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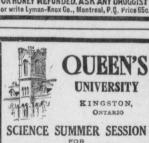
All virtues lie in the power of thing than to arrive, and the true success is to labor.—R. L. Stevenson. does not authorize them.











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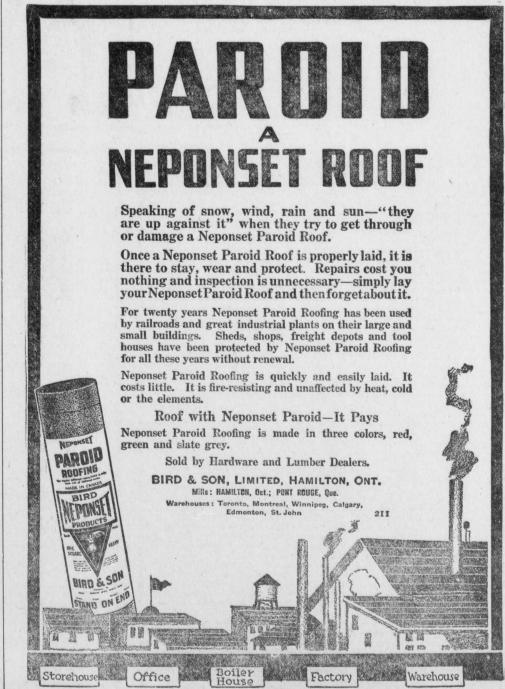
time. The more they try, the more energy they use up; and this only tends to aggravate their condition, as the kidneys are already tired out with their endeavors to relieve their congested state and perform their func-

gested state and perform their lange tion properly.

The kidneys are d dicate and vital. organs; once they become affected through any cause—you suffer until the congestion is relieved and the remedied.

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Here's a sermon in little: "I'm

too ould to be hatin' people," says a dear old Irish lady in a book. "And

-St. Bernard.

CHATS WITH YOUNG MEN

EASTER

This is the day, when from the dead Our Lord arouse; and everywhere, Out of their darkness and despair, Triumphant over fears and foes,

The hearts of His disciples rose, When to the women, standing near, The Angel in shining venture said: The Lord is risen ; He is not here! And mindful that the day is come.

On all the hearths in Christendom The fires are quenched, to be sgain Rekindled from the sun, that high Is dancing in cloudless sky. The churches are all decked with flowers.

The salutations among men Are but the Angel's words divine "Christ is arisen!" and the bells Catch the glad murmur, as it swells And chant together in their towers; All hearts are glad; and free from

The faces of the people shine.

-Longfellow SENTIMENT

No man need blush because his No man need blush because his heart beats high and his speech grows warm for his country, his home, or his faith, nor because a tender chord binds him to the mother that made him what he is. True sentiment is not weakness; it is strength. It makes fragrant the commonplace of life; it throws a what she would do. commonplace of life; it throws a purple mantle over the humblest occupation, and keeps alive the sacred fires in the temple of pure and

magnificent exploits that he accom plished as the leader of the Allied forces in the great War now happily closed but because of the undaunted courage that he possesses. Perhaps, never in history has there been a man who has held more rigidly to the homely philosophy of life than Foch. He has always had an abiding confidence in human nature and an enduring trust in the "will" of a man or combination of men to

Marshal Foch has taught both in the class room and on the field that an army's greatest strength lies in its determination to win and a will hold out against even terrific is. The admission of defeat has lost victories. The philosophy of Foch has been that "victories are won by silence, that is true, but also When one has faith, one does not retire; one stops the enemy where he finds him."

The world will read into these noble words faith in the achievement of material success. But have they not a deeper meaning? The whole world knows of the Generalissimo of the Allied Armies. Books, magazines and pamphlets of all kinds have been published recording the magnificent faith of Foch. All agree that he was supremely a man God. They tell us of the frequent visits that he made to the Blessed Sacrament at times when defeat seemed inevitable, when cannon were roaring and men were falling martyrs to their country. They tell us of the hours that he spent pleading with God for victory over the forces of oppression

History fairly glows with the kindly letters that this great soldier sent to the children of the various countries asking then to pray every day for him and for his success. His abounding confidence and faith in God have been a bright light amid the darkness that has overcast the world for the past four years. He energized his men with the same spirit that inspired his great soul. They saw the visible manifestations of faith in his every act. They witnessed in his every order a forward step toward victory and knew that Foch's faith in God and in ultimate triumph through the aid of heaven would bring success to their cause.

How beautifully this eminent soldier describes his success! "The battle won is the battle in which one refuses to admit himself beaten, because the army is to the chief what cause the army is to the chief what the sword is to the soldier. Its value lies in the hand that wields

was for a year. I was a lazy, good-for-nothing fellow, and spent my time in amusements. At length the How true these words not only in the affairs of men but in the spiritual life. And we may be assured

would lead the nations to victory he made an open confession of his faith in God. He openly stated that he was the brother of a Jesuit which all felt would disqualify him in the minds of the French radicals. He gave frank expression to his relig-ious convictions even though he beious convictions even though he be-lieved that in so doing he would lose the greatest honor that could come to any man of his time. This was an act of fidelity and loyalty to God that certainly was rewarded by a main with her, but entreaties were most crushing defeat of the invading useless.

OUR BOYS AND GIRLS

EASTER LILIES Though long in winter sleep ye lay, The powers of darkness could no

Your coming at the Call of May, Proclaiming Spring. Nay, like the faithful virgins wise, With lamps replenished, ye arise Ere dawn the death-anointed eyes

Of Christ the King. -JOHN BANISTER TABB

THE STRANGER In a certain country church the ceremonies of Holy Week were carried out by the two priests of the parisb. On Good Friday morning there was a large congregation, including the school children, who were to take part in the procession. The little girls were dressed in white, and the boys wore red scarfs and white gloves.

when the time came for the adoration of the Cross, the people knelt in rows at the altar rails, the children came next, kissed the sacred emblem and returned to their places.

The last child to whom the cross was presented was a little girl named Rosie, between three and four years old. She was so small that the priest was obliged to stoop over the altar rails, and when he held the cross be-fore her, she put up both her tiny hands and caught it. He let it go

She clasped it to her bosom and gently murmured, "Poor, Jesus, I'll take the nails out."

genuine manhood.—The Tablet.

THE WILL TO SUCCEED

The world recognizes General Foch as a truly great man not only for the segming that the state of the segming that the segming the segming that the segminary segming that the segminary segm They won't come out.

She turned to go away, but per-ceiving an old man in the front seat close to the altar rails, she fixed her eyes on him for an instant, then stamped her tiny foot and said indig

Bad man, you put the nails in

far.' The people who were near gazed in wonder both at the child and the man, for no one seemed to know the latter, and then one of the elder girls came and took Rosie to her place. When the service was concluded the congregation dispersed, but the old man remained with his hands over

About two hours afterwards Father Kelly came into the church, and see ing the figure kneeling motionless in

the seat, drew near.
Thinking the man had fallen asleep he gently touched him on the shoul der, but such a haggard, miserable face was raised to his, that tears of

pity started to the good priests eyes.

"Excuse me," he said, "I thought you were saleep." The man looked all around, then said in a hoarse whisper: "Father did you hear what that child said ?" 'Yes," said the priest, "she is only

a baby. "My God," murmured the man, again covering his face, "I drove the nails in far." 'Come in the sacristy," said Father

Kelly. The man obeyed, and when they were seated the priest said : You are a stranger here, I pre-

"I was not always one," said he; 'forty years ago I belonged to this place; my home was in the Grange yonder. "Ah!" said the priest, "the resi-

an! said the priest, the residence of Dr. Haslam?"
"Yee," said the man, "he is my brother; but, Father, will you have time to listen to me for a while?"

"Certainly," said he, "and if I can assist you in any way I shall be

happy."
"Well, then," began the man, "my
name is Patrick Haslam. I am the
eldest son of Mejor Haslam who lived
state the library and libra in this parish. All my brothers and sisters died young, except Tim, whom you seem to know. When I was seventeen years old, I came home from college with a fairly good education.

My father wished me to choose some profession, but I was glad to be free from masters and professors, and asked my father to let me remain as I year was up and my father insisted on my doing something. My mother advised and implored me to make a that when General Foch uttered them he was painting a word picture of his own spiritual life.

It will be recalled that when he was chosen from among the world's illustrious soldiers as the one who would lead the nations to victory he medical that when he was chosen from among the world's illustrious soldiers as the one who would lead the nations to victory he medical that when he was chosen from among the world's illustrious soldiers as the one who would lead the nations to victory he was the was a divised and implored me to make a choice, so I thought I would study for the bar. I went on for a while and failed, owing to my idle disposition. Nothing had any interest for me but pleasure and sports. I was could afford to be idle (so my com-panions told me.)

"I got in debt, and my father re-I got in debt, and my father refused to give me money when I would not comply with his wishes. I became angry and said I would not be treated as a child, and finally determined to leave my happy home. Then, like the Prodigal Son, I damaded my share of inheritance. My manded my share of inheritance. My birth into another life assured to humanity by Him who is the first mother implored me with tears to re-

iustice and right that have ever been recorded in history. And yet it was but the simple faith of a Christian heart!

To-day the world needs such men and such open confessions of faith. If the most eminent soldier in this world was eager to confess God before men even at the price of losing the greatest of human honors, how utterly selfish and unworthy are they who seek success but at the cost of their dearest possession, their faith? There is a lesson in the life of General Foch that every Catholic should take to heart.—Boston Pilot.

heart-broken, and my father soon followed her to the grave. I felt a kind of remorse, but it was only for a short time. I became reckless, and plunged into all kinds of dissipation.

"I have travelled in all lands, sometimes working, often starving.

sometimes working, often starving. The companions of my wealth turned their backs on me in my misfortunes. I met with an accident in New York, and was three months in the hospital. During that time I had leisure to think over all my life and how I hadspent it. When I was discharged, cured, I went down by the docks, and seeing a ship bound for Ireland, a great longing seized me to see once the place of my childhood. I arrived here this morning. I knew that no person would recognize me, so I followed the crowd into the church. cal illustration of the counsel given.

When the crucifix was unveiled. I dared not raise my eyes, a strange sensation took possession of me, and when that child denounced me publicly, I felt rooted to the spot where I knelt. The rest you know, Father; I only wish now to hide myself some-where. No one cares what becomes

"You are mistaker," said the priest not lookin, an' you'll be knowin." there is One Who cares and Who well your pleasure is to be goin' has shown His love for you in a wonderful manner. Have you ever prayed or performed any religious act, during all these years?"

"Palicing revers trephed me" and

"Religion never troubled me," said "Religion never troubled me," said the man; "I said no prayers, but—" and he paused. "My mother made us say ejaculations, as she called them: "My Jesus Mercy,' 'Mary, help,' were her favorites. I often found myself saying them, but I did not connect them with prayer, it was more from habit than anything else.'

"Well, whatever may have been your motive," said Father Kelly, "God has shown you mercy, and the Blessed Virgin has helped you to repent and be reconciled to her Son. Thank God and prepare to make your peace with Him."

Next day when Patrick Haslam left the sacred tribunal of Penance, surely there was joy in Heaven, and Easter dawned he no longer felt himself a stranger in God's house. Father Kelly took him to the "Grange," where his brother re-ceived him affectionately. When the children were introduced, he recognized amongst the number, no other than little Rosie, his friend of Good Friday.—M. S. E., in The Irish Mes-senger of the Sacred Heart.

THE RESURRECTION

The feast of our Lord's Resurrec tion from the dead is the most glorious day in the calendar of religion. The Church rejoices on Easter be cause her thoughts are centered upon the victory of the Saviour over sin and death, because the miracle of His Rising is the supreme triumph of His blessed life of thirty three years on earth, and because all humanity sees in the Lord's Resurrection the model and type of its own. His reappearance from the tomb is assurance beyond doubt that the dead do live again; His glorious life after death on the Cross, the guarar. tee of our own immortality.

"I am the Resurrection and the ife." We may go in spirit to the Holy Sepulchre, we may stand be-side it, and looking into the empty space where reposed for a while the sacred body of our Lord, we can learn with certainty that the grave does not close the story of human life. Beyond the range of theory and speculation is placed the doc-trine of the resurrection of the dead, and the existence in another state of being is a certified truth for us when we know that one who bore our humanity, and died on the cross, rise again the third day. "I know that my Redeemer liveth and I shall

Easter Sunday interprets the meaning of the immortality of the soul. It places beyond all doubt the fact of a future state. There are too many in the world at present look altogether at the things that are seen, that are temporal, and dis-regard the things that are not seen that are eternal. So many interest-ing features belong to life in our days that they engage too much of our attention and monopolize too much of our time. They are enough to fill the minds of those who seldom look beyond the grave who have never sounded the depth of the meaning of the thought of Scripture that to die is to live, that the fashion of this world passeth, that the etern ity and fulness of life remain for the great hereafter. The tomb is for the just, the gateway to life eternal with God.

The Resurrection has made of birth into another life assured to humanity by Him who is the first begotten of the dead. Christianity's armies and the greatest success for justice and right that have ever been recorded in history. And yet it was but the simple faith of a Christian but the simple faith of a Ch

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when you're my age you'll not be hatin' people unless your mind's a rotten mind. Your wee hates'll drop off you just like an ould shawl that slips from your shoulders whin you're not lookin', an' you'll be knowin' itual life; its office is to moderate the exercise of virtue, so as to make us walk between two extremes .- St

—DRINK CURSE CURED.

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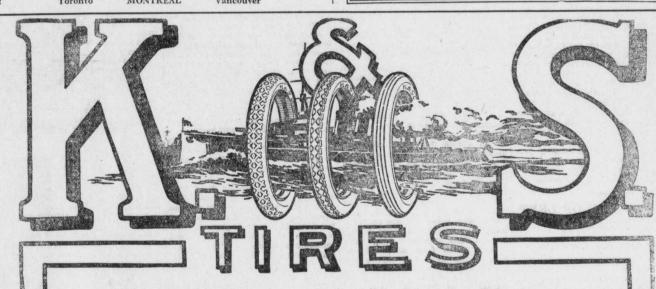
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FATHER FRASER'S LETTERS FROM CHINA

We are now giving to our readers ome of the Father Fraser's letters which for one reason or another were not published at the time they were received. These realistic pictures of active Chinese missionary work ishment. still more important phase of Cana dian-participation in the glorious secrating his energy and his zeal enlightened by a rich experience.

Catholic Mission Taichowfu, May 1, 1916.

When I turned round to deliver the sermon I was amazed to see such a crowd and thought to myself what a great work lies before me if I am tog instruct all these and bring them to the waters of baptism, for the greater part of them are recent converts not "La Tercia" followed by the blessing yet baptised. With a heart overflowing with gratitude to you I celebrated Mass, for without your aid I could not have filled this church with worshippers of the True God. Forty miles from here, in the city of Tientai, my curate celebrated the feast. The big new church there was also filled. So here you have two being spread far and wide.

whole - hearted fervor. A after cried "Crucify Him." marked difference in their demeanour between the first and last days of the retreat was discernible. I kept them vary in price from a few pennies to near me during the whole time of fifty or sixty cents apiece; some of with their pagan friends and relations. This I could not have done if it were not for your alms, dear friends. Many of the boys were too poor to buy decent clothes for their First Communion, but I got over the First Communion, but I got over the difficulty by dressing them in soutanes and surplices, and they looked real nice and edified the whole congrailings or place them reverently over the doors in the form of a gregation. In the afternoon they gregation, the afternoon they are the doors in the form of a cross, where they will remain until placing their right hand on the book of gospels, whilst in their left they held a lighted candle they pronounced

I hope you will not be anxious bout me. It is true that China is in the state of civil war but not much fighting is being done and none whatever in Che Kiang, our province. It is hoped the storm will pass over without much damage. At any rate the missions are not likely to suffer. The officials are busy issuing pro-clamation, for their protection.

Yours in the Sacred Heart, J. M. FRASER.

THE SEASON OF LENT IN MEXICO

BY MRS. FRED. A. HODGSON

to be hoped that the beautiful cus. interesting of the week, and is only town so long practised during the Holy Season of Lent in that old Re City of Mexico. creating "matracas" and to the cries of the hundreds of vendors of toys, food and candies, and generally enjoy the "feria" which delights everylody.

withheld many of the faithful from | blas" openly living up to these religious practices during the past few years; but, now that the disturbed conditions have been ellered a conditions have been ellered a conditions have been ellered a conditions have been ellered. tions have been allayed, full vent will undoubtedly be given to their which contains a triangular frame in suppressed emotions, and all through this lotus land the Holy Season will about a central white one. The suppressed emotions, and all through this lotus land the Holy Season will be full of color and incident, reflect

and pleasure all the time as they do in Mexico? Being a little short in clothes or many meal times away from a feeling of fullness, does not trouble the native if any form of

have a special predilection for this peritential eason, for in many parts of the country they are never punished no matter how mischievous. The services of the "Monumentos" especially the higher literary studies ished no matter how mischievous they may have been; but a carefully itemized account of every misde.

The services of the "Monumentos" are likewise imposing and beautiful and the music is invariably sublime.

o'clock Holy Saturday as the officiatis the signal that the time is up. It is a gruesome hour for the children whose parents adhere strictly to the custom; some little ones, however, prefer to pay on the instal-ment plan while a promise of being extra good in future secures remission of all punishment for the fortunate children whose parents have no special liking for deferred punishment.

are, we believe, well calculated to On the Friday before Good Friday stimulate interest in the later and is the festival of Nuestra Senora de los Dolores (Our Lady of Grief), and is in commemoration of our Lady of work of the conversion of China to Catholic Calendar this feast falls on which Father Fraser is now con- the third Sunday in September, but somehow long ago when Catholicism was new in Mexico, it united itself with the Aztec festival for the opening of Spring, and so instead of a day of mourning, became one of the contributed to my mission. The church which, you know, is now enlarged was packed to the doors.

When I turned round to deliver the contributed to my mission. The church which, you know, is now enlarged was packed to the doors.

When I turned round to deliver the contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. The church which connects it with a contributed to my mission. Palm Sunday is observed through

also filled. So here you have two big congregations where a few years swaying palms. The procession with ago only a handful could be gathered for the festivals. And when you consider that they come from a hundred different towns and villages you will realize that the Faith is picturesque service is calculated to bring to mind thoughts of the long past scene near Jerusalem when Yesterday we had a beautiful cele-past scene near Jerusalem when bration—the First Communion of the Jesus was heralded with the homage children. It was preceded by a three of the King by some of the same days' retreat in which they joined people at least who five days there-

Outside the churches, enterprising vendors offer palms for sale which their preparation, even during the the leaves measure as much as four night, for fear they should lose the and six feet in length; these are fruit of the retreat by intercourse usually left free to open at their will carry their blessed palm branches home and weave them into the bal replaced by fresh ones on next Palm

During the afternoon the fourth held a lighted candle they pronounced the renewal of their baptismal vows. I hope you will not be applied. Cross takes place. This very solemn ceremony dates from the Christian conquest of the Moors in Spain, the Victory of the Cross over the Cres-

Mônday and Tuesday there are no special functions in any of the churches; on Wednesday morning at ten o'clock the last of five cere-monies known as the "Sign" takes place. This ceremony is performed five times in memory of the five wounds of our Saviour. The service, which is full of significance, centres a very large flag, which has emblazoned upon it a red cross Those who take part are in black from their enveloping hoods to the end of their extremely long vest-ments. As all of the movements as Following Carranza's declaration well as the occasional chants are that religious persecution will no longer be tolerated in Mexico, it is cremony is easily one of the most creaking "matracas" and to the cries

obscurity altar is placed the former represent the Apostles, while ing the spirit of the people and the country.

I wonder if there is any other place in the world where the people have so great a capacity for religion the desertion of the followers of our positions of the people candles are extinguished to signify have so great a capacity for religion Blessed Lord; the white candle is not extinguished but covered, signi-tying that there is no real death for

the Saviour.

Thursday is a day full of solemn Thursday is a day full of solemn claim the religious or patriotic festival is to take place. They are a wonderful race, and it is indeed a pity that a Pullman car window or a hotel balton, the fides its happy home life, is all the hidse its happy home life, is all the knowledge so many travellers get.

Devoutly religious the Mexican people are ever truly Catholic, but never so much so as in Lent and especially during Holy Week, which until Easter marks the end of all worldly recreation, for public enterminents are never given and private as a sole of the first of the repose of the sole of the first of the fir tainments are never given and private amusements are entirely suspended. During Lent special respects are paid to all members of the clergy; although at all times they are the object of distinction on the part of the layman. Children have a special predilection for this journey from the supper room to

tion or chanting of the history of the passion of Christ as recorded in the Book of John. One priest usually chants the portion which is strictly narrative; another reads the words spoken by Jesus; another or others the words spoken by single indi-viduals, while the whole choir intones the exclamation attributed to the multitude present at the crucifixion. The ceremony closes with the words When Jesus therefore received the vinegar-He said: 'It is finished.' and He bowed His head and gave up the ghost. The priest and congregation kneel, and a moment is spent in silent prayer. The churches on this day present a spectacle of darkness and mourning which is posi-tively startling on entering from the outer light of day, for the Altars, which the night before had been ablaze with light and adorned with beautiful decorations, are now covered with purple hangings against which rises a realistic lifesized image of our Saviour on the Cross, below which is placed the kneeling figure of the Master Dolo instead plain gowns, and modest rebosas on their heads, their raiment adds to the solemnity of the occa-

Another ceremony known as "El Pasame" and "La Soledad," which means the hour of sorrow of Mary the mother of Jesus, is held in the evening, at which time the "Miser-"Stabat Mater" and other beau tiful hymns are sung to an orchestral

accompaniment. In Interior Mexico the reproduc tion of several passages of the Passion play on Good Friday stands fore most in the line of special ceremonies; traffic is suspended; people are not permitted to bathe and deadly silence prevails all around; processions representing Christ carrying the o Calvary take place; Jews in Jewish attire, Roman soldiers, men wearing garments of the coarsest fibre with wreaths of thorns upon their heads walk barefoot through the corridors of the buildings where the processions are en route and all in death-Most of these practises, especially those involving the impernation of Christ or his Saints by individuals, have been forbidden by the Archbishop of Mexico though they are still followed in many of the

smaller towns and villages. In Mexico the strictly religious ceremonies of Holy Saturday are the same as those in other Catholic countries, including the kindling of the new fire. The similarity betwee the ceremony of lighting the new fire and from it the fires of the people

tervals, is noteworthy.

Mass is said in all the churches but the greatest interest centres about the Cathedral, and when the Gloria in Excelsis Deo is reached, the great bells of the City ring in unison and the Capitol fairly reverberates with the sound. Simultaneously the purple hangings will roll back from the Altars, the period of mourning will be over and the preparing for the celebration of Easter will begin.

A custom fast becoming extinct is the burning of Judas. It is a strictly secular custom and affords much pleasure especially to the younger people. These hideous images of people. These hideous images of the arch traitor, usually filled with sausages, bread, sweets and fire-works, are suspended in mid air, and Holy Season of Lent in that old Re public, may be resumed in all of their religious and artistic beauty.

Apprehension for their safety has withheld many of the faithful from withheld many of the faithful from blas" symbolizing the obscurity. Season of Lent.

OBITUARY

SISTER GENEVIEVE

The funeral of the late Sister Genevieve took place Wednesday morning, April 2nd, from the Mother House of the Grey Nuns, Water St., Ottawa. A Solemn Mass of Requiem was chanted at 7 o'clock in the Convent Chapel, after which the remains were conveyed to Notre Dame

cemetery.

The esteem in which the deceased was held by her many friends in the Capital was evident from the number pleasant pathways radiant with new

light and beauty. lover of the true, the beautiful, and the good, in life as well as in liter bons, St. Vincent, aged thirty ature; gifted with literary ability of a high order she was ever ready, notwithstanding her delicate state of

among our Catholic women.

Although American born and American bred she was too broad minded to be national; and her whole souled loyalty to her native land did meanor is kept by the parents, for which the little culprit must pay in full when due, and the ringing of bells in the churches about ten

Imposing in the extreme are the morning ceremonies in all the larger churches throughout the Republic on Good Friday. There is the recitational and her whole souled loyalty to her native land did not lessen a whit the love and admir-

ation she bore her Ottawa friends among whom her name has long been a household word.

Christian friendships last beyond the tomb, yea, even throughout eternity; and so in the blessed hope we are comforted. Meanwhile Sister Genevieve's name is in benediction in our homes and in our hearts. May she rest in peace

A FORMER PUPIL.

REV. SISTER MARY, GOOD SHEPHERD Ottawa Journa

Rev. Sister Mary of the Good Shepherd, nee Bridget Conway, died of pneumenia at the City Hospital, Ogdensburg, N. Y., on February 10, after a short illness. The Reverend Sister was born in

Ottawa, of an old and highly respected family and was, at the time of her death, sixty eight years of age, forty-six of which she had spent as member of the Grey Nuns' Community, thus making a long honorable, meritorious career de voted to the work of teaching and to

the sacrifices of a religious life.

She had been stationed successively at Buffalo, Lowell, Haverhill, Ogdensburg, where her zeal and devotedness will be remembered with gratitude

She is survived by one sister, Mrs. Catherine Coulter, and by four nephews and a niece, namely, the Hon. Charles, Mesers. John, Henry and Edward and Miss Minnie Murphy. Judge Latchford, of Tor-onto is likewise a cousin of the

Sister Mary Good Shepherd was buried in Notre Dame Cemetery, Ottawa, from the Mother House of the Order, Water St.

THOMAS L. HAWKINS

The remains of the late Thos. Leo Hawkins, son of Mr. and Mrs. Mich. Hawkins, of Bogart, whose demise occurred at Hotel Dieu, Montreal, on Wednesday, Mar. 26th, were brought to the home of his parents on Taurs-day last from whence the funeral took place the following day. n High Mass was celebrated at St. Carthagh Church by Rev. Father Quinn at 10 a.m. and in honor to the departed who was studying for the priesthood at the time of his demise, the body remained in state in the church until 2.30 o'clock p. m. after which the funeral cortege proceeded to Stoco where the remains were placed in the vault to await

The deceased was twenty-five years of age. He began his college days at the Ottawa University in 1913, which he attended for some time. He after-wards attended St. Michael's College, Toronto, and for the past two years was a student of the Seminary of Philosophy, Montreal, at which insti-

tution his illness occurred.

The cause of death was pleura. pneumonia resulting from an attack

The Rev. Father Gagon, of the Seminary, and Rev. Father Mc-Donagh, of Merrickville, were pres ent at the obsequies.

The sympathy of the community

goes out to the parents and brothers and sieters in their hour of mourning. May his soul rest in peace.

NEW BOOK

A new novel has just been brought out by the great French writer Rene Bazin entitled, "The Barrier." This contents a great good natured scramble takes place. When the last traitor has been blown up the participants join the vast throngs on the hops in the heart and a holy confidence, never disappointed, of ulti-mate peace and happiness. Such women have made the saints and the mothers of saints in the history

> The price of the book is \$1.25 net Postage 15c.

DIED

MANLEY.-At London, Canada, on the 2nd April, Sarab, dearly beloved wife of Captain Alfred Manley. May

her soil rest in peace.
STAFFORD.—At the residence of her son, M. J. Stafford, Quyon, Que., Mrs. Michael Stafford. May her soul rest

McNamara.—At Hawtrey, Wednesday, March 26, 1919, John B. McNamara. Interment at Catholic Cemetery, La Salette, Ont. May his soul rest in peace.

LOUGHLIN.-At Belmont, Lot 16 P. E. J., on January 28rd, 1919, George Autony, aged one year and nine months, son of Peter Loughlin. Loughlin. - At Belmont, Lot 16, P. E. I., on January 25tb, 1919, Mary Catherine, beloved wife of Peter Loughlin. May her soul rest in

FITZGERALD. - At her late residence, 222 Turner St., Ottawa, on luesday morning, Dec. 10, 1918, Philomene Gauthier, relict of the late Patrick Fitzgerald, aged eighty-one years. May her soul rest in peace.

leasant pathways radiant with new gbt and beauty.

Sister Genevieve was an ardent wife of Patrick W. Molloy, daughter wife of Patrick W. M bons, St. Vincent, aged thirty years. May her soul rest in peace.

McDonald. At Arnprior, Ont., on Thursday, March 20, 1919, Donald Hugh McDonald, aged seventy-six years. Interment at St. Finnan's Cemetery, Alexandria, Ont. May his soul rest in peace.

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