

# The Catholic Record.

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

VOLUME XXXII.

LONDON, CANADA, SATURDAY, NOVEMBER 27, 1920

2198

## OF YOU

There is within my heart  
A little corner set apart  
Where only thoughts of you may dwell,  
And all the long day through,  
As I am swept about  
By throngs that crowd the street,  
A little thought slips in and out,  
A little tender thought, too sweet  
For this poor speech to tell,  
Of that safe corner set apart  
Within the fastness of my heart  
Where I may think of you.

—The Echo

## WEEKLY IRISH REVIEW

### IRELAND SEEN THROUGH IRISH EYES

Copyright 1920 by Seumas MacManus

#### CONTINENTAL PRESS WAKING UP

The continent and the continental press are slowly waking themselves up to the horrors that are being enacted in Ireland. Since the European War began—and still more since it ended—the continental countries have cultivated a slavish fear of England. So effectively did she put the screw on them, both politically and economically, whenever they did not obey her behest, both during and since the War, that they have reached a state where it takes extraordinary courage on their part or extraordinary provocation to induce them to risk offending the world's master. So up till recently the continental press that dared to blame England for her actions in Ireland, were indeed rare. But the happenings in Ireland recently are forcing many of them to find their tongues. The wonderful martyrdom of MacSwiney has undoubtedly been the chief factor in forcing the continental press to break its criminal silence. And now a great many of the leading papers have begun to express themselves frankly on the subject of the English atrocities in Ireland. This applies not only to the press of Spain, Italy, Switzerland, France, but even to that of little Belgium—which was supposed to be so inured to atrocities that nothing more could shock it. But now even the Belgian press confesses itself shocked. The acting of the Italian despatcher, moreover, in beginning to debate the Irish atrocities, openly, in the Italian Parliament, is shaming some of the other countries out of their silence—none too soon. Even the most conservative of the French press, which, like some of our leading journals in America, were making themselves echoes of London, are now speaking out in protest.

#### TWENTY-SIX MURDERS IN ONE MONTH

The Irish Bulletin, the official organ of the Dail Eireann, gives us a list of the killings in cold blood by the English military and police in Ireland during the last month. The many young men killed in fair fight, in encounters between Republican forces and English forces, are not of course included. Twenty-six is the number of unarmed persons who have been murdered in cold blood in the course of the month—almost one per day. These twenty-six include the innocent young, and the tottering old, include also women as well as men. There was one woman murdered (together with her unborn child); there were three old men bordering on seventy years old deprived of their lives—and one little lad of fifteen years. One of the boys murdered had been guilty of the crime of refusing to lead the murderers to where they could find his brother. Two fathers were shot dead for refusing to guide the murderers to the hiding-places of their sons. Even of those killed were dragged from their bed in the dead of night, dragged out of their houses, and shot dead outside. Four more were shot dead in their houses.

#### HAVE BECOME INURED TO SUFFERING

The fearfulness of the atrocities that are now greeting Ireland, and the thickness and rapidity with which they are occurring, so as to take the people's breath away, is due to the fact that the Junker party of England, growing tired of the slow progress being made in Ireland, began demanding the worst at once, in order to "have it over with." It was not only in conversation and on platform that the British Junkers thus expressed themselves, but even in the newspapers. So at length the Government had to consent to the intensive campaign of horrors. They calculated that one month of intensified horrors would do one of two things, either completely break the people's spirit and leave them begging for mercy, or else, goading them to madness, make the unarmed populace rise up in frenzy and annihilate themselves by an open clash against the powerfully equipped great English army, which is spread in a net-work over the country, with all their aeroplanes and all their tanks, and their tens of thousands of machine guns, just waiting the word to completely annihilate the manhood of Ireland. Instead of one month many months of the fearful horrors have now been imposed on

Ireland, and far from being either driven to the madness of going out to dash themselves against the British tanks, or bowing their neck in submission for the conqueror to strike his heel into, the people of Ireland, young and old, men and women, are showing a fortitude in suffering hitherto unknown to the world, and a determination exactly like that of Lord Mayor MacSwiney, slowly to die by inches before they submit to the ruthless conqueror. As one of my correspondents (a woman) writing to me said: "We are now inuring to suffering. We have tested all the horrors that the British can treat us to, and we are satisfied to continue suffering the most horrible of these horrors, to live in agony or to die the death that God may choose, rather than yield to the brutal wronger."

#### GOVERNMENT DETERMINED THAT THE OUTSIDE WORLD MUST NOT KNOW OF SAVAGE BARBARITY

When we know that English correspondents of English papers in Ireland—at the few English papers who dare tell the truth, the Manchester Guardian, The Daily News, Westminster Gazette—are threatened with murder by the English forces if they persist in describing in their papers the horrors they see, we can imagine the bravery that is needed by the Irish correspondents of the Irish papers who are entirely at the mercy of the uniformed murderers. The Freeman's Journal published a photograph showing the horribly accented back of a boy who was stripped and lashed almost to death by the English soldiery—one of hundreds of boys and men who have been so treated, and are being so treated every day—and for this crime against the invading forces, the editor, Mr. Hooper of the Freeman's Journal, was arrested and is being tried by court-martial. The British Government in Ireland is determined that the outside world must not know of their savage barbarity.

#### A SAMPLE OF THE SAVAGERY

One of the hundreds of horrors that are nightly occurring in every corner of Ireland is here set down—just as a sample. It is copied verbatim from amongst several others in The Dublin Freeman which publishes this in face of the law that any misstatement made about the British Army in Ireland is punishable by the suppression of the paper, and the court-martialing of the editor, and proprietor. This one is the signed statement of the father of the victim, Mr. Patrick Numan, of Ardaraun, Butevant, County Cork. After describing a raid made by the military on his house in the dead of the night, the statement continues: "At this time there was a section of the raiders at the door, and I heard from the direction of the door a shout of 'Hands up!' Then I saw my son, Pat, come in through the door with his hands over his head. Before I could say anything the soldiers struck Pat on the face with the butt ends of their rifles. They asked him his name and he gave it. They stopped striking him when he told them his name. "Pat then went to his mother's room and set down his bed, the soldiers remaining in the kitchen. He was only a couple of minutes in the room when the man who threatened to shoot me said to the other soldiers: 'Take that young fellow outside the door and shoot him!'"

"Three or four soldiers went to the door of the room and told Pat to come on. Pat came out, and I attempted to follow, but was prevented. I saw my son leave with the soldiers, and shortly after I heard shots. "Some of the soldiers who were up in the loft shouted, when they heard the shot: 'We are in the wrong house; the ladder, the ladder!' They came down the ladder and cleared out."

"When I went out I saw my son trying to get up. I shouted: 'Paddy is shot, and all of us rushed out. I asked him: 'Paddy are you shot?' He said: 'It is not so much, and he asked for a mouthful of water. "I took him in my arms and with assistance took him to the house. "I could not identify any of the soldiers. "I deny that any of my sons had ammunition. Pat was searched in front of me before being shot. The soldiers felt his pockets, but got nothing."

Young Numan was wounded by gunshot in no less than five places. There was a large gaping wound in the groin, one in the left side in the region of the heart (which may possibly have perforated one of the lungs), one in the right hip, one in the inside fleshy part of the hand, and one in the back. In addition, Numan also received a terrific blow in the jaw from the butt-end of a rifle which practically smashed every tooth in the front of the lower jaw.

When Rev. Father Barry, C. C. Butevant, and Dr. Corbett arrived later the latter picked out five broken teeth, and found that the front part of the tongue was nearly severed.

SEUMAS MACMANUS,  
Of Donegal.

## FAITH IS SAVING POLAND

### AMERICAN COMMISSIONER PAYS HIGH TRIBUTE TO CHURCH

By Captain Charles Phillips, A. R. C. (Written for The N. C. W. C. News Service)

Warsaw, Oct. 15.—"It was the Catholic religion that made Poland a democracy in the beginning—and it is the Catholic religion that is saving Poland today from Bolshevism."

The speaker was Lieutenant Colonel George D. Whiteside, American Red Cross Commissioner to Poland, the man who headed the great American relief organization through the Polish crisis of the past three months, and who is now busy perfecting plans for its work during the coming winter.

Dr. Whiteside, who knows Poland and the Poles as do few Americans, is enthusiastic over the new Republic and believes that, in spite of all its present hardships and sufferings, it will "come out on top" and be yet one of the first nations of Europe. His knowledge of Polish life and character has been gained through long connection with the Polish population of Southern Wisconsin, during his service as a member of the Legislature of that State.

"The Poles," Dr. Whiteside declares, "have qualities that insure their winning in the end, and one of those qualities which cannot be lost sight of, and which shines out now like a light against the dark road of anarchy riven Russia, is their Catholic faith."

#### TRIBUTE TO CATHOLIC FAITH

"I am not a Catholic," said Dr. Whiteside, in touching on this phase of Polish character. "But I would be blind indeed not to see what the Catholic religion has done for Poland and the Poles. We know, of course, from history, that it was the introduction of the Latin faith into Poland that saved this people to Western civilization in the beginning. Well, in my opinion, it is the same faith that is saving the Poles today from going Bolsheviki. These people are anchored firm in a sound, reasonable faith from which all the wild horses of the Red armies cannot take them."

Dr. Whiteside is a native of Newark, N. J., but for the last fifteen years has been a resident of Stevens Point, Wis. After finishing his medical course at the University of Vermont some years ago, he devoted much time to the study of public health problems, and naturally takes a special interest in the medical phase of the work carried on by the American Red Cross in Poland. Before coming to Poland he served in the Red Cross Commissions of both France and Belgium.

#### 500,000 GET AMERICAN AID

"Never in any other country, however," he says, "have I seen such distress and misery as there is in Poland at the present time. There are at least 500,000 homeless refugees to be cared for, and among these groups alone there are 50,000 orphans. Half a million children are being given American food, but there are a million and a half in need of it."

The misery of the little children of Poland according to Dr. Whiteside's description, is terrible. "There are 2,000,000 children in Poland in need of surgical and medical aid. Thirty-five per cent. of the child population is orphaned. Twenty per cent. of the children of Poland are defective, deformed or tubercular from malnutrition," he declares. "Orthopedic surgery, through lack of supplies, has practically disappeared from the land. The whole future of the Polish nation, as represented in her unfortunate children, is at stake."

Dr. Whiteside has nothing but the warmest praise for the work of the Catholic charitable institutions of Poland. "Over 90% of the institutional relief given by the American Red Cross in Poland goes to Catholic homes, orphanages, etc.," he says, "so we are well able to judge the work of Catholic charities here. I would need to be a poet or an orator," he went on, "to pay the tribute due the Polish religious orders for their work for the poor, the sick, the aged, the orphans."

#### NOBLE SERVICE OF SISTERHOODS

"Words can never tell the story of the Catholic Sisterhoods of this country. We have often found them starving themselves in order to save food for the children in their charge. Their order and cleanliness have become proverbial among us Americans here. Their empty cupboards and bare floors are invariably scrubbed white as snow. They may have no blankets on their beds but the beds are always neat and tidy. Their windows may be bare, but they shine. And always there is their little shrine of Christ or the Virgin Mother, before which they and the children pray for us Americans in the same breath that they pray for their own beloved country! Who could resist such faith and love as these Poles have!"

"Poland faces the most terrible winter in her history. She is the bulwark of civilization against the

Red hordes of the East. If she is to be saved, she must be saved now. And while of course it is inevitable that the part played by the Catholic faith in fortifying these people against the wreckage of revolution and Bolshevism be recognized, still we must remember that sick, hungry or dead Catholics cannot do much to keep a country going."

## ENGLISH CATHOLICS

### THEIR ATTITUDE TOWARD IRISH FREEDOM DISCUSSED BY NOTED ENGLISH AUTHOR

(By N. C. W. C. News Service)

New York, November 5.—Theodore Maynard, the English author who is in the United States to deliver a series of lectures under the auspices of the Lecture Guild, and who, though an Englishman and the son of a Protestant minister, is a Sinn Feiner, describes the attitude of English Catholics toward Irish Independence as ranging from one of downright hostility among a few to one of enthusiastic approbation among a great many. Mr. Maynard became a Catholic in 1913.

"The English Catholics are mainly made up of three distinct sets," said Mr. Maynard to a representative of the N. C. W. C. News Service. "First are the old English Catholics, the families who have retained their faith since pre-reformation times. These are very conservative. The late Duke of Norfolk was this type of English Catholic. He was bitterly anti Irish."

"Then, there are English Catholics who are not English at all, but transplanted Irish. Naturally they are either Sinn Feiners or Nationalists. Finally there is the type of English liberal Catholics, highly intellectual and sympathetic toward Ireland, and, generally speaking, radical in their attitude toward politics and economics."

"Of the English people not Catholic all those who might be called intellectuals are sympathetically inclined toward Ireland. Not many are Sinn Feiners in the full sense that I am a Sinn Feiner, but at least they want to see justice done to Ireland, though they are not always able to perceive that the only effective justice that can be done is the granting of full independence."

#### GOVERNMENT'S ATTITUDE CONDEMNED

"What the present British Government is seeking in Ireland is to provoke the people to a new rebellion. The various actions of the Government are not to be explained except upon that theory. They are deliberately designed to provoke the Irish to rebel and then they mean to put down the rebellion in such a way that the spirit of the Irish will be broken forever; in other words, to drown Sinn Fein in blood. "The Irish naturally a hot-headed race, have shown marvellous self-restraint and this too, is a high tribute to the authority which Sinn Fein has succeeded in establishing. They know well what the actions of the British Government are intended to bring about and most of their energies are directed toward keeping the people from revolting and so serving the ends of those who are trying to provoke revolt and provide themselves with an opportunity and an excuse for massacre."

"The demand for Irish independence is not a mere pretext for a lot of lawless men to use as a justification for their raids, destruction of life and property and a general shaving of the peace and public welfare of England and Ireland. It is a philosophic demand of a kindly people, determined and courageous, placing their lives between aggression and the perfectly rational, functioning Government they have established and are maintaining."

"They understand exactly the propaganda sent from England depicting them as everything that is lowly and non-dependable, harabain and the tools of agitators. It naturally urges them to be so misrepresented, but they have to submit to it, and do so because there is neither time nor opportunity now to offset it."

#### ENGLISH OBJECTION TO IRISH SEPARATION

"Probably, as far as Englishmen object to Sinn Fein at all, they disapprove of it because they believe that military independence of Ireland would be a cause of weakness to England, but they could have no argument possible against Sinn Fein if it were proposed that Irish independence went with an offensive and defensive understanding between the two countries on equal terms."

"This alliance, however," continued Mr. Maynard, "has never been seriously proposed. The vast majority of Englishmen are well disposed toward Ireland. They do not understand Irishmen, but they like them. If the Irish question had been left in the hands of Englishmen it would have been settled long ago. Unfortunately, the present British Government contains but a few Englishmen. It is mainly made up of Scotchmen, Welshmen and Jews."

"As far as Belfast objection to Sinn Fein is concerned, it is chiefly kept alive by the large employers in order to prevent their workmen from looking too closely into their own economic condition. As long as they can be kept busy shouting 'To hell with the Pope,' their minds haven't time to dwell on their own hell, the hell in which they live."

## THE HOLY SEPULCHRE GUARDIANS

### VIRTUALLY PRISONERS OF THE TURKS

(By N. C. W. C. News Service)

Washington, D. C., November 15.—Though Christian armies conquered Jerusalem and forced the Sultan's army to an unconditional surrender, and though a Christian commander upon entering the Holy City became trustee and protector of the Sacred Places of Christianity, the Holy Sepulchre, for the recovery of which the Christian world has made so many sacrifices and endured so many hardships, is still in control of the Turk.

"The keys of the Basilica of the Holy Sepulchre have been returned to the followers of Mohammed—to the conquered—and those who rightly own this great church that marks the Saviour's tomb, the Sons of St. Francis, are virtually prisoners within its walls. This is the astonishing information that comes to Washington from the Holy Land."

#### MONKS PAY TRIBUTE TO TURKS

Whenever the Franciscans wish to have the Basilica of the Holy Sepulchre opened, they are compelled to pay a tribute to the Turks, to whom the Christian deliverer has entrusted the keys. This tribute consists of money or of sugar, coffee, coal or other commodities. The Basilica is locked twice daily—at noon and in the evening. Sometimes the intervals of closing are quite long, and on such occasions nourishment is passed in to the Monks through a small opening in the main door of the Basilica.

The conditions under which the Franciscans have been obliged to live while fulfilling their sacred trust to Christianity for seven hundred years (under Turkish domination) baffles description. Their quarters are the foulest, with never a ray of sunlight, while in the winter months their couches are often drenched with rain. Life in a prison could hardly be worse.

If the Fathers go in pilgrimage to the Cenacle they must pray standing, because the Turks in charging forbid Christians to kneel, though Mohammedans themselves kneel when at prayer. Yet the Cenacle, by every test of justice and law, belongs to the Franciscans.

#### TURKS REWARDED FOR CRIMES

The Christian commander who authorized this continuance of Turkish control based his decision, it is explained, on a "firman," or grant, bestowed by Seladin, the first Ayyubite Sultan of Egypt (1188-1193), who wrested the Holy City from the Christian Crusaders. Instead of punishment for their crimes, the Turks are receiving privileges; instead of reparation for sufferings and sacrifices, the lot of the Franciscans is imprisonment and humiliation."

"Mohammed over Christ! Disgrace is the Tomb of Our Lord," say Christian observers of this strange policy.

At the time of the occupation of Jerusalem in 1917, the members of the Custody of the Holy Land comprised Americans and Cubans, Syrians and English, French, Italians and Portuguese—all of them of the Allied nationalities. England's intransigence cannot be, it is urged, to decide in favor of the conquered at the cost of offending the most sacred feelings of those who fought, suffered and sacrificed themselves side by side with her.

In the year 1227 the Sultan Malek confirmed in a "firman" the possession of the Holy Places to the Brothers of the Cord (Franciscans). In 1309 the Sultan Binaris II. renewed this confirmation in regard to the possession of the Cenacle on Zion, as well as of the Holy Sepulchre and the Grotto of Bethlehem. From the thirteenth down to the nineteenth century the Franciscans were the sole representatives of the Christians of the West at the Basilica of the Holy Sepulchre in Jerusalem, of the Nativity in Bethlehem and of the Annunciation in Nazareth.

The Franciscans erected schools, colleges, orphanages, free dispensaries and other similar institutions. Until 1847 they alone upheld public worship; alone guarded and reverently maintained the Holy Places; alone dispensed the truth of salvation to the faithful.

The question of the Holy Sepulchre is a distinctly Christian question; it is not a question of a mosque or a minaret. It is easy to imagine what would be said if, for example, the keys of the Mosque of Omar were to be delivered into the hands of Christians. And yet the conquerors of Jerusalem could have done this conveniently and without the violation of any Turkish right or even the disregard of a justified sensitiveness."

## BUILT BY CHRISTIAN EMPEROR

The Basilica of the Holy Sepulchre is of a specially Christian, of a specifically Catholic—Roman Catholic—character. Its builder, the Emperor Constantine (A. D. 325), was truly devoted to the Holy See in Rome. Truly devoted to the Holy See also was Modestus, the restorer of the Basilica, in 614, after its destruction. Equally devoted to the Holy See were all the Bishops who presided in the Holy City until their expulsion by the Saracens in 1187. Faithful devotees to the Holy See were the Crusaders, and their successors, the Franciscans.

Jerusalem holds the ashes of many of the Christian knights who went from Europe to free the Sacred Shrines of Christendom from the Mohammedans. It is the resting place of King Godfrey of Bouillon and of King Baldwin I., whose graves are at the foot of Calvary. The Knight Philip of Aubigny, tutor of Henry III. of England, is buried in front of the portals of the Holy Sepulchre. These valiant Crusaders, too—all of them Sons of the Poverty of Assisi—have been deprived of their rights and ousted by the restoration of Turkish jurisdiction over the Holy Places.

## ENGLISH HIGH COURT BENCH

### HEARS MASS IN WESTMINSTER CATHEDRAL

(N. C. W. C. News Service)

Westminster.—The damp fog of October had crept up through the streets of Westminster and found its way into the Cathedral which lay shrouded in gloom until the blaze of the electric lights lit up the dark corners, and showed a great congregation gathered to beg the Divine blessing on the judicial term about to be opened in the royal courts of justice.

It is some years now since the red Mass of the Holy Ghost was first instituted at Westminster, almost on the very spot where the last Catholic lord chancellor of England, Blessed Thomas More, was condemned to death for his loyalty to the Catholic Faith. But between that day and this the fury of persecution has exhausted itself, and the tide has long turned, and the Catholic leaders of the English bar once again inaugurate the legal term in prayer before a Catholic altar.

A powerful automobile purrs faintly outside in the street, and then comes the sound of the great western doors of the Cathedral being thrown back slowly and heavily. The sound of measured footsteps is heard down the vast length of the Cathedral, and a procession makes its way up the central aisle, to the seats that are prepared at the foot of the sanctuary. First in solitary state, is the dignified figure of Lord Justice Russell of the high court, son of the late lord chief justice of England (Lord Russell of Killowen).

Following him come, in pairs, the Catholic leaders of the bar, king's counsel, in silk gowns, court dress of silk breeches and stockings with silver-buckled shoes, and full-bottomed wigs. After the counsel follow the juniors of the bar, in their bombazine gowns and little wigs with only three rows of curls—for there is legal etiquette, even in wigs.

Following the Mass there is a prayer for the king, the pontifical blessing, and the procession passes out from the choir, and again the judge of the high court kneels to receive the blessing of the prince of the church, Cardinal Bourne.

Less than 300 years ago the same high court condemned an Irish Archbishop to death, principally because he was a Catholic. And within sight of the Cathedral tower of Westminster, one may actually stand on the spot where the martyred prelate, now St. Oliver Plunket, met his death at Tyburn. The church that was persecuted then is now held in honor, while a judge of the same court is seen, in his official capacity, beginning his judicial labors in prayer at Mass.

#### JOHN RUSKIN'S TRIBUTE TO THE IRISH PEOPLE

In a letter written to a London paper, a few years before his death, the late John Ruskin said:

"In your recent articles on the Irish question you have taken no notice of certain peculiarities of the Irish race which, I imagine, you know as well as I do, and yet, by unlucky chance, you hitherto ignore them. Would it not be well to take some account of the following ineradicable virtues of theirs in our schemes for their management?"

"First, they are an artistic people, and can design beautiful things, and execute them with indefatigable industry."

"Secondly, they are a witty people, and can by no means be governed by a witless one."

"Thirdly, they are an affectionate people and can by no means be governed on scientific principles by heartless persons."

## CATHOLIC NOTES

Two important Congresses of Catholic Indians belonging to tribes in Montana and in North and South Dakota were held recently, bringing together some thousands of men, women and children for spiritual and educational benefits. Six tribes were represented in the Congress. Pope Benedict sent to these faithful Indian children of the Church the Apostolic blessing.

Rome, Nov. 6.—Pope Benedict, in the course of a farewell audience given to Mons. Karl Joseph Schulte, Archbishop of Cologne, today, handed the German prelate a half million lire for relief work among the children of Central Europe. It is confirmed that Mons. Schulte will be made a Cardinal at next month's Consistory, when Mons. Francisco Sagonesal, Apostolic Nuncio at Madrid, will also receive the red hat.

St. Louis, Nov. 11.—St. Louis University's wireless station has been accepted by the United States Postal Service for use as one of a chain of such plants which are to be established at intervals from the Atlantic to the Pacific Ocean. They are to operate in connection with the aerial mail service of the post office department. St. Louis was one of the few links still missing in the chain until St. Louis University put its apparatus at the Government's disposal.

There has recently been placed on sale in England a place which recalls some interesting history. It is the ancient Friary of Liebfeld, which belonged to the Grey Friars. It was founded about 1229 by Alexander Stavenish, Bishop of Coventry and Liebfeld. It is believed that there was a religious foundation on this spot as early as the year 895. The Friary was destroyed by fire in 1291, and the present structure was erected in 1545.

St. Paul, Nov. 8.—Gifts amounting to \$75,000 have been made to various St. Paul Catholic institutions in the will of the late Michael H. Foley, pioneer St. Paul grocer and lumberman, who died in Los Angeles last month. It has been announced here. St. Thomas College will receive \$40,000, St. Paul Catholic Orphan Co. \$10,000 and the St. Vincent de Paul Society \$25,000. It is understood that the Knights of Columbus have also been named among the beneficiaries.

The spread of the retreat movement during the past five years has been a great thing. The number of men who will participate in such retreats before the season is over is estimated to run into the tens of thousands. The invitations sent out point to the fact that "in America, perhaps as nowhere else in the world, does the Catholic man so need this annual refreshment of his soul, jaded as it necessarily becomes from the ceaseless struggle imposed upon it by the conditions of work and business life."

The ruins of the old St. Mary's mission, the birthplace of Catholicity in Kansas, were rediscovered in the thick of a wood near Centerville recently by a party of three priests and a guide, including Father Kincaid, of Paola, who is writing a history of the Faith in the eastern part of the State. The discovery was the result of a request from Father G. J. Garrigan, S. J., of St. Louis University, who was interested in locating the origin of the Jesuit college now at St. Mary's, Kans., and also of the desire of Father Kincaid to place a marker on the spot.

The reselection of "All Souls' Day" in the calendar of the Church of England at the recent York Convention has aroused considerable comment among both Anglicans and Catholics. The proposal was carried by an overwhelming majority, despite the vigorous opposition of the Protestant Bishop of Liverpool. In his speech he declared his belief that it would open the door wide to Masses for the dead and other practices entirely alien to the Church of England and would therefore cause great distress among a very large number of the best and most loyal churchmen, who would be disturbed, indeed, if the Church of England reverted to pre-Reformation days and practices. Only eight votes were cast against the measure.

St. Louis, Nov. 8.—Julius S. Walsh, chairman of the board of directors of the Mississippi Valley Trust Company, has contributed \$50,000 to the centennial endowment fund of St. Louis University, thereby bringing the total contributions to nearly \$1,000,000, according to an announcement made by the committee in charge. Mr. Walsh graduated from St. Louis University in 1884, and his sons are also included among the alumni. The campaign, which is for \$3,000,000, has been in progress since June, but no intense solicitation of funds has as yet been undertaken. It is planned to start an intensive effort in business and industries this month. Mr. Walsh's contribution is the second of \$50,000 made to the endowment fund, a gift of a similar amount having recently been made by Edward R. Stettinius.



Published by permission of Burns, Oates & Washbourne, London, England. THREE DAUGHTERS OF THE UNITED KINGDOM

BY MRS. INNES BROWN CHAPTER XIII.

One dull afternoon in November, not long after the events detailed in the last chapter occurred, there came a timid knock at Father Gallaher's door. "Come in," he called cheerfully, as he laid down his breviary, he raised his eyes to meet his visitor. "So it is you, Marie, is it? But when this troubled look, my child? and wherefore this terrible sigh?" he asked smilingly. "Has that little Patsy Brennan been obstreperous again? Sit down and tell me, child!" "No, no, Father, nothing of that sort has occurred; but I am in doubt and trouble, and come to ask your advice."

positions cannot be saints even amidst the greatest pomp. Marie rose. She felt he had again. Why was she always beaten on the subject nearest her heart? No one seemed to encourage her in it. How strange it was! "Very well, Father," she said quietly and resignedly. "Before I spoke to you I resolved to be led by what you advised; but," she added, with a somewhat disappointed expression and a shake of her pretty head, "I did hope you would say I need not go. You will have to pray hard that I may not be entirely carried away by all this coming grandeur."

"Neither I nor your poor will forget you, my child; we shall miss you too much for that. But be cheerful; God may have work for you even at Barou Court. Tell auntie I will call round and see her soon. By the way, when are you expected at this terrible place?" "About the first week in December."

"Well, God bless you, my child. I shall see you many times before that date, I trust, and will promise to look after auntie well during your absence," with which assurance Marie was fain to be satisfied for the present. "Soon there was a new and altogether novel commotion at the little house in Bracken Park. Auntie had paid a long visit to the old hall, had mounted all the stairs to the very topmost landing, where, securely locked in an old attic, were several ancient casket chests and boxes containing remnants of faded finery and departed glory. How quaint they looked, these old dresses and wraps! Here a robe of pale pink gauze, there another of faded yellow silk, a pair of tiny pointed blue satin slippers folded carefully in a soiled but rich lace cloth, and a handsome velvet workbag, embroidered with pearls, which fell from its long hiding place in the crown of a large coal scuttle bonnet; but Miss Blake handled and touched them with the greatest possible reverence and care, as though their equals would never be seen again. She and Peter spent the whole morning and part of the afternoon selecting what they deemed would be most suitable and most easily altered for Marie to wear during her coming visit to England. With great pomp and ceremony a large box was at last packed to their general satisfaction, and the little bath-chair, containing the little lady, and Peter walking, as he was pleased to term it, in the rear behind—two of their departure once more for the humbler little lodge. The box followed in due time. Dressmakers were sent for, and then Marie's troubles commenced in real earnest, for it was very trying to stand so long and be fitted into garments that were never meant nor intended for her. However, one or two of them, notably a dress of pale sky-blue silk, and one of gold brocade, were perfectly new and of the latest fashion, and with a little clever manipulation made handsome, if quaint, evening dresses for the little maid, and suited well her style of beauty. Auntie was delighted, and even Marie laughed merrily as she opened each parcel of grandeur on its arrival from the dressmakers, and Louis insisted upon her trying each article on to see how it suited and fitted her. He was generally charmed with the result, for the girl possessed that sweet face and figure which looked well in almost anything; and as for Peter, all he could do was to walk round and round the girl, raising his hands and exclaiming, "Well, well! and isn't it nothing less than a living duchess she's fit to be entirely now!"

Young ladies did not require such an extensive wardrobe then as now. One new rich white Irish poplin was added to the number of evening dresses, a present from kind Mr. Barry, and two good dark warm ones for every day; an old green cloak lined with white ermine, but in excellent condition, served as a wrap for cold days, and a thinner and more modern one for finer weather; add to this two good hats and a bonnet, and we have the chief articles of Marie's outfit with which she was to face the big grand world. Marie had made up her mind, like a sensible girl, to go, since every one appeared to wish her to do so, and to enjoy herself in her own quiet way; above all, she resolved to aid and help every one to the best of her endeavor during her visit. "I cannot go against the inevitable," she said to herself, "and since it must be, I may as well make the best of it." So she only laughed, and shook her head with pretended displeasure, as each fresh piece of finery was presented to her.

CHAPTER XIV. "By what train do you expect Miss Blake?" inquired Reginald, turning to his sister one morning as they two lingered over the breakfast-table. He had returned home about a week previously. "She leaves London by the 12.30 train, and will be due at Ravensbourne station about 3 o'clock; it is a very slow train, and calls everywhere. Her brother may perhaps accompany her all through; at any rate, he was to see her safely into the train from London. I do hope Marie will not be alarmed to travel that distance by herself." "I shall meet her at Ravensbourne myself," said Reginald with decision. Beatrice made no reply, but her arched eyebrows expressed astonishment. "Poor Marie," she inwardly thought, "how disconcerted you will be to see my tall and stately brother waiting attendance upon you."

"I hope the Earl is not seriously ill?" asked the little guest, looking up kindly at her tall companion, who, seated on the driving-box, seemed to tower so high above her. "Auntie feared from his letter that he was." Reginald made no reply but sighed deeply, and looking down gravely and sadly at Marie, shook his head. "Surely," she said eagerly, "you do not mean that you think he is past recovery?" "I know he is," he said slowly and mournfully, "and so will you when you see him. But, whatever you think, try not to betray your thoughts, Miss Blake, when you first see him."

SHADOWS AND SUNSHINE

The sun went down in flaming glory, turning the ocean into a sea of liquid fire, painting the little cottages on the shore a vivid rose color, and, piercing the window, formed a halo around the golden head of a young girl reclining in a Morris chair. It was a very pale but winsome face, the sunny curls framed and its beauty was more of heaven than of earth. Slowly the sun sank from view, the crimson glow died out of the sky and the face by the window became marble-like in its pallor. An elderly woman with a kind, sweet face entered the room, looked anxiously at the drooping golden head and then approached the girl with a glass in her hand. "Here, darling, take a swallow of this," she said gently, holding the tumbler to the girl's lips. "It will put a bit of color into your cheeks against your brother's coming."

BARRISTERS, SOLICITORS MURPHY & GUNN... DAY, FERGUSON & CO... LUNNEY & LANNAN... JOHN H. McELDERRY... ARCHITECTS WATT & BLACKWELL... DENTISTS DR. BRUCE E. RAID... EDUCATIONAL St. Jerome's College... FUNERAL DIRECTORS John Ferguson & Sons... E. C. Killingsworth... ATLANTIC CITY, N. J. ALAMAC HOTEL... LOUIS SANDY... In the Country of Jesus



"I am so glad! Before I knew you, I was often sad at the thought of my dear brother's sorrow when I should be gone. But now what a difference! I know you will make him happy and that you are in every way worthy of him."

She drew Valeria's face to her and kissed her tenderly. Then they sat together, hand in hand, gazing out at the twilight ocean. Valeria was crying softly, but Agnes' calm eyes were fixed upon the heavens, where trembled the evening star, and her lips moved in prayer.

On Friday, the first Friday of October, the chaplain of St. Joseph's chapel came to give Agnes Holy Communion. She had been very ill during the last few days and her brother had been sent for. Valeria and Nan knelt beside the bed, as she received her Lord and only Love of her Viaticum. They were in tears, but the peace of heaven was already reflected on her fair face. The priest, seeing that the girl was sinking fast, anointed her. She rallied somewhat and after saying some prayers Father Anthony left, for he had several other sick calls that morning.

Agnes lay back on her couch with closed eyes, her hands folded over her bosom, her lips moving in prayer. Her long golden hair curled over the pillow which was not more snowy than her face. She looked already like an angel.

Suddenly the door below creaked, then footsteps were heard on the stairs, and Edgar, white and trembling entered the room. As he bent over Agnes and called her name, she opened her eyes.

"Edgar," she whispered. He raised her in his arms and kissed her cold white brow. She smiled, then her eyes closed and the golden head fell heavily against his shoulder. Agnes was with the Lamb of God, whose name she bore and whom alone she had loved during her brief but beautiful life.

Edgar was utterly broken up by his sister's death and after the funeral, at his physician's orders, went away on a trip out West, while Nan returned to her married daughter. Edgar said "good bye" to Valeria before the door of her mother's cottage.

"Valeria, I shall come back some day," he said as he held her hand for the last time. "Until then, pray for me."

"I will wait for you and pray for you always," she answered in a low, clear voice. Then he was gone. The roses bloomed upon the grave of Agnes and a wreath of the same hung on the cross bearing the simple epitaph: Valeria knelt beside the grave absorbed in prayer. She wore a dress of deep black set off by white collar and cuffs. Her head was bare and the wind played with her soft black tresses. A sudden step on the gravel path caused her to look up. A young man in deep mourning stood opposite her, with his hat in his hand. A sudden blush dyed Valeria's cheeks and she hastily rose to her feet.

"Edgar!" she exclaimed. "Valeria!" He came to her and took her hand, while his dark eye seemed to read her very soul. She dropped her eyes and her hand trembled in his.

"Valeria, I have come back to you. I have always loved you, but never so much as now. You alone can bring sunshine into my life, upon you alone depends my happiness. Will you be my wife?"

"But my mother!" "Your mother shall come with us and I will be a loving son to her."

"Then, Edgar, I will be your wife," said Valeria. And there, beside the grave of Agnes, they pledged their troth, and Valeria related to Edgar his sister's last wish that they should be united. And their joy was sanctified at the thought that she, whom they so loved, was surely looking down upon them from her eternal home above the skies, and calling God's blessing upon them.

Shortly after, Edgar and Valeria were married and when the roses bloomed again on Agnes' grave, a little Agnes lay on Valeria's bosom. She grew up the living image of her whose name she bore, the joy and sunshine of her parents' hearts and home, beloved by all who knew her.—Gertrude Cecilia Pfeiffer, in The Messenger of the Sacred Heart.

**GIVE GOD A CHANCE**

Somebody asked the question of the editor of The Ecclesiastical Review whether it was permitted to say the prayers of the funeral service in English. The editor answered in the negative and reminded the inquirer, who would have preferred the opposite practice because of the good impression it would make on the attending congregation, that the prayers of the funeral service are addressed to God. In other words, the main consideration at a Catholic funeral is the poor soul of the deceased person, and for the relief of that soul the Church has instituted certain prayers in her own vernacular, the Latin language.

This settlement of the proposed doubt, however, does not exclude a word of explanation about the funeral service, especially if the presence of non-Catholics suggests the advisability of such a course, or a word of consolation to the sorrowing relatives. Only must the address not deviate into a eulogy of the deceased, for this is expressly prohibited by the famous constitution on preaching of June 29, 1917.

After all, the celebration of an English funeral service would logically lead to an English Mass. For the

same reasons of edification might be urged for both. But Catholics do not go to church merely to be edified by words spoken by the lips of man. They go to receive the gifts of God in the sacraments and to open their souls to the direct action of God. They give God a chance. And God is not limited to the conventional symbols of human speech to convey His thoughts. He speaks in accents unmistakable to the soul that is habitually listening to Him. It is one of the fine features of the Catholic service that it fosters the listening attitude towards God.—S. in The Guardian.

**THE PILGRIMS**

AND POPULAR EDUCATION

James J. Walsh, M. D., Ph.D., in America.

I think that I yield to no one in my admiration of the accomplishments of the Pilgrim Fathers, but it has been amusing to me to note how many things the dear old Pilgrim Fathers have been given credit for by those who have found the tercentenary a favorable occasion to vaunt the deeds of the Pilgrims, because apparently they themselves thus hoped to shine in some of the light reflected from the pioneer New Englanders.

Our English brethren particularly seem to have lost most of their faithful historical sense in trying to find something to praise in the Pilgrims which had not been worn threadbare by the praises of others.

The English Premier capped the climax of these absurdities when he calmly declared that "their (the Pilgrims) achievement in the fight for religious freedom and against the forces of intolerance and persecution has earned our undying gratitude." Religious freedom mentioned in the same breath with the Pilgrims is of course a joke. No set of people, even in their bitter time, was quite so intolerant as those Pilgrims who had to leave their own country because of their religious persecution. What possessed Mr. Lloyd George to commit himself to any such declaration is indeed hard to understand. The opportunity to stretch hands across the sea has been so eagerly snatched, in connection with the tercentenary celebration, that no wonder men have allowed themselves to be hurried into the utterance of the veriest absurdities. Here seemed to be the chance to claim everything for England as the mother country of the Pilgrims, and the British quite literally fell over themselves in their haste to take it.

The Pilgrims are worthy of very high praise, quite as high as any that has been accorded them, but not for anything for which England or the English can take any credit to themselves. What the Pilgrims did that produced a deep and lasting impression in this country was the establishment of popular education. They had been born in an England where there was almost no provision for such education. The Pilgrims over here, however, proceeded at once to establish schools in every little town and hamlet. Not satisfied with this, before they had been here twenty years they made provision for the higher education by the establishment of Harvard College. Let us not forget, of course, that Harvard was not founded until well on in the eighteenth century, scarcely more than an academy of preliminary studies, not much beyond our schools in curriculum. Two genuine universities at Lima and Mexico had been founded among the Spaniards in the preceding century, but the pioneer New Englanders deserve ample credit for their educational zeal. Just when the higher education was daily declining in England these Pilgrims proceeded to make a new and vigorous foundation in it and established as a basis for preparatory schools which everywhere aroused interest in education.

Education continued to go down in England until, as noted by Cardinal Newman, about the middle of the eighteenth century there was almost no serious work done at the English universities. Man came up and ate their terms and paid their fees and that was all that was asked of them in order to obtain their degrees. A few who were so inclined devoted themselves to study, but the great majority of the students learned almost nothing from books. It is curious and interesting to note, also, that the great scholarly English Cardinal declared that as for himself, he would rather have a student secure a degree from the Oxford of that time where he had spent four years in reasonably intimate association with cultured gentlemen than from the London university of the middle of the nineteenth century, which was nothing but an examining board and whose degree was only an assurance that the man had passed certain "exams."

The supreme surprise of the New England episode of history is that the Pilgrims, who had been born and brought up in an England in which the decline in education was so marked, made education the watch word of their community lives and thus stamped their influence on the American history for all time. The source of this interest in education is, however, a very interesting question. It did not come from England and investigations in recent years have shown that it did come from Holland, where the Pilgrims had lived for twelve years and came under the influence of the life around them. Holland at this time was famous for its schools. Our own American historian of the Netherlands, Motley, writing of Antwerp in the mid-sixteenth century,

declared "it was difficult to find a child of sufficient age who could not write and speak two languages." Antwerp of course is not in Holland, but in Belgium, yet Holland and Belgium were so closely associated in social conditions at this time as to make it perfectly proper to apply this to the Netherlands generally. This detail of education we know from other sources, too. What was true of the cities was also true of the country places, and Galioardini, the well-known Italian historian, who was almost a contemporary, in describing the people of Holland at this time, does not hesitate to say: "Many of the nobles living a retired life devoted themselves wholly to literature and even the peasants were able to read and write well."

Popular schools had been common in the Netherlands for several centuries, since well before the end of the Middle Ages. The Brothers of the Common Life, best known to the modern world because one of their number was Thomas a Kempis, the author of the "Imitation," had been founded before the end of the fourteenth century. They established a series of schools in the Low Countries and the Rhineland and these housed a great many students. Mr. Hamilton Mabie in his collection of essays, "My Study Fire," paid a worthy tribute to these dear old scholars and teachers when he said:

"I confess that I can never read quite unmoved the story of the Brothers of the Common Life, those humble minded, patient teachers and thinkers whose devotion and fire of soul for a century and a half made the choice treasures of Italian palaces and convents and universities a common possession along the lowly shores of the Netherlands. The asceticism of this noble brotherhood was no morbid and divisive fanaticism; it was a denial of themselves that they might have the more to give. The vision which touched at times the bare walls of their cells with supernatural beauty only made them the more eager to share their heaven of privilege with the sorely burdened world without. Surely Virgil and Horace and the other masters of classic form were never more honored than when these noble-minded lovers of learning and of their kind made their sounding lines familiar in peasant homes."

Their tradition continued and indeed was most active during the sixteenth century when such distinguished scholars as Erasmus, Jacob Wimpheling, who came later to be known as "the schoolmaster of Germany," and Rouchlin, the uncle of Melancthon (he cut off his nephew in his will when he found that he had joined Luther), were numbered among their pupils. In spite of the disturbance brought by the Reformation, the organization of education by the Brothers of the Common Life continued to be a great living force in the sixteenth century, at the end of the first decade of which the Pilgrims came to live in the Netherlands to be influenced by it.

There was, however, another extremely important element which influenced the popular education of Holland at this time and through Holland the Pilgrims and consequently America. This factor has usually been completely ignored by English speaking historians, but Mr. Douglas Campbell in his volumes on "The Puritan in Holland, England and America," which went through a series of editions at the end of the nineteenth century (New York, Harper's, 1892). The quotation is from the fourth edition, brought it out very clearly. He had been surprised to find in studying the history of colonial New York that the Dutch of New Amsterdam had a system of free schools and other institutions on which democracy is founded, but which had usually been assumed by American historians to be of English origin. He found that they were all of Dutch origin and that the supposed English influence through New England had really come from the stay of a dozen years of the Pilgrims in Holland before they voyaged to America.

He worked out further from significant historical documents that in the matter of popular education Holland had been deeply influenced by the Jesuit schools, so many of which were founded along the Rhine at the end of the sixteenth and beginning of the seventeenth centuries. These were all free schools. St. Ignatius and his successors would not establish schools anywhere unless a foundation was provided for them that would make them self-sustaining and enable them to dispense with the collection of fees.

Speaking of the influence that these schools had in the Netherlands, Mr. Douglas Campbell called particular attention to a noteworthy letter written by John of Nassau, the oldest brother of William the Silent, to his son, Louis William Stadholder of Friesland. This family almost needless to say was all powerful in its influence in Holland at this time and very properly, for all that they had done and suffered for the country. Mr. Campbell suggests that this letter of old John of Nassau is worthy of a place on the walls of every schoolhouse of America. The old uncle instructs his young nephew to urge on the States General "that they, according to the example of the Pope and the Jesuits, should establish free schools where children of liberty as well as of poor families for a very small sum could be well and Christianly educated and brought up."

The patriotic Hollander, anxious for the good of his country, adds: "This would be the greatest and most useful work and the high-

est service that you could ever accomplish for God and Christianity and above all for the Netherlands themselves."

The old man anticipates some of the objections that might be raised because of the fact that Protestants did not care to take anything from the Pope and the Jesuits, not even education or science. At this very time most of the Protestant countries in Europe were obstinate in absolutely refusing to take even a correction of the calendar made on mathematical grounds but under the auspices of the Pope. They preferred to live, as England actually did for a long time, under the old erroneous Julian calendar rather than adopt the Gregorian. It was not without due recognition of this intolerant spirit among his countrymen that old John of Nassau said:

"In summa one may fear at this as Popish trickery [that is the foundation of the many Jesuit schools] and under value it if one will. There still remains in the work an inexpressible benefit. Soldiers and patriots thus educated with a true knowledge of God and a Christian conscience will result."

Then he adds for the benefit of his nephew out of his long years of experience in life, "Them, churches, schools, good libraries, books and printing presses are better than all armies, arsenals, munitions, alliances and treaties that can be had or imagined in the world."

Old John of Nassau saw some things very clearly. It is indeed well to have his testimony as to the value of Jesuit schools for God and citizens and country, at this time, but it is still more interesting to realize and properly appreciate now that we are celebrating the tercentenary of the landing of the Pilgrims that the most important element which the Pilgrims introduced into American life, popular education, was due to Holland and not to England. At that time England was not in a position to furnish incentive of any kind in educational matters.

In Holland the influences that had been at work to create a system of popular education which so impressed itself upon the Pilgrims during their stay there were both of them Catholic. One was medieval and came from that fine old Religious Order, the Brothers of the Common Life, and the other from the Jesuits, who in the first fervor of St. Ignatius' great foundation were accomplishing wonders everywhere in the Rhineland and attracting the attention of the scholars of the world by their magnificent diffusion of opportunities for education.

I need scarcely say that the descendants of the Pilgrims have departed very far from their ancestors in the matter of the content of education. They would no more have thought of popular education without moral training and Christian teaching than would the Brethren of the Common Life or the Jesuits, their unconscious exemplars. The Pilgrims appreciated very thoroughly that education of itself, if only of the intellect and without the inculcation of moral principles, would do more harm than good. The educated man may feel well enough in the matter of his education to make him more clever in his racially than would otherwise be the case. It is to be hoped that the celebration of the tercentenary of the landing of the Pilgrims may lead to a recognition of the real influence which they exerted on this country in its early infancy and bring men to realize the value of the lessons which their work has for us in our time. Perhaps the awakening to the need in this country for moral training and Christian education which has begun to make itself felt may thus receive a stimulus that will be effective for the modification of our educational purposes.

**THE INNER CITADEL**

The best remedy against the social unrest is an attractive home. A home gives a man a stake and an interest in the present order, and his thoughts will naturally turn towards means for the protection of this order and abhor all schemes that tend towards its subversion. The army of the malcontents is not recruited from the ranks of homeowners. Those who possess a home are rooted in the soil, and they resist the on-sweeping gusts of revolutionary intrigues as the oak braves the storm and breaks its fury. For this fact, statesmen should take their cue. The best social reform is that which makes the possession of a home comparatively easy and which puts this coveted prize within reach of all. The multiplication of individual homes stabilizes society more than any other measure that economist might suggest. Here is a magnificent field for municipal enterprise.

The family is the heart of our civilization. As long as it stands, communism is impossible. It is the greatest obstruction to radical economic change. The fortunes of our civilization are bound up in the family. But family life, in its turn, can only be preserved intact and wholesome in connection with the home. The family requires for its proper development a certain amount of privacy and stability. Noble and elevating family traditions cannot grow up if the home has no permanence. The true intimacy which is the charm of family life cannot flourish if the home has no seclusion. Tenement dwellings violate these essential conditions of a wholesome and vigorous family life.

In a minor degree, the modern apartment house also undermines the foundations of genuine family life. The ideal condition is one family to one house. The nearer we can get to that ideal, the better it will be for our civilization.

Some one has said, possibly with some exaggeration, but nevertheless, with much insight into the underlying causes of modern unrest: We have to decide between Building and Bolshevism. Overcrowding surely does not make for order. Congestion is the fruitful soil for unrest. It men rally around the red flag, they have other matters to think about than the overthrow of governments. They give the agitator a wide berth. They are attracted by their cheery fireside; they gravitate towards a centre around which their thoughts revolve. They are peaceful, because they are content and happy and their minds have something to busy themselves about. Bad housing is a prolific source of social discontent. The homeless readily rally around the red flag. Homes are the strongest dam against the floods of revolution.

Capital that goes into the construction of homes is well invested, even though it bear no dividends. Its returns in other ways would be ample compensation. It would make for economic security. It would ensure order, peace, efficiency. And these are not to be considered lightly. If private capital cannot be directed into these channels, it is expedient that the government take a hand at home building. For the Government it is a vital question that men be well housed. If it erects homes, it will not have to erect prisons and other institutions that swallow up the taxes and make heavy deficits in the State budget. It is easier to police home districts than the crowded slums. From every point of view, the erection of homes will pay. It is also essential that access to the home should be easy and inexpensive. With the construction of homes, the building of roads must go hand in hand, and fares must be so regulated that congestion in the city may be avoided and that decentralization may be brought about. You will not find the Red agitator in pleasant suburbs. He would have no hearers there. The crowds of workmen that daily leave the city for their suburban homes escape radical infection. It is high fares make it necessary for them to remain in the city where they become massed and huddled together with the dissatisfied and disoriented elements, they may also fall a prey to radical agitation. It is better to take them into God's beautiful nature, where there is no danger of radical infection.

Each judicious investment in well-constructed dwellings for our vast army of workmen, and each extension of suburban railways and reduction of their rates is a contribution to domestic integrity and to the sanctity and wholesomeness of family life. And that means a strengthening of the basis of our national life. The homeless and the crowded constitute a ferment of unrest and represent a danger to social stability. Happy homes are a guarantee of peace and a valuable asset of society.—Catholic Standard and Times.

LIMPIAS VISIONS TO BE PASSED ON BY CHURCH COURT

BISHOP OF SANTANDER APPOINTS ECCLESIASTICAL TRIBUNAL TO TEST MIRACLES

Madrid.—By ordering a canonical investigation of the mysterious visions observed at Limpias, the Church has taken the first step in the process of determining whether these phenomena of the crucifix of Santo Christo de Limpias are natural or miraculous in their nature. It may be years, however, before a formal decision is reached.

FAME IS SPREADING

Meantime the fame of this crucifix has spread from Spain through all the Catholic world, and has brought pilgrims by thousands to the church in which the phenomena occur. The figure of Christ on the crucifix at times is seen to sweat blood, to show in the pallor and lines of the face, the pangs of the passion, and to move the eyes and turn them, full of sorrow, on the spectators.

Not all visitors to the church, however pious and confident they may be, are able to obtain these visions, and even when they are observed by a few other onlookers are unable to see them. Many notables have gone to the church to witness the marvelous manifestations which have been reported. Among these are lawyers, physicians, diplomats, scientists and teachers. Some have seen the mysterious changes come over the "corpus" of the crucifix, and at least one physician has described them as outside the realm of natural phenomena.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

**SORE AS A BOIL**

Rub Away the Inflammation With "ABSORBINE JR."

For the shoulder or knee that aches like a toothache; for the bruise or sprain that throbs and burns; for cut or laceration that may become infected; apply "ABSORBINE JR." "ABSORBINE JR." is highly concentrated and penetrates right into the tissues. It is a vegetable germicide, absolutely safe, that destroys germs, prevents infection, and prods flesh, soothes pain and heals. "ABSORBINE JR." is safe and good for young and old—for the athlete after exercise and sports—for the business man who meets with an accident, and for every member of the family for pain, swellings, inflammation. \$1.25 a bottle—at most druggists or sent postpaid by W. F. Young, Inc., Lyman Building, Montreal.

For the shoulder or knee that aches like a toothache; for the bruise or sprain that throbs and burns; for cut or laceration that may become infected; apply "ABSORBINE JR." "ABSORBINE JR." is highly concentrated and penetrates right into the tissues. It is a vegetable germicide, absolutely safe, that destroys germs, prevents infection, and prods flesh, soothes pain and heals. "ABSORBINE JR." is safe and good for young and old—for the athlete after exercise and sports—for the business man who meets with an accident, and for every member of the family for pain, swellings, inflammation. \$1.25 a bottle—at most druggists or sent postpaid by W. F. Young, Inc., Lyman Building, Montreal.

**Marriage and Divorce**

By Rev. A. P. Mahony

Professor of Sacred Scripture in St. Peter's Seminary, London

With a foreword by Rt. Rev. M. F. Fallon, D. D. Bishop of London

Single Copies.....10c.  
3 Copies.....25c.  
100 Copies.....\$6.00  
500 Copies.....\$25.00

ALL POST PAID

ADDRESS—  
The Catholic Unity League of Canada  
St. Peter's Seminary LONDON, ONT.

Single Copies.....10c.  
1 doz. ".....75c.  
50 Copies ".....\$2.75  
100 ".....5.00

All Postpaid  
Catholic Record  
LONDON, CANADA

**Ireland Since the Larne Gun-running**

A Chapter of Contemporary History by John J. O'Gorman, D. G. L.

with a Foreword by Bishop Fallon

Single Copies.....10c.  
1 doz. ".....75c.  
50 Copies ".....\$2.75  
100 ".....5.00

All Postpaid  
Catholic Record  
LONDON, CANADA

**Authoritative Guide to Newest Fur Fashions**

FREE

THE Sellers-Gough 1920-21 Fur Catalogue is now ready to mail. This beautifully illustrated style book shows in panoramic display the fur creations offered for the coming season by the largest exclusive fur house in the British Empire. Shows all the newest effects and shapes in muffs, stoles and fur coats. The choicest fur pelts secured from every quarter of the globe have been made up into designs created by the leading fashion artists of the world. And the low prices quoted are nothing short of amazing—possible only because of our vast purchases and direct selling.

You can buy your furs direct by mail from our Catalogue with the assurance that your order will receive the same careful attention you would receive if you personally visit our famous store. But to ensure your complete satisfaction in buying fur, we offer you an absolute guarantee of satisfaction or your money refunded.

Write for our Catalogue today. Study the style changes. Compare our made-to-order prices. Address Dept. K.

SELLERS-GOUGH FUR Co. Limited 250 Yonge St. TORONTO.

The Largest Exclusive Fur House in the British Empire

Not all visitors to the church, however pious and confident they may be, are able to obtain these visions, and even when they are observed by a few other onlookers are unable to see them. Many notables have gone to the church to witness the marvelous manifestations which have been reported. Among these are lawyers, physicians, diplomats, scientists and teachers. Some have seen the mysterious changes come over the "corpus" of the crucifix, and at least one physician has described them as outside the realm of natural phenomena.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

An ecclesiastical tribunal of persons appointed by the Bishop of Santander will conduct the investigation, which will be governed by the rules of ordinary courts. On the tribunal are to be lawyers and experts on psycho-natural phenomena and medical cases, as well as promoters of the faith. Only testimonial or documentary proofs are to be admitted, and these only when complete and conclusive.

**Every Blemish Removed In Ten Days**

I Will Tell Every Reader of This Paper How FREE

YOUR COMPLEXION MAKES OR MARS YOUR APPEARANCE

Pearl La Sage, former actress who offers women her remarkable complexion treatment. This great beauty marvel has fastened upon a nation. Blemishes have been cured that baffled popular remedies. It is the only skin treatment like it. Makes muddy complexion, red spots, freckles, and eruptions vanish almost like magic. The cream, lotion, enamel, salve, plaster, bandage, mud, mask, and apparatus, which are available in every drug store, will remove every blemish from your face. It is a "miraculous" matter whether or not your complexion is a "right" color. All this I will absolutely prove to you before your own eyes in ten days. This treatment is so wonderful that in just ten days, positively remove every blemish and blemish from your face. It is so pleasant to use. A few minutes every day does it. Let me tell you about this really astonishing treatment. You take no risk—send no money—just your name and address on coupon below and I will give you full particulars by next mail—free.

PEARL LA SAGE, DEPT. 430  
20 Adelaide St. West, Toronto  
Please tell me how to clear my complexion in ten days; also send me Pearl La Sage Beauty Book, all free.

NAME.....  
STREET.....  
CITY.....

PEARL LA SAGE, DEPT. 430  
20 Adelaide St. West, Toronto

NAME.....<



The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50. Publisher and Proprietor, Thomas Coffey, L.L.D. (Rev. James T. Foley, R.A. Editors—Thomas Coffey, L.L.D., Associate Editor—H. F. Mackintosh, Manager—Robert M. Burns. Address business letters to the Manager. Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance must accompany the order. Where Catholic Record Box address is required send 10 cents to prepay expense of postage upon replies. Ordinary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents. The Catholic Record has been approved and recommended by Archbishops Falconio and Sharrett, late Apostolic Delegates to Canada, and the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshkosh, N. Y., and the clergy throughout the Dominion. In St. John, N. B., single copies may be purchased from Mrs. M. A. McQuinn, 210 Main St. and John J. Fywer. In Sydney, N. S., single copies may be purchased at Murphy's Bookstore. In Montreal single copies may be purchased from J. Milloy, 241 St. Catherine St. West. In Ottawa, Ont., single copies may be purchased from J. W. O'Brien, 141 Nicholas St. The following notices are authorized to receive subscriptions and canvass for The Catholic Record: General Agents: M. J. Hagarty, Stephen V. James, Vincent S. Cox, Miss Jessie Doyle, Resident Agents: Miss Marie Saunders, Sydney, E. E. Costello, E. Smith, 233 Main St., Ottawa; Mrs. George E. Smith, 233 Main St., Montreal; B. F. O'Toole, Lehigh, South, N. B.; Anne Hogan, 307 Langside Street, Winnipeg, Man.

LONDON, SATURDAY, NOV. 27, 1920

THE WINDSOR TRAGEDY

It would be reprehensible in the extreme, should Press or Pulpit try to make political or religious capital out of the tragedy that has shocked the conscience of the people of this province. Any attempt to get profit out of such a misfortune would rob the Press and Pulpit of every claim to decency and honor. But to maintain silence, when it is in the interest of law and order, to speak out would be a grave dereliction of duty on the part of the Press.

In order to give the Rev. J. O. L. Spracklin the benefit of the doubt, we suspended judgment until now. But when Mr. Spracklin, the principal in the disaster, mounted the pulpit, the following Sunday at Exeter, more elevated than oppressed over the sad occurrence, he forfeited the charity of our silence. Mr. Spracklin, standing in the pulpit on that occasion, is reported to have referred to his wife with anxious concern, because of the strain she was under lest he should be harmed, but he made no reference to another wife and widow who mourned the loss of her young husband and the father of her two orphan sons. Mr. Spracklin uttered no word of self-reproof, but prided himself on having done his duty to "his God, his Church and the people of Ontario." Is it not a strange kind of modesty that glories in an act which, regardless of circumstances, has wounded the just susceptibilities of the public at large? Is it not likely, that the satisfaction enjoyed from having done a duty which imposed death on a citizen within the asylum of his own home, is akin to the guilty pleasure one enjoys who indulges an appetite in defiance of moral restraints? Any conception of duty that forgets the sacredness of human life at once suggests a conscience sorely in need of overhauling and readjustment.

But to be just to Mr. Spracklin, he is more a victim of unconscionable legislation and a bad police system than of his own megalomania. To begin with, Ontario is suffering from an intolerant, Puritanical party. As a result we have drastic laws that in great part fall because they only represent the will of an organized minority. The masses in Canada, as in every other country, will withhold moral consent as long as laws are made and enforced against their will. This necessarily imposes upon the Government a great many hardships. It obliges the Government to employ Force, which should be the servant rather than the master of the people. It means that from time to time the administration of the law will be attended with violence, inasmuch as the officers of the law employ high pressure methods, and those against whom they proceed revert to what they regard as their natural right—self-defence. The Windsor tragedy, and its consequent Coroner's inquest, indicates Prussianism in Ontario that holds law and order in contemptuous disregard. On the other hand, smuggling and bootlegging are being operated along the border with undissembled affront. The truth is, the Ontario Temperance Act is a drastic law that presents a penal aspect to the masses. On this account it does not evoke that facile indorsement of conscience which is the essential factor in the proper observance of a law.

As a statute law, some of the provisions of the O. T. A. run counter to the common law of the land. The shooting of Mr. Trumble is a case

in point. Mr. Spracklin, with his special squad, approached the inn, of which Mr. Trumble was the proprietor, at 8:30 a. m. To all appearances they were armed bandits: they knocked at the door, called out that they were law-officers, and straightway forced an entrance. All of which is an old ruse of gunmen and burglars. In such an emergency Mr. Trumble had the right, according to common law, to protect himself and family against the intruders with every weapon at his command. But here the duty of one party comes into deadly conflict with the duty of the other. Mr. Spracklin claimed the right to force his way through a window of the hotel, holding he was justified according to the terms of the O. T. A. But in doing so, he lost sight of the fact that he might have been regarded, and according to his testimony at the Coroner's inquest, was regarded by Mr. Trumble as an unjust aggressor. Had Mr. Trumble met Mr. Spracklin with a gun as he smashed through his window, he would also be within his rights. That he did not use his gun, having such a favorable opportunity, marks the late Mr. Trumble as a most faint-hearted exponent of the game of frightfulness. The Crown should rectify this feature of the O. T. A. It would, moreover, be well advised not to employ greenhorns in a service that demands trained and experienced officers.

The fact that Mr. Spracklin has been acquitted by a resolution of the W. C. T. U. and a verdict of the official organ of Methodism—the Christian Guardian—in no way lightens the gravity of the case. There is no accumulation of praise that can clear the character of Mr. Spracklin, or restore his reputation, till the case with all its circumstances is brought before a competent judge, and an unprejudiced jury.

THE LATE BISHOP MACDONELL

One of the most able and scholarly as well as one of the humblest and most self-effacing bishops that ever graced the Ontario hierarchy passed quietly into eternity when the Right Reverend William A. MacDonnell, second Bishop of Alexandria, was gathered to his fathers on Wednesday, the tenth of November. For some time death was impending and certain, yet the passing of Bishop MacDonnell deeply moved all Catholic Ontario. All felt that a personality and an influence that could ill be spared had been removed at a time when both were sorely needed. For his priests and the people of his own diocese his passing was as the death of a loved and deeply revered father of an affectionate family.

It was as to the father of a family, where the relations were all that an idealist could desire, that priests and laymen, women and children, referred to "the dear Bishop" or "the poor Bishop" with an intonation and an emotion that in cold type the expressions are altogether inadequate to convey. Yes, one would have to be quite inensible to impressions if attending the solemn obsequies of Bishop MacDonnell one did not come away deeply moved and deeply edited by the evidences of the loving reverence and the reverent love with which priests and people referred to the dead Bishop. Perhaps such conditions are impossible save in a small diocese—the intimate relations of a single family into which discord never entered and the passing years but deepened the natural affection of each and all for the head of the family. One could not help thinking that here the ideal and the actual are one and the same.

Bishop MacDonnell was in every sense a scholarly man, not with that narrow and narrowing scholarship of the specialist—the glory and the curse of our age—but with the broad, intimate, sympathetic, and discriminating knowledge of the intellectual movements and tendencies of our age, which after all is said is not at all so bad as our pessimists profess to think.

The humility which goes with true scholarship led him almost to the point of self-effacement. This by some may be accounted unto him for righteousness; but really it was, as our French friends would say, the defect of his qualities. Defect it was. All Ontario should have felt, in greater degree than it actually did, the influence of his ripe scholarship, his admirable personality, and of his always sane and well-balanced judgment on matters of vital importance to his native province.

But perhaps we are asking too much of a single individual howsoever richly endowed by God and by nature. The self-effacing humility of the late Bishop of Alexandria concentrated all his influence and all his energies on the problems of his own diocese.

And this was a man's sized job. Situated on the borders of Quebec, with the natural and inevitable influx of French-Canadians, the Diocese of Alexandria had, and always will have, problems to solve which vitally affect not only the border counties but all Ontario; and these problems were solved with a success little short of marvellous. The migration of French-Canadians into Ontario, natural and inevitable as it is, is attended with difficulties elsewhere found inseparable, but with problems elsewhere apparently almost insoluble. Here in the Diocese of Alexandria quietly but effectively the insuperable difficulties are overcome, the insoluble problems are solved. Not all the credit must go to the late Bishop. Yet if the Bishop must have failed without the active, intelligent and sympathetic co-operation of a devoted priesthood, the priests, with all their exceptional good-will, with all their zeal and intelligence and sympathy, might have failed under less enlightened episcopal guidance.

And here may we presume to express the hope that for obvious and outstanding reasons his successor may be chosen from the ranks of the clergy formed under the direction of the late Bishop of Alexandria, on whose like we may not look again for a generation.

The old historic Scots settlement of Glangarry must have a Scots Bishop; but, no one, whatever be his racial origin, not trained to meet at every turn and every day the problems, in all their indefinable phases, of a border diocese, can hope to succeed the late Bishop MacDonnell and successfully carry on his work, unless life-long experience fits him for the duties and responsibilities which will devolve upon him.

This we feel so deeply that at the risk of being considered imprudent or presumptuous we feel impelled plainly to set forth. To the bereaved Diocese of Alexandria the CATHOLIC RECORD extends its most sincere sympathy and condolence in this a trying hour in its history.

"A GERMAN, TURK OR PROSESIAN"

I had occasion a few months ago to comment in this column on the theory of administration voiced by Major Corkett-James as just the thing for Ireland. "A firm hand," I think, was what he recommended; and I dare say he is quite content with the firmness of the hands which have been of late dealing with unheeded pretensions of the Irish people to self-determination and self-government.

The hands that have spilled the petrol and applied the torches have been firm enough, except when they were made to wobble by the liquor looted and guzzled by the champions of the Corkett-James theory. A torch and a can of petrol are not generally regarded as instruments of democracy; but they are historically and traditionally part of English administration in Ireland. Whether you want to teach a people the principles of democracy, or want to knock those principles out of them, arson and murder would seem to be of dubious value for the purpose; but they have the distinction of being altogether consistent with the English idea of "the firm hand."

The English are first cousins to the Germans; but they are less honest in their "firmness." The Germans taught their soldiers the uses of the torch and the petrol can; and the teaching was put in practice. The English teach democracy with the lips, and interpret and apply it in terms of fire and petrol.

The Germans made no sanctimonious and hypocritical professions of adhering to civilized methods; they did not mouth the fine phrases of democracy; for they did not believe in democracy. They did not talk of the rights of little peoples; for they acknowledged no rights of little peoples. They did not denounce "frightfulness"; for they believed in frightfulness. And therefore I regard them as more honest than the English.

The other day I wrote a letter to a daily paper stating the facts of the MacSwiney case. It was refused publication. I then sent it to another

daily paper, and it was published. Whereupon a lady, excellent in many ways, called up the editor and told him my letter was treasonable, and that I ought to be taken out and shot; and ordered him to stop her copy of his paper.

The same lady was unspeakably horrified at the German frightfulness; but she is unquestionably and unquestioningly ready to approve the English frightfulness in Ireland. Yet, she is a very worthy person in all things where her worship of all that is English, and her prejudices, are not concerned.

Hypocrisy is detestable; but is not always wholly wilful. I suppose Lord Hugh Cecil is sincere, after his fashion of sincerity, when he wrote to the London Times recommending wholesale starvation of any Irish community where policemen were killed. But the personal conscience of individuals is not what I am considering at the moment; but the nearness of savagery to the surface of English civilization; the interesting facts that high professions of nobility, generosity, and democracy are only a gloss on the surface, poorly concealing the savagery of the Angles and the Saxons; and that the cruelties of Cromwell are not only possible for Englishmen today, but are at this very moment in actual perpetration; and with the loud approval of men who look upon themselves, and are generally regarded as the leaders of English civilization.

These considerations are of deep interest to the people of Canada; because we are in course of developing here a nationality of our own; because some day Canada must be a nation; because some day the people who live here will certainly be Canadians, not English, Irish, Scotch, or French; and because at the present time an English label is attempted to be put on everything that we have and are; and our past, and our present are sought to be interpreted, and our future to be planned, by the light of English ideas, English traditions, and English characteristics.

It is perhaps well that some of the people of Canada should have occasion just now to thank God that they have no German blood in their veins, and that one may scratch them without finding a Prussian. The sacking and burning of the Irish towns reminds us helpfully that much that is distinctively Anglo-Saxon is redolent of the German origin of the English people, and that we have in Canada some millions of Canadians who have no natural taste for cruelty, and for frightfulness.

I have no doubt that the English frightfulness of 1916 to 1920 will have some effect on the future of Canada. The present generation of Canadian "Anglo Saxons" may swallow Balbriggan and Templemore without much apparent distaste; but other generations are coming on; and blind idolatry of England and English statesmen and English ways will, in a new generation of inquisitive dispositions, have to raise its forehead long enough from the doorstep of Downing Street to explain the revival of Cromwellian methods in the year 1920.

NOTES AND COMMENTS

"LURID ADVERTISING cheapens the Church to the level of a street sideshow, and the minister who must resort to slang and the stunts of a county fair in order to get an audience would seem to place little dependence in the power of the Gospel," lay contributors to the Protestant religious press complain. This stricture applies more particularly to our neighbors across the line, but that the evil complained of is not unknown in Canada, Saturday editions of the daily papers in our larger cities bear sufficient testimony.

ROMANIA is the latest country to experience the wiles of the ubiquitous Bible peddler from England and the United States. The following extract from the report of one of these gentry has a familiar ring, reminiscent as it is of similar campaigns in South America:

"In Greece, societies for the study of the Scriptures are springing up in town and country. In Bulgaria, a national society has been formed for the restoration of the nation, and the reading of the Bible is one of its chief and fundamental means toward this end. In the Rumanian countries, now so extensive, a desire for the Word of God is shown such as has never been known before. The failure of transport has made it impossible for a long time to get Bibles into Rumania. Mr. Wiles and I listened to a most affecting appeal in the depot of the British and Foreign Bible Society in

Bucharest, from the colporteur who, with empty hands, stood and told how there was not a single Bible left, how Rumanians came every day in numbers pleading to have the Book, offering high prices for it, so that if it were known today that there were some thousands of Bibles there, they would all be sold in two or three days. The Bible Society is doing all that can be done to meet this need, but the difficulties are very great."

THE INDIVIDUALS engaged in this profitable pastime forget or rather ignore the fact that the Bible is probably better known in the Balkans than it is in the United States and that a people accustomed to a liturgy largely made up of the Scriptures, and familiar with its solemn thoughts and admonitions from childhood, and from generation to generation, need not the emasculated editions which emanate from these pharisaical Bible Societies, to teach them the essential Christian truths which Protestant apologists seem bent on explaining away. In Rumania the Orthodox Eastern (or Greek) Church predominates, but its people are nevertheless much nearer to the fountain-head of religious truth than their would-be instructors.

THE NECESSARY concomitant of campaigns of this kind, as sooner or later transpire, is opposition to the Catholic Church. This comes out in a further report as to the movement in Czechoslovakia. There the students at the universities were all formerly "atheists, freethinkers, agnostics, materialists," and to many of them the "very words, 'religion,' 'church,' 'Christianity' and even 'Christ,' had so long been connected with crime, tyranny, inquisition, and oppression that they had become anathema." But now under the benign auspices of Baptists, Congregationalists, Methodists and the like from the great Republic across the sea, these same students are showing "splendid enthusiasm in their new discovery of Bible teaching," and, in consequence, "a great movement is under way in the Catholic Church to break away from Rome." Of course—this is a necessary feature of movements of this kind, and on the strength of these lurid proclamations it is to be presumed that the great American public has not yet learned its lesson, and is just as gullible and pocket-ready as ever. Meanwhile the Catholic Church goes steadily on its way.

FROM ANOTHER source we get a sidelight on this Bible peddling episode in the Balkans. Since the restoration of peace various English missionaries have found a new field for their activities, and especially in Serbia, where the people, grateful, and deeply attached to their ally, extended to them a polite welcome. Indeed, says a writer in the Universe, it is no exaggeration to say that every Serbian house was thrown open to English men or women, and the warmest hospitality extended to them. Taking advantage of this fact certain of these missionaries went a step further and holding a meeting one Sunday afternoon induced a number of young university students to attend on the plea of familiarizing themselves with the English language which they were eager enough to do.

THE MEETING, however, turned out to be a "Bible meeting," and was in full swing when an orthodox guest in the person of an Unhodox priest appeared. The priest interrupted the proceedings to protest not only against the young man absenting themselves from their own Church offices, but against them allowing themselves to be treated as heathen blacks who had never heard of Christianity. Many of those present realized for the first time the absurdity of their position and acquiesced in their pastor's remarks. To the missionary's request that he withdraw the priest stoutly refused, and called upon the assembly to listen to his sermon which they had missed that morning. Mile Yakitch, a qualified medical practitioner, then made an appeal to her countrymen to cherish their own faith and not to be led away by the vagaries of the hour. To the disgust of the Bible preacher the meeting dispersed and the preacher went away very angry. Which shows the necessity of accepting these Bible Society reports with very considerable reservations.

IT IS A year or more now since the American Congress by solemn act incorporated Prohibition in the Constitution. Later a party made up of

representative members of that body departed on a commercial pilgrimage to the Far East. In anticipation of their arrival in China and Japan the statesmen of those countries deliberated as to whether liquor should be served at banquets to be tendered the visitors. On the one hand it was argued that inasmuch as Congress had decreed prohibition at home it would be an insult to its representatives to offer them refreshments of an alcoholic character abroad. Others took a different view, and hence it fell out that in some places the party was served grape-juice (a la William Jennings Bryan), in others a full lay-out of cocktails, highballs, wines, etc., was laid before them. In regard to the latter it is related that while the Orientals awaited the result with some anxiety, in no single instance did the delegates fail to take full advantage of the opportunity thus offered them. Which fact is its own best commentary.

IRELAND'S FREEDOM

FAST BECOMING SPIRITUAL ISSUE

CHANGE IN BRITISH SENTIMENT SEEN IN APPEALS TO PRAYER. London, England.—If the signs of the times are any indication, the Irish question appears to be entering on an entirely new phase. This phase may or may not have been brought about by political considerations; but, anyway, politics may be put aside for the moment, since it is the failure of the politicians, rather than their success, which is behind the new orientation that is taking place in England. For the Irish question seems rapidly becoming a spiritual issue. Not, it should be noted, a religious issue, which has been one of the mainstays of the unconvertible Orangemen; but a profound spiritual issue that makes a direct claim on the spiritual consciousness of the English people. This is not to say that the whole English nation (including also the Scots and the Welsh) is on its knees, humbly and prayerfully imploring Divine guidance for the satisfying of the just aspirations of the Irish people. The English nation is doing nothing of the kind. But if their religious leaders are in any way a reflection of the spiritual consciousness of the people, then the Irish question has become for the English a spiritual issue.

ATTITUDE OF ENGLISH PRELATES

This has been quite clear to the Catholics, or a large number of them, for many years, and it has found expression through a succession of high prelates of the Church in Great Britain. During the present year, to quote something that is within recent memory, the English and Welsh Hierarchy have made Ireland the subject for united Catholic prayer. The official Catholic position was summed up by the Cardinal Archbishop of Westminster in his address at Downside Abbey, when he spoke in the presence of Cardinal Gasquet and a number of prelates, on the occasion of the Translation of the Sacred Relics of Blessed Oliver Plunkett. Cardinal Bourne said:

"On June 16 and 17 the Hierarchy of England and Wales was gathered in Westminster Cathedral to do honor to the recently beatified Oliver Plunkett. On Sunday, July 11, the anniversary of his glorious death, Mass was allowed to be offered in his honor by special permission of the Holy See, in every church of England and Wales, and the Blessed Sacrament was exposed for some portion of the day. On September 19 a pilgrimage procession, invoking the Blessed Martyr's intercession, wound its prayerful way through the streets of London to the covenant chapel at Tyburn, which has become the hallowed memorial of all those who, like him, upon that spot gave up their lives for the Faith of the Catholic Church. The supreme object of all these acts of supplication was the bettering and the ultimate settling of the relations that exist between England and the sister land across the sea."

It is possible that for many long years the Catholics alone realized that, ultimately, the question of Ireland is a spiritual issue. This has been enlarged by the action of the Archbishop of Canterbury, who as leader of the Church of England, has called upon the nation to pray for Ireland; for guidance for those who have to make grave decisions for grace to know what they ought to do, and, finally, for further grace to do it. How far the nation will take the Protestant Archbishop's words to heart is something yet to be seen. But the significant fact is that the head of the Established State Church has practically taken the Irish question out of the political sphere, and made it a subject for prayer, both in the churches and in private.

Here, then, are both the Catholics and the Anglicans agreed, through their chief pastors, that the Irish question is a subject for earnest and frequent prayer. But the issue does not end here.

SIXTEEN BISHOPS SIGN

Shortly after the Archbishop of Canterbury had made his public appeal to the Anglicans of the nation, a remarkable appeal for united prayer appeared in the English

press. The most striking passages in this appeal are noted here.

"The state of affairs in Ireland today is of such a nature that every right-minded man or woman who realizes its most direful to joy—in any honest effort made to bring back peace. . . . The trouble deepens as the weeks roll on. Nothing has been done by man's wisdom so far to improve the situation effectively. Surely the time has come for a great united effort of prayer to Almighty God for help, on the part of all the Christian churches and fellowships in Great Britain and Ireland."

" . . . We need to pray that God should bring us all to the realization of His thoughts concerning us—a thought that, since each nation consists of a host of individuals, cannot be realized without our co-operation in respect of willingness to do His will. And as to the nature of His will for us one fact is clear. His will makes for a solution based upon good-will among men. Only on such a foundation can the Kingdom of God be set up."

"In the name of Christ our Lord we appeal, therefore, to all Christian people and to the Christian churches, each in its own way—in accordance with its own sacred traditions—to join in the League of Prayer for the speedy realization of God's purpose concerning the future relations between the peoples of these islands and the settlement of all such differences and misunderstandings as divide them."

This appeal is signed by sixteen Bishops of the Anglican Church; ten of them are English, four are Irish, one Indian, and the last the Protestant Episcopal Bishop of Western New York. Other signers are Dr. E. E. Urquhart, Dean of Balliol College, Oxford, and a Catholic; the Moderator of the Free Church of Scotland; the head of the Congregationalists, and representatives of practically all the non-Episcopal Protestant bodies.

Among all the shades of religious opinion, and conviction from the Cardinal Archbishop of Westminster to Miss Maude Royden (who represents the feminist element in the religious minority); there is a unanimity of political leanings. But common to all there is one deep conviction: That the Irish question is something that can only be settled in conformity with the will of God. The whole English nation is not on its knees yet—possibly it never will be. But a very great step forward has been taken, and people who never thought seriously before are beginning to learn that this so-called purely political matter is something that, after all, cannot be settled without the light of Divine guidance or the help of earnest prayer.

These things are facts. Catholics, Anglicans and non-conformists are united on this one thing at least; that the Irish question is a subject for prayer. And when that stage has been reached the issue passes from being a mere plaything in the hands of party politicians.—Catholic Sun.

THE NEW DEPARTURE IN EGYPT

The Milner Zaghlul agreement for the evacuation of Egypt by the British army of occupation and the establishment of an independent native Government of Cairo has yet to be formally accepted by the Egyptian Assembly and ratified by the British Government. Although a certain number of extremists in Egypt are said to oppose the settlement, on account of some of its details, and in England a few of the ultra-imperialists are denouncing the settlement as an "ignominious surrender," I believe that it will be ratified before this year ends. I consider that this new departure in Egypt should be regarded as a most important event. It may well be the precedent for a just settlement of other outstanding national questions in the British Empire.

In the issue of America of September 4, which announced the conclusion of the agreement, the Post was quoted as saying that Irish sympathizers could draw little consolation from the new treaty, because it only carried out a policy to which England was long pledged, and in proof of this quotation the following was added from Gladstone's declaration of August 10, 1882, in the House of Commons, when in reply to a question as to whether an "indefinite occupation" of Egypt was intended, he said:

"Of all things in the world that is a thing which we are not going to do. It would be absolutely at variance with all the principles and views of her Majesty's Government, and all the pledges they have given to Europe, and with the views, I may say, of Europe itself."

It is quite true that the new convention is a belated fulfillment of this pledge; but it is none the less true that it represents a completely new departure from British policy with regard to Egypt. For many years the pledge given in 1882, after the bombardment of Alexandria and just before Wolsey's victory of Tel-el Kebir and occupation of Cairo, had been disregarded and had been absolutely annulled by the Franco-British Convention in 1884 and the establishment of the Protectorate in 1914. As the result of this new policy Egypt had ceased to be a country temporarily occupied by British troops and had become formally a part of the British Empire. Though there was a Sultan at Cairo it was as such British territory as Tunis is French territory



despite the fact that there is a Boy of Tunis. Gladstone and the Liberal Government of 1882 were quite honest in describing the expedition to Egypt as a temporary occupation. Lord Dufferin, the British ambassador at Constantinople, was directed to inform the Sultan that the policy of the Government was "wholly opposed to the preponderance of influence of any single power."

But while the British army was occupying Egypt, the Mahdists rising in the Sudan, and for some years the safety of the Nile valley was secured by the prolongation of the occupation, the formation of a new native army, and the campaigns on the upper Nile. Meanwhile British administrators had carried out a number of valuable reforms, that not only put the finances in order, but increased the wealth of all Egypt and improved the position of townsmen and peasants alike.

It is quite true that the people generally were well satisfied with their new prosperity, but it is also true that amongst educated natives there was a growing desire for self-government. In 1890 I was in the Sudan with Kitchener's army during the campaign that was back the Dongola province and was the first stage in the final destruction of the Mahdist power.

As long as France opposed the continuance of the occupation, it could hardly be openly declared to be permanent. But France did not come into contact on this question with clean hands. She had seized Tunis, and was embarking on a policy of veiled conquest in Morocco.

Every one in Egypt perfectly understood this and realized that the proclamation meant the permanent establishment of foreign rule. But the war brought with it experiences that provoked widespread discontent. A few units of the Egyptian army, mostly of the defense of the Suez Canal. Otherwise the native army took no part in the war. But a

labor corps of some hundreds of thousands was raised. It was supposed to be voluntarily enlisted, but there was undoubtedly a good deal of pressure exerted to provide the full number. The people were taken from their villages and farms, and found themselves doing hard work under trying conditions. Those in charge of them were not the trained officers of the Egyptian army who understood the natives. Too often they found themselves bossed by white sergeants whose idea was that "the niggers" must be kept up to the mark with a stick. The morality in the labor corps was heavy. The survivors came home thoroughly discontented. Meanwhile the educated men of the National party had learned the new watchword, "self-determination," which was promised to so many nations by the Allies. When the armistice was signed, they decided to appeal to the Paris Conference to apply this principle to Egypt.

CHURCH AND INTEREST
By N. C. W. C. News Service
In the latter part of October the United States Comptroller of Currency issued a statement, which aroused a great deal of interest among bankers and students of finance. He condemned the practice of certain prominent New York banks of charging from 7 to 30 per cent interest on "call loans."

UPRIGHT DEALING
The General Intention recommended by His Holiness, Pope Benedict XV., to the members of the League of the Sacred Heart for the month of November is "Upright Dealing." Human Society as it is at present constituted depends for its very existence upon the observance of the laws that regulate the relations of man with his fellow man.

CONSCIENCE OF THE CHURCH
In view of these new conditions, the Church gradually permitted leaders to take interest on account of what were called "extrinsic titles." These were certain reasons and circumstances which had nothing to do with the nature of the loan itself, but which were regarded as rendering interest reasonable. The most important of them was the title called *lucrum cessans*, or relinquished gain. The meaning of it

was that, when a man had the opportunity of investing his money in a productive enterprise, such as a farm, or a commercial venture, and when, instead of doing this, he lent his money, he was justly entitled to receive interest on the loan instead of the gain that he would have obtained through the direct investment which he might have made. In other words, man was allowed to take interest whenever such interest was a compensation for gains that they might have made in business.

QUAKER PROPAGANDA IN AUSTRIA
(Via N. C. W. C. News Service)
Vienna, Oct. 15.—For the first time, the people of Austria are now being introduced to Quakers, who were known to them heretofore only through books. Following the lead of the Methodist, the Quakers have established themselves in Vienna, in the former imperial castle of Schoenbrunn, (in the Brunswick Room), and are busy with their work of proselytism. Invitations to attend their devotions are sent by the Quakers to the Catholic people of the city.

OUR RUTHENIANS
We call them "our" Ruthenians because of the interest their cause has aroused in the Catholic Church Extension Society. From the very beginning of the Society it was recognized that one of the works to which Extension should lend a willing hand was the propagation and preservation of the Faith of these strangers amid a strange people in Canada. Much was done. When a semblance of organization appeared by the appointment of a Ruthenian Bishop, Mgr. Budka, by the Holy See, for the 250,000 Ruthenians scattered here and there over this vast Dominion, we rejoiced and redoubled our efforts.

THE AUTHORITY OF THE VOICE
The most cursory newspaper reader cannot fail to be shocked at the number of crimes chronicled daily in the public prints. These are becoming more and more numerous, so that censors of morals are sought out among literary men, college professors, and so on, who are held up as the greatest exponents of the moral law in the world.

ST. JOSEPH'S COLLEGE FUND
We are doing our utmost to balk the work of our adversaries along educational lines. As you already know, we have financed the building, St. Joseph's Ruthenian College, and placed it under the direction of the

human conscience to its duty to obey the laws of God that we can hope to enhance justice and charity. This is the intention for which the Holy Father asks us to pray during the month of November, that upright dealing may prevail in all the relations of human society. To protect the weak from the exploitation of the strong, to restore right to its proper place above might, to repress anarchy and disorder, it is imperative that upright dealing be substituted for the selfishness and greed of modern social and industrial relations.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA
OUR RUTHENIANS
We call them "our" Ruthenians because of the interest their cause has aroused in the Catholic Church Extension Society. From the very beginning of the Society it was recognized that one of the works to which Extension should lend a willing hand was the propagation and preservation of the Faith of these strangers amid a strange people in Canada. Much was done. When a semblance of organization appeared by the appointment of a Ruthenian Bishop, Mgr. Budka, by the Holy See, for the 250,000 Ruthenians scattered here and there over this vast Dominion, we rejoiced and redoubled our efforts.

THE STRENGTHENING COUNSEL OF HIS HOLINESS
The history of the world is the history of the men and women in the world. Great civilizations of the past rising to splendor or sinking to decay are the result not of blind forces, but of the thoughts and actions of individuals. "I am what I think" declared the philosopher. As men and women have thought, so have nations become. When noble thoughts possessed the human race and motivated actions culture increased, the arts leaped up and Christ reigned. But when thought became depraved, when Divine Grace was rejected and when men's thoughts became sordid and selfish, civilization degenerated into barbarism.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA
OUR RUTHENIANS
We call them "our" Ruthenians because of the interest their cause has aroused in the Catholic Church Extension Society. From the very beginning of the Society it was recognized that one of the works to which Extension should lend a willing hand was the propagation and preservation of the Faith of these strangers amid a strange people in Canada. Much was done. When a semblance of organization appeared by the appointment of a Ruthenian Bishop, Mgr. Budka, by the Holy See, for the 250,000 Ruthenians scattered here and there over this vast Dominion, we rejoiced and redoubled our efforts.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA
OUR RUTHENIANS
We call them "our" Ruthenians because of the interest their cause has aroused in the Catholic Church Extension Society. From the very beginning of the Society it was recognized that one of the works to which Extension should lend a willing hand was the propagation and preservation of the Faith of these strangers amid a strange people in Canada. Much was done. When a semblance of organization appeared by the appointment of a Ruthenian Bishop, Mgr. Budka, by the Holy See, for the 250,000 Ruthenians scattered here and there over this vast Dominion, we rejoiced and redoubled our efforts.

and followed not only by the Catholic faithful but by the world at large. The Holy Father in his Motu Proprio on St. Joseph admonished the world that false ideals of home life were fast becoming current and threatened in a short time if persisted in to destroy all civilized society. He pointed out that the only corrective for such false and vicious tendencies in family life that we see emblazoned in such painful iteration day after day in the press, was a return to the old fashioned notions of home and family life. In this St. Joseph and the Holy Family of Nazareth are the model. No one who adheres to the doctrine exemplified by the Holy Family of whom Joseph was the head and Mary the Mother, will come a corresponding increase of devotion to the Holy Family of Nazareth which was the August head, for the one arises naturally from the other. From St. Joseph we go directly to Mary and from Mary to the font of all holiness, Jesus Christ who consecrated the domestic virtues in his obedience to Joseph and Mary. It is thus by these great examples of virtue that we desire that Christian families should be restored and inspired. It is thus and thus only because the family is the fulcrum and the basis of the community, giving to domestic life the strength of holy purity, faithfulness and concord, that a new strength, and we might almost say, a new blood, will circulate in the veins of the whole human society, which will have a new life given to it by the healing virtues of Jesus Christ. Improvement will follow not only in private customs, but in public life and civil discipline.—The Pilot.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA
OUR RUTHENIANS
We call them "our" Ruthenians because of the interest their cause has aroused in the Catholic Church Extension Society. From the very beginning of the Society it was recognized that one of the works to which Extension should lend a willing hand was the propagation and preservation of the Faith of these strangers amid a strange people in Canada. Much was done. When a semblance of organization appeared by the appointment of a Ruthenian Bishop, Mgr. Budka, by the Holy See, for the 250,000 Ruthenians scattered here and there over this vast Dominion, we rejoiced and redoubled our efforts.

THE STRENGTHENING COUNSEL OF HIS HOLINESS
The history of the world is the history of the men and women in the world. Great civilizations of the past rising to splendor or sinking to decay are the result not of blind forces, but of the thoughts and actions of individuals. "I am what I think" declared the philosopher. As men and women have thought, so have nations become. When noble thoughts possessed the human race and motivated actions culture increased, the arts leaped up and Christ reigned. But when thought became depraved, when Divine Grace was rejected and when men's thoughts became sordid and selfish, civilization degenerated into barbarism.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA
OUR RUTHENIANS
We call them "our" Ruthenians because of the interest their cause has aroused in the Catholic Church Extension Society. From the very beginning of the Society it was recognized that one of the works to which Extension should lend a willing hand was the propagation and preservation of the Faith of these strangers amid a strange people in Canada. Much was done. When a semblance of organization appeared by the appointment of a Ruthenian Bishop, Mgr. Budka, by the Holy See, for the 250,000 Ruthenians scattered here and there over this vast Dominion, we rejoiced and redoubled our efforts.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA
OUR RUTHENIANS
We call them "our" Ruthenians because of the interest their cause has aroused in the Catholic Church Extension Society. From the very beginning of the Society it was recognized that one of the works to which Extension should lend a willing hand was the propagation and preservation of the Faith of these strangers amid a strange people in Canada. Much was done. When a semblance of organization appeared by the appointment of a Ruthenian Bishop, Mgr. Budka, by the Holy See, for the 250,000 Ruthenians scattered here and there over this vast Dominion, we rejoiced and redoubled our efforts.

Christian Brothers. It is an educational institution to which we look with great hope. It will give in due time to the Ruthenian people an educated Catholic laity, well equipped to take their place in the life of the great West. This institution is now a going concern. The Brothers are just now preparing their first students. This is the work for which we are appealing to you for \$50,000.00. So far we have not received from the Catholics of Canada \$5,000.00, for this soul-saving, Catholic-saving institution. We have appealed to you, the individual members of the Catholic Extension Society, for one dollar. The amounts so far received have been in small sums. One donation reached the sum of \$600.00. We have not yet received a donation from a wealthy Catholic in the Dominion of Canada. It may be we are mistaken; we judge only by the amount that reaches us. The widows' mites make up the bulk of the responses to our appeal. But we are not without expectation, that some day soon some of our wealthy Catholics shall realize their duty as stewards of God's goods and come to our aid in this matter in a very substantial manner. We eagerly await the happy event.

OUR APPEAL
Friends of Catholic Extension! Protestants are giving millions to missionary work in Canada. Catholics are giving only thousands. Yet we Catholics are over 3,000,000 of the entire population of the Dominion. Is it that we think that the support of God's work, the salvation of souls, is a work we may or may not share in, according to our feelings? If we think that this is a work of supererogation, we are laboring under a most serious delusion, under something most detrimental to God's Church in Canada, and most disastrous to ourselves. If we are Catholics, more than in name, we cannot shirk our duty as pointed out in the Lord's Prayer, "Thy Kingdom Come," and in the Creed, "I believe in the communion of saints."

THE STRENGTHENING COUNSEL OF HIS HOLINESS
The history of the world is the history of the men and women in the world. Great civilizations of the past rising to splendor or sinking to decay are the result not of blind forces, but of the thoughts and actions of individuals. "I am what I think" declared the philosopher. As men and women have thought, so have nations become. When noble thoughts possessed the human race and motivated actions culture increased, the arts leaped up and Christ reigned. But when thought became depraved, when Divine Grace was rejected and when men's thoughts became sordid and selfish, civilization degenerated into barbarism.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA
OUR RUTHENIANS
We call them "our" Ruthenians because of the interest their cause has aroused in the Catholic Church Extension Society. From the very beginning of the Society it was recognized that one of the works to which Extension should lend a willing hand was the propagation and preservation of the Faith of these strangers amid a strange people in Canada. Much was done. When a semblance of organization appeared by the appointment of a Ruthenian Bishop, Mgr. Budka, by the Holy See, for the 250,000 Ruthenians scattered here and there over this vast Dominion, we rejoiced and redoubled our efforts.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA
OUR RUTHENIANS
We call them "our" Ruthenians because of the interest their cause has aroused in the Catholic Church Extension Society. From the very beginning of the Society it was recognized that one of the works to which Extension should lend a willing hand was the propagation and preservation of the Faith of these strangers amid a strange people in Canada. Much was done. When a semblance of organization appeared by the appointment of a Ruthenian Bishop, Mgr. Budka, by the Holy See, for the 250,000 Ruthenians scattered here and there over this vast Dominion, we rejoiced and redoubled our efforts.

ization to maintain and to promulgate Catholic ideals. Although some profess to be able to see in the modern world only age mocked, discipline abandoned, and marriage made a jest, the Catholic observer if he reads the signs aright, can see in the universal influence of Catholic womanhood a hopeful sign of world betterment. Our Holy Father, Pope Benedict XV., was quick to see the opportunity of salvaging the wreckage of the world by the help of Catholic womanhood. In his address to the Catholic Women of Italy, he encouraged women to do their share in correcting the false standards of the day in the matter of dress, amusements, and family life. And the latest pronouncement of His Holiness on the same subject still further encourages Catholic Women to take up the public tasks and responsibilities with which they are faced today.

FATHER FRASER'S CHINA MISSION FUND
APPEAL FOR FUNDS
There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them are daily baptized! Missionaries are urgently needed to go to that vast land. China Mission College, Almonte Ontario, Canada, is for the education of priests for China. It has already fourteen students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily. A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses. Gratefully yours in Jesus and Mary J. M. FRASER.

QUEEN OF APOSTLES BURSAR
Previously acknowledged \$1,711 27
Girls of St. Joseph's School, Otonabee..... 2 50
A Friend, S. S..... 20 00
Boys of St. Joseph's School, Otonabee..... 2 00
John Sullivan, Ferryland in honor of Most Sacred Heart of Jesus, St. John's..... 5 00
ST. ANTHONY'S BURSAR
Previously acknowledged... \$1,015 80
IMMACULATE CONCEPTION BURSAR
Previously acknowledged... \$2 186 08
COMFORTER OF THE AFFLICTED BURSAR
Previously acknowledged... \$237 50
ST. JOSEPH, PATRON OF CHINA BURSAR
Previously acknowledged... \$1,574 87
M. C. D..... 5 00
A. M. H..... 2 00
BLESSSED SACRAMENT BURSAR
Previously acknowledged... \$262 05
ST. FRANCIS XAVIER BURSAR
Previously acknowledged... \$248 80
HOLY NAME OF JESUS BURSAR
Previously acknowledged... \$218 00
HOLY SOULS BURSAR
Previously acknowledged... \$678 25
Mrs. M. McIlhargey, London 2 00
"For Holy Souls"..... 4 00
LITTLE FLOWERS BURSAR
Previously acknowledged... \$431 58
SACRED HEART LEAGUE BURSAR
Previously acknowledged... \$1,046 45
A. Friend, Antigonish..... 5 00
T. P. Egan, Cobden..... 25 00
A. M. H..... 2 00

At various periods of unrest there have been arrogant minds which have despised human nature, its resources and its achievements. But Christ and the Church honor it. Our Saviour came not to destroy nature, but to correct its aberrations, and to raise it to a higher level.—Cardinal Mercier.

At various periods of unrest there have been arrogant minds which have despised human nature, its resources and its achievements. But Christ and the Church honor it. Our Saviour came not to destroy nature, but to correct its aberrations, and to raise it to a higher level.—Cardinal Mercier.



FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUX, D. D.

FIRST SUNDAY OF ADVENT

PREPARING OUR SOULS FOR CHRIST'S COMING

"Brethren, knowing the season, that it is now the hour for us to rise from sleep..."

The Saviour who had been promised by God when Adam and Eve were driven from the garden of Paradise, had been expected daily by the people of the Old Law long before He came.

Now, dear friends, during this season just opening, the Church bids us prepare for the coming of the Saviour.

These blessings we may receive at all times; but there are particular periods, during the ecclesiastical year, when we can receive them in greater abundance...

Let us not look upon that holy season as a time for worldly enjoyment only, as do so many people. It is true that we should rejoice more than at any other season of the ecclesiastical year...

We carry corrupt bodies that are continually causing us temptations. We often fall victim to these suggestions and become sinners. Sometimes we sin only by single acts.

We all, no doubt, are guilty of some fault or fault, or are slaves to some one or more habits. Christ's grace is approaching. Christ desires at that time to be able to come into our hearts with a great supply of grace and blessings.

Let us all, then, begin this work of purifying our souls, so that we may receive many blessings from God at Christmas. Can we feel really happy when that time will have come, if our souls be stained with sin? Certainly not.

He that stumbles and falls not mends his pace.

AN ANGLICAN BISHOP AND RELIGION

Floyd Keeler in America

The unrest which is so evident throughout the world has manifested itself in almost every conceivable direction. In government and economy, it has brought forth many men with wild theories...

We have from time to time pointed out certain tendencies among the various non-Catholic bodies, and have shown how earnestly anxious have been their attempts at securing some firm foundation.

When St. Paul said: "He that desireth the office of a Bishop, desireth a good work, doubtless the vision of a life of missionary hard-ship rose up in his mind and this was doubtless also before that youthful Bishop to whom he was writing as he penned the words."

These two words show more clearly than any amount of logical argument how hopeless is the effort to make Anglicanism anything other than the ultra-respectable, smug thing that it is conceived to be by the greater portion of its adherents.

The signs of unrest among Anglicans continue to accumulate. Just previous to the opening of the Lambeth Conference Bishop Gray, retired Bishop of Southern Florida, is quoted as having said in a sermon in London that the Bishops were utterly inadequate to work out a solution of the world problems which pressed upon them, and that they realized it.

"I am about to renounce all that I possess to live the life of poverty for Jesus' sake. This, I have become convinced, is a call from God, which I dare not disobey."

who though He was rich yet became poor; though He had all things, yet emptied Himself of all in love and service for man. And, having become one of us in this world, He voluntarily chose the life of poverty; He was born in poverty, He lived in poverty, and died in poverty.

"I confess that I have been strongly moved in this direction in these last years by the willingness of our noblest boys for utter and unreserved sacrifice for a cause they believed to demand their all. And they gave themselves, holding nothing back. From them, and their deaths, or their poor maimed lives, pressure has been ever insistent that I could do no less than give up everything for what I believe in most of all, my Lord and Saviour, Jesus Christ, and the Kingdom of God."

He makes a statement of passionate devotion to the English Church and speaking in comparison to the "Church of Rome" he further declares:

"Few things hurt more than that it is possible for persons today, as in Macaulay's time to pour scorn upon it by contrast with the Church of Rome, for its lack of the note of sacrifice. And I have to see that by comparison it does not seem to have the power to produce in any large measure the highest Saints or to move its sons and daughters to give up absolutely everything without reserve for love of Jesus."

"Fruit-a-tives" is the only medicine made from Fruit—containing the medicinal principles of apples, oranges, figs and prunes, combined with valuable tonics and antiseptics.

cause he feels that in his position he cannot be a true disciple of the Master who had not "where to lay his head," and in the meantime Bishop Hensley Henson, notorious for his unbelief, is promoted to the see of Durham, one of the most important and influential in England.

These two words show more clearly than any amount of logical argument how hopeless is the effort to make Anglicanism anything other than the ultra-respectable, smug thing that it is conceived to be by the greater portion of its adherents.

The signs of unrest among Anglicans continue to accumulate. Just previous to the opening of the Lambeth Conference Bishop Gray, retired Bishop of Southern Florida, is quoted as having said in a sermon in London that the Bishops were utterly inadequate to work out a solution of the world problems which pressed upon them, and that they realized it.

"I am about to renounce all that I possess to live the life of poverty for Jesus' sake. This, I have become convinced, is a call from God, which I dare not disobey."

who though He was rich yet became poor; though He had all things, yet emptied Himself of all in love and service for man. And, having become one of us in this world, He voluntarily chose the life of poverty; He was born in poverty, He lived in poverty, and died in poverty.

"I confess that I have been strongly moved in this direction in these last years by the willingness of our noblest boys for utter and unreserved sacrifice for a cause they believed to demand their all. And they gave themselves, holding nothing back. From them, and their deaths, or their poor maimed lives, pressure has been ever insistent that I could do no less than give up everything for what I believe in most of all, my Lord and Saviour, Jesus Christ, and the Kingdom of God."

THE WONDERFUL FRUIT MEDICINE

Every Home in Canada Needs "FRUIT-A-TIVES"

To those suffering with Indigestion, Torpid Liver, Constipation, Sick or Nervous Headaches, Neuralgia, Kidney Trouble, Rheumatism, Pain in the Back, Eczema and other skin affections, "Fruit-a-tives" gives prompt relief and assures a speedy recovery when the treatment is faithfully followed.

cause he feels that in his position he cannot be a true disciple of the Master who had not "where to lay his head," and in the meantime Bishop Hensley Henson, notorious for his unbelief, is promoted to the see of Durham, one of the most important and influential in England.

These two words show more clearly than any amount of logical argument how hopeless is the effort to make Anglicanism anything other than the ultra-respectable, smug thing that it is conceived to be by the greater portion of its adherents.

CHURCH MENACE IN ROUMANIA

ORTHODOX SEEK TO GAIN ADVANTAGE BY SPREADING FALSE REPORTS

Bucharest.—Since the overthrow of the political power of the former Russian State Church, there have not been wanting signs that the Orthodox in countries outside of Russia are aiming at securing some of the prestige and influence that formerly belonged to the Russian Orthodox. In Jugo-Slavia one sign of this movement is the recent restoration of the old Serbian Patriarchate, under the encouragement of the Government.

The signs of unrest among Anglicans continue to accumulate. Just previous to the opening of the Lambeth Conference Bishop Gray, retired Bishop of Southern Florida, is quoted as having said in a sermon in London that the Bishops were utterly inadequate to work out a solution of the world problems which pressed upon them, and that they realized it.

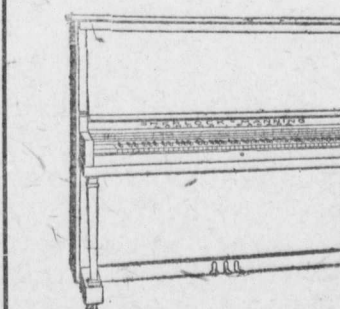
CLARA BARTON'S "SPOOK"

The Red Cross Society has done great work in recent years and Miss Clara Barton was a great figure in the days of its early history. A Dr. Hubbard was her secretary. She is now dead, but according to a Mrs. Hiron, her spirit appeared to Mrs. H. and directed her to tell the Doctor, who had at one time been chief of the medical staff of the Red Cross, to turn over to Mrs. H. all his money for use in building a memorial to Miss Barton. This happened in 1914, and the Doctor very obediently obeyed and gave up something like \$60,000 in cash and bonds.

"Music Hath Charms to Soothe" Music! What a wonderful gift and what a tired soulless old world this would be without it. By all means teach music to your children. The

SHERLOCK-MANNING 20th Century Piano The Piano worthy of your Home

is the ideal piano for beginner or expert. It is built by men who have the faculty of building pianos, and with whom the construction of a Sherlock-Manning is a labor of love.



MADE IN CANADA

To Hear One Is To Decide To Have One! There is a Sherlock-Manning dealer in nearly every community. Write us direct for the name of the one nearest to you.

discussed in the press of Roumania, and it seems fairly clear that much of this discussion is aimed at creating a spirit of dissatisfaction among the Catholics regarding their treatment by the Holy See. For example, some of the newspapers assert with a great show of confidence that the Holy See is prepared to hand over to the Orthodox King of Roumania certain privileges that were enjoyed by the Catholic King of Hungary.

ARCHBISHOP HANNA SPEAKS ON WORLD CONDITIONS In a sermon preached at the New Cathedral St. Louis, Archbishop Hanna dealt with "The New Democracy and the New Era," and urged the impress of "the mind and the heart of Christ" upon public opinion and affairs.

FOREGASTS WITHOUT FOUNDATION Needless to say, in the past informed Catholic circles it is said there is no foundation whatever for these forecasts. The greater part of the Catholics who have been incorporated in Roumanian territory are not Roumanians at all. They are devoutly attached to the Roman See and the suggestion that the authorities of the Church in Rome will sacrifice the loyal Catholics in order to secure the good will and favor of the Roumanian Government is, as it is said here, nothing more than a kite sent up by the opponents of Rome to create dissatisfaction among the Catholic people.

CLARA BARTON'S "SPOOK"

The Red Cross Society has done great work in recent years and Miss Clara Barton was a great figure in the days of its early history. A Dr. Hubbard was her secretary. She is now dead, but according to a Mrs. Hiron, her spirit appeared to Mrs. H. and directed her to tell the Doctor, who had at one time been chief of the medical staff of the Red Cross, to turn over to Mrs. H. all his money for use in building a memorial to Miss Barton. This happened in 1914, and the Doctor very obediently obeyed and gave up something like \$60,000 in cash and bonds.

"Music Hath Charms to Soothe" Music! What a wonderful gift and what a tired soulless old world this would be without it. By all means teach music to your children. The

SHERLOCK-MANNING 20th Century Piano The Piano worthy of your Home

is the ideal piano for beginner or expert. It is built by men who have the faculty of building pianos, and with whom the construction of a Sherlock-Manning is a labor of love.

To Hear One Is To Decide To Have One! There is a Sherlock-Manning dealer in nearly every community. Write us direct for the name of the one nearest to you.

insisted upon Miss B. giving him the message directly. But perhaps the Doctor was not a good medium and was averse to being associated with spirits of the dead. The wonder is that a man of Dr. Hubbard's standing and former positions in public service should allow himself to be so easily deceived, but the message from the beyond tickles the vanity now and then and humanity plays a strange prank in giving credence to such messages. Perhaps this good Doctor was kin to the famous character in Gulliver's travels, who for eight years worked upon a scheme to extract sunbeams from cucumbers, which were to be put up in bottles hermetically sealed and let out to warm the air in raw weather. What a boon that would be if from an acre of cucumbers, we could extract enough heat for the winter days and thus bid defiance to natural gas companies and coal barons?—Catholic Columbian.

ARCHBISHOP HANNA SPEAKS ON WORLD CONDITIONS

In a sermon preached at the New Cathedral St. Louis, Archbishop Hanna dealt with "The New Democracy and the New Era," and urged the impress of "the mind and the heart of Christ" upon public opinion and affairs.

FOREGASTS WITHOUT FOUNDATION Needless to say, in the past informed Catholic circles it is said there is no foundation whatever for these forecasts. The greater part of the Catholics who have been incorporated in Roumanian territory are not Roumanians at all. They are devoutly attached to the Roman See and the suggestion that the authorities of the Church in Rome will sacrifice the loyal Catholics in order to secure the good will and favor of the Roumanian Government is, as it is said here, nothing more than a kite sent up by the opponents of Rome to create dissatisfaction among the Catholic people.

CLARA BARTON'S "SPOOK"

The Red Cross Society has done great work in recent years and Miss Clara Barton was a great figure in the days of its early history. A Dr. Hubbard was her secretary. She is now dead, but according to a Mrs. Hiron, her spirit appeared to Mrs. H. and directed her to tell the Doctor, who had at one time been chief of the medical staff of the Red Cross, to turn over to Mrs. H. all his money for use in building a memorial to Miss Barton. This happened in 1914, and the Doctor very obediently obeyed and gave up something like \$60,000 in cash and bonds.

"Music Hath Charms to Soothe" Music! What a wonderful gift and what a tired soulless old world this would be without it. By all means teach music to your children. The

SHERLOCK-MANNING 20th Century Piano The Piano worthy of your Home

is the ideal piano for beginner or expert. It is built by men who have the faculty of building pianos, and with whom the construction of a Sherlock-Manning is a labor of love.

To Hear One Is To Decide To Have One! There is a Sherlock-Manning dealer in nearly every community. Write us direct for the name of the one nearest to you.

to rise and lead men into the realization of the high hopes of the new era and new civilization.

"The world needs the spirit which is in Christ Jesus. After all, what is our dream? We dream of men free, but freedom under law. The rule of the people depends upon the estimate that we put upon man and human nature. It depends upon man's willingness to sacrifice self for the good of the larger group. It depends upon the power man has to bring about a real brotherhood because of the respect and the consideration that man has for his fellow man. It depends in a word upon a princely spirit which comes from the inspiration which Christ gave by His life and His service.

"Does it not seem strange, that after all our years of Catholic training in this land of ours, that our teachings have made so little impression upon the public mind of this nation? You may say we were poor. So we were, we were only a handful at first, but that day has passed. We are millions today, but what are we doing, you Catholic men? What are you doing, you Catholic women, to impress the mind of this generation, and bring it to the realization that only as Christ gets into it, is there hope for our lives? Let every one put on Jesus Christ. Only in Him, in His wisdom and His love, can we have a perfect democracy and perfect brotherhood."

Without patience you can be master neither of others nor of yourself.

Make your light food nourishing

Put a spoonful of Bovril into your soups, stews and pies. It will give them a delicious new savouriness, and you will be able to get all the nourishment you require without making a heavy meal.

BOVRIL

Advertisement for John Hallam Limited featuring 'There is BIG MONEY IN TRAPPING' and 'RAW FURS'.

"Music Hath Charms to Soothe"

Music! What a wonderful gift and what a tired soulless old world this would be without it. By all means teach music to your children. The

SHERLOCK-MANNING 20th Century Piano The Piano worthy of your Home

is the ideal piano for beginner or expert. It is built by men who have the faculty of building pianos, and with whom the construction of a Sherlock-Manning is a labor of love.

To Hear One Is To Decide To Have One! There is a Sherlock-Manning dealer in nearly every community. Write us direct for the name of the one nearest to you.

Sherlock-Manning Piano Company LONDON CANADA



CHATS WITH YOUNG MEN

GOD KEEP YOU!
God keep you, friend! We may not know
All that this parting means for you and me...

LOST TIME

Some people have a positive genius for losing time—just a plain throwing away, with not a thing to show for it...

COMPANIONSHIP AND CHARACTER

The things that bring success are the things that belong to character. To an good one must mould the character right...

FATHER AS A CHUM

One of the best men I ever knew gave to this country three splendid sons, loyal, capable and conscientious...

TIP YOUR HAT

Who has not seen a circus parade with its camels from the deserts of the Sahara, its elephants from India...

The laudable custom of lifting the hat, as one passes by, to greet our Lord resting in the tabernacle, is growing...

Just recently we were all edified by a touching incident that occurred at Altoona, Pa. Michael F. Kelly met with an automobile accident that resulted in death within half an hour...

We now come to the point for which these remarks were made. How many of our readers are aware that an indulgence of one hundred days may be gained each time a person, in passing a church, chapel, or oratory where the Blessed Sacrament is kept...

True Voice.
"Or lean on me with your elbows when you are reading me." It hurra, "Or open me and lay me face down on the table. You wouldn't like to be treated so."

THE COMING OF THE REDEEMER

The Catholic Church, ever speaking and acting in the name of her divine Founder, keeps constantly before man his duties and obligations towards God. She realises that only in virtue of constant repetition of God's commands will man keep a tight grasp upon the eternal truths...

OUR BOYS AND GIRLS

TROUBLE

O! Mistah Trouble, he come aroun' one day,
An' say: "I gwinetar hit you, so you better run away!"

THE GENUINE LADY

A true lady may stand behind the counter, be mistress in her own home, or busy all day at a desk, but no matter what her position in life is, she never swerves, and unconsciously she always impresses those about her with the fact of her gentle poise and simplicity...

A BOOK'S APPEAL

Once upon a time a library book was overheard talking to a little child who had just borrowed it. The words seem worth recording, and here they are:

"Please don't handle me with dirty hands. I should feel ashamed to be seen when the next little child borrows me."

"Or lean on me with your elbows when you are reading me." It hurra, "Or open me and lay me face down on the table. You wouldn't like to be treated so."

single sheet of thin paper. It would strain my back.

Whenever you are through reading me, if you are afraid of losing the place don't turn down the corner of one of my leaves, but have a neat little hook mark to put in where you stopped, and then close me and lay me down on my side, so that I can have a good, comfortable rest.

Remember that I want to visit a great many other little children after you are through with me. Besides, I may meet you again some day, and you would be sorry to see me looking old and torn and soiled. Help me to keep fresh and clean, and I will help you to be happy.—True Voice.

THE DOG AND THE CRANE

Once a poor crane was caught in a net, and could not get out. She fluttered and flapped her wings, but it was of no use, she was held fast.

Now, Trusty was in the next field, and heard the poor crane's cries. He jumped over the fence, and setting the net in his teeth, quickly tore it to pieces.

"Who knows?" said Trusty. "Some day I may need help in my turn, and then you may remember me. My old mother used to say to me:

"Do a kind deed whenever we can, Is good for bird and beast and man."

Then Trusty went back to his master's sheep, and Mrs. Crane flew to her nest and fed and tended her crane babies.

Some time after this she was flying homeward, and stopped at a clear pool to drink. As she did so, she heard a sad, moaning sound, and looking about, whom should she see but good Trusty, lying on the ground, almost at the point of death.

"A bone has stuck in my throat," said the dog, "and I am choking to death."

"To do a kind deed whenever we can, Is good for bird and beast and man."—Catholic Bulletin.

ADVENT

The season of Advent, which marks the beginning of the ecclesiastical year, embraces the time between the Sunday nearest to the Feast of St. Andrew the Apostle, November 30, and the Feast of Our Lord's Nativity.

WHEN IN TROUBLE

Have you felt that curious unrest that envelopes you when in time of distress you have tried to crush your burdens to One Who has promised us that if we seek we shall receive?

Though you desire that favor more than anything in the world, you cannot concentrate your thoughts upon it and again your heart-aching desire is buffeted about like wisps of grass in a storm.

Some seeker of peace out of trouble has written, "The darkest hour is just before the dawn." This old saying has comforted many a sad heart.

Price \$1.50
Postage 10c. Extra
The Catholic Record
LONDON, CANADA

Surpassing all others in Delicacy and Fragrance



Send us a post card for a free sample, stating the price you now pay and if you use Black, Green or Mixed Tea. Address Salada, Toronto, 3717

these words are true of the reception accorded Him on the part of His people. The world's unrest at the present, is a reality. Men are seeking peace in life and quiet in conscience, and assurance in prospect, and they will not permit the One Being Who can satisfy their longings to come into their lives.

CURE FOR DIVORCE

SUPREME COURT JUDGE ADMITS THAT MANY PERSONS TAKE ADVANTAGE OF LAX DIVORCE LAWS

The following statement made in a memorandum by Mr. Justice Russell, Chief Justice of the Supreme Court, sitting in Brooklyn, is reported in the New York Times of September 21, 1920:

"It has become my firm conviction, after many years' experience upon the bench, that the only really effective way to cure the so-called divorce evil would be to make it practically impossible for either party to the marriage to marry any one else during the lifetime of the other party."

"I am aware that such a rule would, in a small number of cases, work an apparent hardship. After listening to the evidence in many hundred actions of this sort, I believe that a very large proportion of these actions would never have been brought if the plaintiff were prohibited from contracting a new alliance, arrangements for which are not infrequently made before the suit is begun."

"The justices of the supreme court of this State are in the main, constantly striving to lessen the evil, which, while not prevalent in this State, is much more so in other States, where the laxity of divorce laws is greater than with us."

"Judicial records demonstrate that where dissolution of the marriage is so easy of accomplishment it is more frequently resorted to. Efforts are being continually made in this and other States to loosen the marriage relation. Such Socialistic attacks, however veiled they may be, should be combated at every point if the sanctity of marriage is to be preserved."

"The efforts of the court to stop fraud and detect collusion require constant care and watchfulness, and even with the greatest vigilance these efforts are not uniformly successful."



Cuticura Shampoos Mean Healthy Hair
Especially if preceded by touches of Cuticura Ointment to spots of dandruff, itching and irritation.

Soaps, Creams, Ointment 25 and 50c. Sold throughout the Dominion. Canadian Depot: Lyons, Limited, 344 St. Paul St., W., Montreal.

Duplex Envelopes

for Church Collections
1920-1921 PRICES

Table with columns: Quantity, Duplex, Large Single, Small Single. Rows: 21 to 49 Sets, 50 to 99 Sets, 100 to 199 Sets, 200 to 299 Sets, 300 to 399 Sets, 400 to 599 Sets, 600 Sets or over.

Catholic Record
LONDON CANADA

Irish Orators and Oratory

Edited by Alfred Percival Graves, M.A. William Magennis, M.A. Douglas Hyde, LL.D. With an Introduction by Professor T. M. Kettle

SPEECHES BY

- Edmund Burke (1790-1797)
Henry Flood (1792-1791)
Walter Hussey Burgh (1742-1788)
Henry Grattan (1746-1820)
John Philpot Curran (1750-1817)
Richard Brinsley Sheridan (1751-1816)
Peter Burrows, K.C. (1753-1841)
John Sheares (1756-1798)
Theobald Wolfe Tone (1763-1798)
William Conyngham Plunket (1764-1854)
Thomas Gould (1766-1848)
Daniel O'Connell (1775-1847)
Robert Emmet (1778-1803)
Richard Lalor Sheil (1791-1851)
Isaac Butt (1812-1879)
Thomas Francis Meagher (1823-1867)
The Rev. Mr. Cahill
The Manchester Martyrs
A. M. Sullivan (1830-1884)
Lord Russell of Killowen (1832-1900)
Charles Stewart Parnell (1846-1891)
Michael Davitt (1846-1906)
John E. Redmond (1851)

Price \$1.50
Postage 10c. Extra
The Catholic Record
LONDON, CANADA

Why Not Make Your Will?

It is a business arrangement which we should not neglect, and it is a simple matter. If you should accidentally be killed without making your will, your estate might be distributed contrary to your wishes.

Your wishes will be faithfully carried out and your heirs properly protected if you appoint this Company your Executor. See your Solicitor or arrange for an interview with us. Correspondence invited.

CAPITAL TRUST CORPORATION
10 Metcalfe Street OTTAWA Temple Building TORONTO



When You Visit Buffalo
Add to your pleasure and comfort by stopping at the Lenox. Quietly situated, yet very convenient to business, theatre, and shopping districts, and Niagara Falls Boulevard.

C. A. MINER, MANAGING DIRECTOR
NORTH ST. AT DELAWARE AVE. BUFFALO, N. Y.

Hotel Lenox

The Emergency Hospital of the Sisters of Charity, Buffalo, N. Y.

Registered Training School for Nurses, 3-year course, 8-hour service. Allowance from the beginning: 1st year \$6 per month, 2nd year \$8 per month, 3rd year \$10 per month.

You Save Middlemen's Profits when you order Hallam's Guaranteed Furs

By Mail "Direct from Trapper to Wearer"
Because we buy the Raw Furs direct from the trappers for cash. Then we select the best and make them up into beautiful Hallam Guaranteed Fur Garments, which we sell direct by mail to you.

FREE Hallam's 1921 Book of Fur Fashioning. In this beautifully illustrated book you will find what leading people will be wearing this season.

Address in full as below
John Hallam Limited
(Department No. 652) TORONTO
The Largest in our Line in Canada

LUMBAGO

If you feel a touch of lumbago, you can ward off the evils of recurrent attacks, by taking Gin Pills without delay. Learn a lesson from the experience of Mr. H. A. Jukes.

Don't delay. Buy a box on our money-back-guarantee, or write for a free sample. National Drug & Chemical Co. of Canada, Limited, Toronto, Ont., U.S. residents should address: Na-Dru-Co., Inc., 202 Main St., Buffalo, N.Y.



