### The Catholic Record

LONDON, SATURDAY, FEBRUARY 22, 1919

That this is in some sort a reading age, that it is vastly important to read wisely, that there are great books with which intelligent persons should be reasonably familiarthese are surely incontestable propositions. They have been reaffirmed by many notable thinkers in various dialects and with manifold illustrations. Againsaying generation has gone on its way with sublime indifference to the preferences of its mentors. Only an optimist bookman here and there closes his eyes to the fact that the reading public has a keener relish for pithy scraps of information and highly - spiced paragraphs of society gossip than for the literary transures which have been bequeathed by the ages. Far be it from us to justify the perverted tastes of the crowd-they must be tolerated, as other transitional things are. Most people are in a dread ful hurry to-day. Is it to be wondered at that they conform the "quick lunch" pattern in their mental as in their material practice? It would be censorious to class them with the negligible weaklings who lay outside the prison-house in the great vision, concerning whom Virgil said to Dante, "Speak not of them, but glance and pass them by."

### WHAT DO WE READ!

We are not now thinking of best books and their claims, nor of the competing standards set before the tyros of the dabating societies in city and town. Tie whole place and function of Literature in our modern world is subject to fresh inquiry. Ask the librarian of the nearest free advertising acts now employed by publishers to induce young and oldto buy their warss; than say whether re-valuations, wide and deep in their range, are or are not called for in the interest of the unnumbered youths and maidens who are to revise the laws and remould the social habits of the coming generations.

### HASTY JUDGMENTS

Not so very many years ago, judgmeats filtered down from sereas heights of professional criticism, through the channels which magazin s and reviews provided. Waen these passed verdicts upon the posts. ro nanticists and historians of the period they were seriously regarded. Very few of the too abundant opinions hastily dashed off no wadays have any ephemerae that buzz for an hour of two in the sunrays, pass unregretted into oblivion. It does not follow that they have no effect upon untrained minds. Like the films of the cinemasense of familiarity behind them which is apt to produce false impressions of unvisited realms in the Kingdom ruled over by the undying great. If this confusion had no bear ing upon the ethical standards which prevail in practical life it might not matter so much. Unfortunately, to draw a red herring across chance-medley in the common thinking echoes itself in the field of morals and conduct.

our literary heritage, and grateful students proclaim their indebtedness to our great authors. The vast Western plains and the cities which rival our own in wealth and culture claim their full share in the old tradition, that millions on the other side regard the speech of Shakespeare and the principles of Milton as their own highest standard of comparison.

Leaders of the Catholic Church Mass. Such legislation was passed in Arizona and Oklahoma. In the Mary and ascribing to her the attribute a fine mind and artistic based in the court of the catholic Church Mass. Such legislation was passed in Arizona and Oklahoma. In the doubtest attribute a fine mind and artistic based in the catholic Church Mass. Such legislation was passed in the catholic Church Mass Marcelle Martineau, a woman to whom her biographers former State before the issue was based of the catholic Church Mass Marcelle Martineau, a woman to whom her biographers former State before the issue was based on the catholic Church Mass Marcelle Martineau, a woman to whom her biographers former State before the issue was based on the catholic Church Mass Marcelle Martineau, a woman to whom her biographers former State before the issue was based on the catholic Church Mass Marcelle Martineau, a woman to whom her biographers former State before the issue was based on the catholic Church Mass Marcelle Martineau, a woman to whom her biographers former State before the issue was based on the catholic Church Mass Marcelle Martineau, a woman to whom her biographers former State before the issue was based on the catholic Church Mass Marcelle Martineau, a woman to whom her biographers former State before the issue was based on the catholic Church Mass Marcelle Martineau, a woman to whom her biographers former State before the issue was based on the catholic Church Mass Marcelle Martineau, a woman to whom her biographers former State before the issue was based on the catholic Church Mass Marcelle Martineau, a woman to whom her biographers former State before the issue was based on the catholic Church Mass Marcelle Martineau, a woman to whom her biographers former State before the issue was believed by the catholic Church Mass Marcelle Martineau, a woman to whom her biographers was a woman to whom her biographers wa highest standard of comparison.

ers esteem and love supremely. he has not produced the proofs. The latest of these distinguished scholars to bring his tribute of admiration is M. Anatole France-a poet, a novelist, and a critic who has evolved a literary form so charming and arresting that readers of all nations delight in his pictures of life; tracking him through his many | the atte moods, now serious and anon gay, always glowing with fine feeling for human experiences, always redolent of the fragrance which only an exquisite charity and an imagination alive to all phases of character have power to impart. He speaks with enthusiasm of the works of Swift and Defoe, Scott and Dickens, Thackeray and George Eliot. He hints his high appreciation of our living writers of mark, but his deepest homage is paid to "the vast and profound spirit of Shakespeare and Bacon." He records the fact that "the true France took your institutions as her example and her ideal. Your Shakespeare renewed our poetic inspiration. Our parliamentary system is a child of

### CANON'S CHARITABLE REPLY

Editor of The Free Press :- It is charitable to think that Bishop Fallon's zeal for the practices of his church ran away with his judg ment, if his sermon is reported cor rectly in today's Free Press.

1. Bishop Fallon knows well that "Hail" as addressed by the angel to the Blessed Virgin is not a prayer. It is simply a salutation and means "Rejoice," or "Be Glad." The ange congratulates her upon the great favor bestowed upon her. The of the word as a salutation is no warrant for its use as a prayer, nor does the passage in which it occurs suggest such a thought even remote-

2. Then as to "special influence. Does the Bishop really mean to imply that the Sou of God is amenable "special influence" in his rela tions to mankind? Tae library; glance over the shelves and counters of your bookstores, note the Blessed Virgin such "special influences of your bookstores, note the Series with her Son, but it does so against the whole tenor of the Scripture record, for on the few occas sions recorded of her approaching Him during His public ministry, His answers were the opposite of enouraging to the idea of her possess ing "special influence."

3. The most extraordinary statement, however, is the following: "The only difference between Jesus and Mary is that she was the creature, He the Creator; She the re-deemed and He the Redeemer. Yet she was the mother of Jesus." The only difference; can any difference be greater than that between the creature and the Creator, the redeemed and the Redeemer? We pray to and worship only the Creator and Redeemer. According to the bishop's own words, the Ble-sed Virgin is a "redeemed creature." Can the bishop quote a single passage in the Bible where prayer and worship are to be addressed to a redeemed creature? If not, is not all the bishop's weight with students. They are for zealous eloquence mere words—campular consumption, and, like the outlage, if you will, to tide the unit tures of any warrant for the addressing of prayers

to the Blessed Virgin? As there is not space to deal adequately with this large subject in a letter I beg to state that I suall take tograph show, they leave a confused the opportunity, D. V., of preaching on this subject in St. Paul's Cathedral on Sunday evening next.

L. NORMAN TUCKER. London, February 10, 1919.

PINNED DOWN!

Editor Free Press:-In your issue of this date Canon Tucker attempts track by making certain comments on my sermon of Sunday night. I don't propose to allow him to so escape the issue raised by himself. On the 3rd instant, Canon our heritage

was reported as having said in the pulpit of St. Paul's Cathedral, on the day preceding, "that the name of abroad testify to the preciousness of the Virgin was substituted for the there are many vanities, and words the virgin was substituted for the there are many vanities, and words the virgin was substituted for the there are many vanities, and words without number.' (Ecl., 5, 6) name of Jesus Christ in the Te Deum and other services of the Catholic Church."

stant, I characterized that seaded and sentiment, is steadfastly opposed and sentiment, is steadfastly opposed foundation in fact." On the same to any and all 'bone dry' legislation Doctor Brandes, the master workman in the Danish field of polite
been substituted in Psalms and in
letters, discourses pleasantly to a select

Christ." On the 5th instant I pub.

The charge he made is clear and intelligible; it can be established by producing the Psalms and the Te Danm in which the name of the Virgin Mary has been substituted for that of Christ. Until Canon Tucker produces those proofs, or publicly admits that he cannot do so, no other preformance of his is worthy ntion of an honest man.

Yours faithfully, †M. F. FALLON. Bishop of London, London, Ontario, Feb. 11, 1919.

#### DEFENDS USE OF WINE FOR SACRAMENTS

REV. FATHER WHALEN REPLIES TO THE "PESTIFEROUS PULPITEERS"

Roy Father M. J. Wnalen, pastor of St. Patrick's Church, in his sermon at High Mass on Sunday replied to orticisms directed against the Catholic Church by "pestiferous pulpiteers"—as Father Whelan termed them—who alleged that the use of wine for sacramental purposes was an obstacle in the way of banishing the evil of drink.

His sermon was particularly a reply to one delivered by Rev. W. E. Baker, pastor of the First Congregational Church on Sunday a week ago. He opened his sermon with the following quotation from The Book of Wisdom: "Let us lie in wait for the just,

because he is not to our turn and is contrary to our doings. . . He is grievous unto us, even to behold. . . We are esteemed by him as triflers. and he abstaineth from our ways as from filthiness."—(Wisdom—Cap. II.) DEAN FARRAR'S WORDS

Each generation in turn,' says Archdeacon Farrar, falls to see that this hatred of the good by the bad, evincing itself by savage deeds or stinging words, is part of the nor-

mal history of the world.'
"This depreciation," Fr. Whelan continues, "this holding up to contempt by anonymous railers, is part of the tribute which vice pays to virtue. In all ages, cynics, world-lings, envious rivals, and those who hate the righteous, sharpen their tongues like a razor to wound the honest reputations of those whom they count their enemies. A man has been called upon by his duty to take an active part among his fellows, and though he has never de-sired or done anything but good, there are many who will pursue him with hurricanes of abuse. He can say nothing true; he can do nothing right; his name is a signal for the hiss of every form of religious hatred and worldly malice. This abuse has happened in its worst forms to all the best men whom the world has ever seen. It nearly drove the Psalm ist to desperation; it wrapped all the prophets in its sulpturous storm; it told John the Baptist storm; it told John the Baptist that he had a devil; it called the Lord Jesus Himself a glutton, a wine bib-ber, a deceiver, a Samaritan, a traitor, and a demoniac."

THE DISCIPLE'S POSITION "The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub how much more then of his household" (Matt. x—24, 25). It is not surprising then, that James Cardinal Gibbons, one of the household. should be mendaciously assailed, as willing to 'let the distilleries continue to distill over the fires of Inferno, the death dealing soul destroying enemy of God and mankind; let our fellow men be tempted and dragged into the mire; let our gaols be filled and our courts worked overtime; let our police forces be increased and the hangman within call; let Heaven be made more remote from, and Per dition be brought nearer to the abodes of men; rather than raise a voice of protest against the banish ment of the foul evil that has carried to untimely graves in every year of its existense more human beings than the cruel war has killed in four and a half years'!

without number,' (Ecl., 5, 6)
"The simple truth is that not Car

Catholic Church."

In a public letter of the 4th instant, I characterized that statement the consensus of Catholic opinion day Canon Tocker repeated his slander in the following terms. "Leaders of the Catholic Church Mass. Such legislation was passed butes of Christ himself. . . In heard in the courts, an amendment societies interested in promoting be-

nor support the probition of alcohol for scientific, industrial, medicinal and sacramental uses.

W. J. BRYAN'S STAND "William Jennings Byran, always an ardent advocate of prohibition, but never an unreasonable one, said recently

prohibition amendments and statutes should except wine for sacramental purposes. While many denominations have substituted grape juice for fermented wine, it is a matter which should be left entirely to the discretion of the church. Prohibition is not directed against the use of alcohol for scientific, mechanical, medicinal or religious purposes, but against its use as a beverage."
"It is a libel on God and our Di-

vine Master, shrieks our bone dry orator, to even hint that the presence of God's greatest enemy is essential to true worship. My only regret is that I cannot command language strong enough to express my true feelings in the matter.'
"It is written in the Good Book—

'Hast thor seen a man hasty to speak? Folly is rather to be looked for than his amendment.'

"Eminently sane, on the other hand, devoid of the extravagance which often renders the prohibition advocate the most intemperate of reformers, is this pronouncement of the hierarchy of Australasia at Melbourne over a year ago:—'We deem it our duty to co operate with every wisely directed effort to stem the evil of drink and to promote temperance among the people. We have no sympathy with those who oppose wellconsidered restrictive legislation or the strict and impartial administra tion of the laws which regulate the sale of drink. But needless to say, we have as little sympathy with those who do not distinguish between

WORLD WICKED ENOUGH "Doubtless the world is wicked enough, but it will not be improved by the extension of a spirit which self righteously sees more to reform outside of itself than in itself. Doubtless there are great sins practised by multitudes of men, but they will hardly be diminished by those who bring into the enterprise of extermination a greater amount of extermination a greater amount of baggage than they can defend, and

'Compound for sins they are inclined Damning those they have no mind

### SIR WILFRID LAURIER CRITICALLY ILL

As we go to press the following despatch has been received from Omawa: Ottawa, Feb. 16.-Sir Wilfrid Laurier is seriously ill and the end

this morning, and while his condition tonight was improved, in that he has regained consciousness, he is still a very sick man. He has related to the condition still a very sick man. He is in his seven y eighth year. While he may of others; why can they not play the

in singularly good health all winter. but on Saturday it was noticed that his condition was not up to the mark. People who talked to him remarked an absence of the accustomed lucidity.

Editorially the Free Press says; The news that Sir Wilfred Laurier has suffered a paralytic stroke and today lies in a serious condition will he received with national regret. Sir Wilfrid is a man of no inconsider able age, three months of his 79th year having passed over. It is, how-ever, to be hoped, taking his descent from a family of hardy Anjou stock into consideration, together with his own sturdy physique and brilliant, energetic mentality, that the imme diate danger attending such an attack may be forced back, that medical skill may save him, if not for a re-newal of his political activities, then, at least, for some years more of life.

as a professional man and a politician well known in Canada, was born at St. Lin, Quebec, on November 20, 1841 For six generations Quebechad father was Carolus Laurier, a farmer in a forest settlement at the foot of the Laurentian hills, north Montreal. His mother, who died in

Young Laurier was educated for the audience on the leadership of our great writers, showing a familiarity with their works such as may well shame some of us who are content with shallow and unconsidered views of books which educated foreign.

Christ." On the 5th instant, I publicly called upon Canon Tucker "to show proofs for his indefensible distortions of facts that are within the reach of all."

There the issue still stands:

Canon Tucker desires to evade it; he has not accepted the challenge;

Ourre, a rew months ago, decided that under the constitution of the State the Legislature could, not make a law which would prohibit the use of wine for sacramental purposes. Prohibitionists throughout the United States are now declaring in the face of pestiterous of securing for him high rank in the pulpiteers, that they neither advocate

### BISHOP FALLON'S SERMON

Cognomen."-(Christian is my Name, but Catholic my Surname)-St. Pacien, 4th Century

'ALL NATIONS SHALL CALL ME BLESSED"

That the Catholic Church is act ing according to the inspired word of God in the honor paid to the Blessed Virgin Mary as Mother of God, that the Old and New Testaments gave precisely that place to Mary which is given to her by the Catholic Church, that whether fore shadowed by type in the O'd Testament or referred to as actual persons in the New Testament, the Mother and Son are always linked together, was simply, lucidly, and irrefutably proven by His Lordship Bishop Fallon in a masterly and scholarly sermon at the evening service in St. Peter's Cathedral last Sunday.

The position and prerogatives of the Blessed Virgin having been attacked by the Rector of the Anglican Cathedral, who claimed that "the whole Catholic doctrine of the Virgin Mary was directly contrary to the teaching of the Bible," Bishop Fallon leaped to pen and pulpit in defence of the Virgin Mother of God, and taking the words of the Bible as the sole basis for his statements, he established beyond doubt that the Catholic doctrine concerning the Virgin Mary was absolutely in connance with the teachings of the

The announcement through the press that Bishop Fallon would refute the charge made against the Church of giving undue honor to the Blessed Virgin, drew to St. Peter's Cathedral such a congregation as has seldom if ever been seen within a church in this city before. Chairs placed in the aisles failed to accomrear of the church, the stairs and the gallery, and remained standing for over an hour to hear quoted from the stairs and or over an hour to hear quoted from the bible texts that could not fail to convince, linked together by classical seven in the first message of hope at the fall of man they stand the bible texts that could not fail to convince, linked together by classical seven in the first message of hope at the fall of man they stand the fall dating commentary. Even without that faith which makes it easy for Catholics to accept unquestioningly the sublime mysteries of religion, the many non-Catholics present must have grasped the real meaning of our love and veneration for the Mother of God, and realized the sig-nificance of the devotion in the life of the individual Catholic, its power as a bulwark of the Christian Faith, and understanding, perhaps for the first time, the justification the Church has for interpreting that devotion in doctrinal terms

His Lordship took as his text the words of the Blessed Virgin spoken words of the Blessed Virgin spoken prophetically concerning herself and recorded in the 1st chapter of St. Luke's Gospel: "And behold from henceforth all generations shall call me blessed." His Lordship continued: "When a few days ago I read in one of London's daily papers that a minister in a prominent Church had preached from his pulpit that the whole doctrine of the Catholic Church concerning the Biessed Virgin Mary was contrary to may be near.

He was stricken with paralysis question that came into my mind seven y eighth year. While he may turvive for a considerable period his political career is over and it is doubtful if he will ever reappear in Parliament.

Seven y eighth year. While he may turvive for a considerable period his game fairly with us as with others? Are slander, talse witness, misrepresentation, accusations of aberration, and whisperings behind closed doors, to be the may have a with others? The Opposition Leader has been to be the method of their dealing with the teaching of the Catholic Church? What good does such an accusation do? Is it an honorable thing for a Christian minister of a prominent church? Did that min ister hope to escape without its reach ing the columns of public print? Then it was an ignoble thing, since was whispering behind closed fors. Will it strengthen the faith doors. of any Christian? Does it help Chris tianity? Will it make the scoffer cease his sneers? Suppose we were, -it is not the case, -somewhat ex travagant in our love and devotion to the Mother of God, might they not be to such a fault a little blind?"

His Lordship went on to say that in the Catholic Church are not heard such accusations against other creeds, that the belief of others is not torn to pieces, but that doctrine and dogma are taught in a positive manner. He declared that feelings ef angry indignation were aroused that this belief which with all Cath olics is a tender devotion from earliest childhood, that this doctrine of love for the sweet and holy Mother been the home of the Lauriers. His of God should have have been made the object of slanderous attack.

"To the Bible he has appealed; to the Bible we shall go. What I shall have to say to you tonight shall be taken entirely from the Bible. The Catholic Church asks nothing more for the Virgin Mary than what is as-cribed to her in the Bible. For every Catholic devotion has its reason, its basis, its justification and its defense in the holy and inspired word of God The Bible is composed of two great divisions: the Old and the New Testaments. The Old Testament is the shadow, the New is the sub-stance, the old is the type, the new is the reality, the old is the prophecy the new is the fulfilment." He stated he would take into considera tion no prophecies save these which

all agree refer to the Messiah and His Mother. His Lordship proceeded

thy seed and her seed.'

to read from the Bible passages to prove every statement he made, be-ginning with the first book of Genesis, where in the 3rd chapter is recorded the story of the fall of Adam and Eve. who have drawn upon themselves the anger of God and have lost that original innocence and happiness in which they had been created. Taking only the words over which there could be no controversy, the speaker read: "And the Lord said to the woman, Eve, Why hast thou done this? And she answered; the serpent deceived me and I did eat.' And the Lord said to the scent were twice as numerous as serpent: I will put enmity between those of any other nationality." serpent: I will put enmity between thee and the woman, and between

speak in thunderous tones and which

In this scene we have three parties. the man, the woman and the serpent, and in the fulfilment of the prophecy we likewise are shown three parties; but in the fulfilment, the man is to be the second Adam and the woman the second Eve. Amongst all commentators of Scripture there is not a The Rev. Edmund F. Gibbons, Recsingle dissentient voice that in speaking of the offspring of Eve God was referring to the Messiah to come and his mother. The woman and her son became for prophet, priest, and patriarch the source of inspiration and the subject of meditation in all the years that were to precede the coming of the Messiah. For more than three thousand years this thought filled the world with hope, it alone bore God's people up against despair. Every Jewish mother hoped that her child might be the mother of the Saviour, and every Jewish maiden prayed that she might be chosen for the signal honour. In all the history of the Bible there is not one attempt to separate the mother from the Son;

these significant words: "Therefore the Lord Himself shall give you a sign,-behold a virgin shall conceive and bear a son, and his name shall be called Emanuel, (that is, God with us.)" This vision which always links together the Virgin and Emanuel became more distinct as the years But if the Old Testa ment gives these

undisputed prophecies of the function, dignity and glory of Mary, it is in the New Testament that we shall seek her real picture. The Old Testament gives but the outline. But outside the Catholic Church they are satisfied with a skeleton of her. For them an outline, a skeleton suffices; there is no room for colour, for flash and blood. Toey call her Mary when they do not call her worse, seldom the Virgin Mary, rarely the Blessed Virgin, and never the Mother of God. Yet the Bible makes her the Mother of God. And His Lordship made vivid the scene described in the first chapter of St. Luke's gospel, verses 26-37, Luke I: sixth month the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of name was Mary. And the angel being come in said unto her: Hail full his saying, and thought within her-self, what manner of salutation this should be. And the angel said to ber:

October 30, 1918, was Fear not, Mary, for thou hast found anniversary since the Society of the grace with God. Behold thou shalt Atonement of Garrison, N. Y. conceive in thy womb, and shalt bring forth a son, and thou shalt call his name Jesus. . . . And Mary said to the angel: How shall this be done, because I know not man? And the angel said to her: The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And, behold, also thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the barren; Because no word shall be impossible with God."

The religious of the Sacred Heart were the founders of the school, and After reading the text His Lord-

ship continued: can any human voice make upon these words of the Bible? What comment is there to make? God sent an Archangel to a humble virgin, that ambassador from the heavenly court spoke a message, such as no other human ears before or since have been privileged to hear. Coming in to her he said: "Hail full of grace, the Lord is with thee, blessed art thou among women.' That is all we ask of anyone to be lieve of the Blessed Virgin,—that she is blessed with the blessedness of her Divine Son. From an angel's lips came the words that Catholics love to say in prayer. There may be some who have not known what these words mean. Tell them now and let them know henceforth that you he derived strength and courage for are repeating the words of the Archangel Gabriel. Whether high or humble, whether educated or ignorant, there are no more appropriate words of praise and prayer on Christian lips than the Hail Mary.

CONTINUED ON PAGE FIVE

### CATHOLIC NOTES

In the Chapel of St. Sigismund in the Cathedral of Prague, the sacred body of that Saint, who died in 523, was found. The Latin inscription bears date of 1865.

The oldest university under the American flag is that of Santos Tomas de Aquinas, the famous Dominican seat of learning in the Philippines. It was founded in April, 1611.

In the Red Cross Magazine for Feb. ruary, 1919, is the following significant statement: "In a census of nationalities at the Red Cross Hospital near Paris, soldiers of Irish de

Captain C. J. McCarthy, A. S. C., who has been decorated by of the Belgians as Chevalier of the Order of the Belgian Crown, for services in connection with transports and supplies of the Belgian army was formerly Departments of Agriculture

The Rev. Edmund F. Gibbons, Rector of St. Teresa's Church, Buffalo, has been appointed Bishop of Albany, N. Y., to succeed the late Bishop Thomas F. Cusack. Father Gibbons will be consecrated in St. Joseph's Cathedral, Buffalo, says the Echo, but definite arrangements will not be made until after the arrival of the official documents from the Holy

More than one thousand Catholic war mothers of Toledo, O., received city war medal decorations at the Coliseum recently at the hands of Rt. Rev. Bishop Schrembs. Gold Rt. Rev. star medals were presented to twenty-two mothers, whose sons had made the supreme sacrifices; and silver star medals were awarded to one thousand mothers, who had given their boys to the service of their country.

The following names should be added to the recent list of honours won by Catholic Chaplains published in this paper:—O. B. E.-Lieut. Colonel (Very Rev.) W. T. Workman M. C., V. G. : M. C .- Capt. (Rev.) J. F. Nicholson; Mentioned in Despatches —Lieut. Colonel (Rev.) F. L. French, D. S. O. (twice); Major Rav. J. A. Fortier, M. C.; Mentioned for work in England.—Lieut. Colonel (Rev.) P. O'Leary, Mejor (Rev.) John Knox.

Right Rev. Mgr. Andrew Arnold Lambing, rector of St. James Church, Wilkinsburg, Pa., and distinguished as historian, scholar and author, died in his home in Wilkinsburg, Pa., last week. Dr. Lambing was 77 years old. For forty-five years he had been a resident of Allegheny county and for thirty-three years the rector of St. James' Church. He devoted him-self to recording the history of Pittsburg and Allegheny county, publishing a number of works on these lines. He was also the founder of the Father Lambing Total Abstinence Society.

Megr. Austin Dowling, Bishop of Des Moines, Iowa, has been appointed Archbishop of St. Paul in succession to the late Msgr. John Ireland. "And in the Bishop Dowling was appointed to the I Gabriel was See of Des Moines in 1912. At the time of his elevation he was Rector of the Cathedral of St. Peter and Paul in Providence, R I, Born in the house of David; and the virgin's New York City, Bishop Dowling spent most of his childhood in Newport, L. I. He received his early education in the college there and studied for of grace, the Lord is with thee; in the college there and studied for B'essed art thou among women. Wao, having heard was troubled at at Brighton, Mass., where he was

Ostober 20 1018 was the received into the Church. On that day of reception, the Friars number. ed two, one the Rev. Father, who was the Founder, and the other a Lay Brother. The numbers of the Community now at the Mount of the Atonement are: Seven Professed Friars, seven in the Novitiate, and fourteen studying for the priesthood in the Scholasticate. There are, also one Tertiary Priest and three Tertiary Brothers in residence.

The Academy of the Sacred Heart in Grand Coteau, La., is now in the sixth month with her that is called ninety ninth year of its existence text His Lord they have continued the good work What comment down to the present day, when they are on the eve of entering a nev century. The history of this convent means the history of the country The history of this convent round. It is said that the piety, good morals and manners of the women who were instructed in their religion by the good Sisters of the Convent at Grand Coteau is noted wherever they go.

> The countrymen of that peerless young aviator, Guvnemer, affectionately called him "The Bright Sword of France." For some time before the death of this valiant young Catholic his fame had been heralded throughout the world, but the secular press took little notice of the real source of his intrepid bravery. When Guynemer was asked whence his marvelous flights and aerial deeds. he pointed to the Cross of Christ, to the tabernacle on the Catholic altar Every morning saw him at Mass, at the holy Communion table; and this whether in the cities, the villages, on the battefields, or in the trenches

### A DAUGHTER OF THE SIERRA

BY CHRISTIAN REID

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CHAPTER XIX. "I HAVE BEEN CAST OUT OF EDEN"

Into the life of Las Joyas a new lement entered when Lloyd borne senseless across its threshold It was not only that he was the first of his race to be received there as a since the one who had so had found and the love he had won in this spot, but the circumstances surrounding his advent gave it a significance and influence which in ir ultimate effect could hardly be exaggerated.

conversion of Arturo Vallejo from an enemy into a friend. Those words of generous reassurance uttered by loyd as his mind struggled back to consciousness, not only won the gratitude of the young man, but his affection as well,—an affection which he showed in a devotion of personal service that at times annoyed Victoria. For she was not inclined to delegate to any one her right of caring for as a direct result of service rendered to herself; and she impressed upon Arturo so frequently and so forcibly his responsibility for this injury, that Lloyd was at last driven to beg that the matter might be allowed to

"It was purely an accident," he urged: "and it is not right to make Don Arturo feel so badly about it."
"It was no accident which made him deliberately waylay and quarrel with you," said Victoria.

Perhaps not; but it was a foolish. youthful impulse, of which he has thoroughly repented."

'It is right that he should repent," she said inflexibly.
"But it is not right that you should

repentance so remorselessly home, answered, smiling. No great harm has been done. I have neither a broken head nor a dislocated neck-It is no thanks to him that you have not.

'Very true indeed; but our acts must be judged by their intention, and he had no intention of causing either the one or the other. Besides, he is now my

'So is everyone at Las Joyas," said

Victoria, gently.
Which was quite true. For Las Jovas soon discovered that it was entertaining, if not an angel un-awares, at least an altogether unique gringo. Don Mariano, who had much experience with the species, declared this solemnly. With the usual type -men who possess no manners worth speaking of, who exhibit a rough contempt for all habits and which differ from their own, and who seek with a fierce intensity the precious metal which they hold at a value far transcending that of their own souls-he was It is a type very well known in Mexico, and considered to be representative of the genus Americano. But here was a man who was quiet, gentle, courteous as any Mexican, with a singular indif ference toward everything, even the gold he had come so far to find. One and all of these people-so easily won by consideration, so bitterly resentful of rudeness and contempt opened their hearts to him, and he "Don Felipe" to them, as to the woodcutters and miners and small rancheros all

through the Sierra. The only exception—in some degree at least—was Dona Beatriz. And it was not strange that Dona Beatriz could not open her heart as the hating daughter) opened theirs to this gringo who had suddenly invaded are always (even her passionate gringe her home in the irresistlble strength of his weakness, and taken it by storm. She remembered how another had once entered there. And so subtle a thing is race that Lloyd's accent, voice, manner, constantly reminded her of Trafford; although it would have been difficult to find two individuals less alike. His presence revived memories which even after the lapse of long years had a torturing power. It awakened the old bitterness, the old passions, and drove her to kneel for hours on the hard brick of the chapel floor, praying for strength to overcome these terrible feelings and recollections. This heing so, it was natural that she could give no more than gratitude and tolerance to the man who had indeed laid her under the obligation of service rendered, but whose presence recalled Santa Cruz to forget.

And there was another reason, stronger vet, for shrinking from him. She had caught now and then a look on her daughter's face which made her ask herself if the old tragedy was, in any form to be repeated. It seemed incredible that it could be so: but life had taught Dona Beatriz with very convincing force that it is often the incredible as well as the unexpected, which happens. said nothing to Victoria nor to any one else save God; but she carried about with her an abiding fear that the past would repeat itself; and that through association with this alien, her daughter, in one way or another, would be called to follow in her own steps along the Via Dolorosa of a

which she had been reared, that these feelings and these fears never betrayed themselves in her manner. Toward Lloyd her gentle courtesy was unvarying; and on his side there was no one at Las Joyas for whom he felt such admiration and such deep respect as for this woman, with her noble presence and her eyes of haunting sweetness, who bore her wrongs with a dignity and reticence which a queen could not have sur-passed. He had no suspicion of her fears with regard to himself; for nothing was further from his thoughts than that he could ever be suspected of playing the part, how ever modified, of Trafford; and he would have laughed to scorn the suggestion that Victoria could find anything attractive in one who (he sessed no qualities to win a girl's fancy. They were simply good friends—Victoria and himself,—he would have said. He knew that she would have said. He knew that she was grateful to him; and he was not only interested in her from the pathos of her position, but he found a singular charm in her character and companionship. It was the charm which Isabel Rivers had discerned when she quoted Wordsworth's lines

And hers shall be the breathing

about her

balm, And hers the silence and the calm Of mute, insensate things.

It was this "breathing balm," this "silence and calm," which Lloyd liked. Under these traits—far in herited characteristics of a race living for untold centuries close to Nature, amid the everlasting hillshe knew that there existed a depth of passion which could leap into fire, and a fund of energy which made her the dominating power on the hacienda and at the mine. But this energy, however resistless, was never feverish or restless. Gener-ally speaking, people of much energy have no repose. They not only wear themselves out by the unceasing fret and turmoil in which they live but they "get upon the nerves" of others to a degree which is very trying. Victoria never got upon any one's nerves. When not in immediate action, she was an embodiment of repose, to which her noble beauty lent itself as a vessel to the use for which it is perfectly fitted. Every movement, every gesture, expressed this repose; and when she spoke she never chattered—the lovely Spanish words dropped from her lips

like slow music.
One day she came out to Lloyd on the corridor which ran along the front of the house. Here had been placed for his benefit one of the couches peculiar to the Sierra—a wooden frame about two feet high, on which was tightly stretched the hide of a bull. Such a couch makes a Spartan bed; but sweet is the sleep which comes to the wanderer who rests on it, especially if he lies under the stars of heaven, in the forest-scented air. Stretched out now on the drum-like surface Lloyd was lying, his arms forming a pillow for his head, and his eyes fastened on the distant hills, in a state of dreamy ease of mind and body, when Victoria's shadow fell over him and he looked up at

her with a smile.
"Well, Lady of Silence!" he said, for neither her footfall nor her garments had made the least noise Have you come to share my dolce

far niente?' She smiled. The Italian term was new to her, but the beautiful sister tongues of Latin birth are so much alike that she had no difficulty in

understanding it.
"Yes, if you wish," she answered and sat down on a chair near by. Then after a moment, added: you find it sweet-this doing noth-

Very," he replied concisely. "It is not usual with grin—with Americans to like to be idle, is it?" "I have heard that they are always in what you call 'a hurry. He laughed at the familiar words

on her lips. "There are Americans and Americans," he answered. "I come from the South, where life still flows in easy, reposeful fashion; and where the people have not yet learned although I grieve to say the lesson is being taught very fast—that existence is given us merely to be spent in a mad, breathless, demoral-izing chase after money."

"You are not chasing it, then? she asked again, with interest.

"Not very breathlessly, as you perceive. 'Man that is born of woman hath but a short time to live,' and I could never believe that it is well to spend that short time in laboriously gathering together a little wealth which must all be left behind when we go hence. There so much which she would gladly are, it seems to me, better and have given all the wealth of the golden hours.

"And that is why you like the Sierra?"

"It is one reason. In the Sierra there is no sordid struggle of man with man for low and perishable ends; but there is the great majesty of Nature, which has power to uplift the mind and the soul to noble and eternal things." Then to himself he murmured:

'What now to me the jars of life, Its petty cares, its harder throes? The hills are free from toil and strife.

And clasp me in their deep repose. "They soothe the pain within my

breast broken heart.

It said much for her, and for the traditions under the influence of We can not compass in our speech."

Victoria regarded him curiously. What are you saying?" she in-red. "I no not understand Eng-

"I was merely quoting some frag-ments of verse which have lain in my memory a long time," he ex-plained. "They express better than I can the charm which the Sierra holds for me. When I am among the great hills and the deep woods, I feel that there is a healing process going on within me, as if balm were being poured into all my wounds." 'Have you many?" asked Victoria.

with the directness to which he had by this time grown accustomed. "Who has not? he asked in turn, evasively. And then, more from de-

"It is a letter—from the senorita of the Caridad. What is it you call

her—Mees Reevers?"
"You would call her Dona Isabel," stating that she would leave Topia for Las Joyas on the next-no, on the present day. Lloyd stared for a minute or two at the graceful writ-Lloyd stared for a ing on the pale gray paper, as if he found it hard to decipher. Then he

looked up.
"You lost no time in following my suggestion about asking her to visit you?" Victoria returned. "I could not do anything to please you too

"You are very good—much too good," he answered; but—er—there was really no question of pleasing me in this matter. I am glad that Miss Rivers is coming: I know you will like her; but it chances "Leave—tomorrow!" Victoria

was aghast. "It is impossible. You are not able to go."
"Oh, yes, I am thoroughly able! "It is impossible. You Nothing but your kindness and my own indolence has kept me here for a week past."

I am sure that your head is not 'all right' yet," she said, using the English expression which she had caught from him. He gave the head in question a shake, as if to test its condition. 'It feels as right as I have any rea-

son to hope that it ever will," he assured her.
"Not as well as it did before your accident ?"

Yes, quite as well, I think." There was a pause, during which. Victoria regarded him with the intentness which characterized her. He was conscious of the steady obervation of the dark eyes, but he did not meet them. Sitting on the side of the couch, he drew a pipe from his pocket and began to charge it with "short cut," which required to be pressed down in the bowl with great care and attention.

I do not understand why you should go away as soon as you hear that the senorita is coming," Victoria said at length. "I thought you liked her.'

So I do -very much," Lloyd replied quickly; "and I regret not to have the pleasure of seeing her. But I was due at San Andres ten days ago, and I must really go to-

I am sorry that I asked her to come, if her coming is to be the cause of your leaving," Victoria went

But why should you think it the cause ?" cause?" Lloyd asked. "On the contrary, I have business at San An-

Victoria waved the business aside

with an imperious gesture.

"You had not thought of going before you read that letter," she said with positiveness. "And I do not see why the senorita should drive you

Eway-"
"She is not driving me away," Lloyd interposed, with what he felt to be perfectly futile protest.

made a very serviceable stove. A fire of charcoal and small pieces of 'Unless you dislike her-" Victor ia proceeded.

I assure you that I like and admire her extremely," he now interposed eagerly.

"Or you are in love with her,"
Victoria ended calmly.

"I!—in love with her!" Lloyd
was vexed to feel the blood mount
in a tide to the roots of his hair, so entirely was he upprepared for this. "Why should you think anything so absurd?" he demanded almost angri

Victoria continued to regard him for a moment longer, and then she looked away—out over the green valley to the steadfast heights. "I have seen it in your face and heard it in your voice, when you spoke of her," she answered quietly.

There was again a silence, in which it was Lloyd's turn to stare at the speaker. He knew well this power of reading the primitive emotions which children, savages, the un earned, and some persons who share the traits of these-their simplicity of character and feeling—possess. He felt that to argue against such divination, however much it over leaped the actual truth, was useless nd. moreover, a sudden idea, a sudden fear struck him with a sharp What expression it was on the face somewhat turned from him which suggested this idea, this fear, it is impossible to say; but under a compelling impulse he spoke very

"You are mistaken, senorita. As I have said, I like and admire Miss Rivers as much as—well, as you will when you know her. But the feeling of which you have spoken is impossible on my part. It has no place in my life-I can not offer it to any

She faced him now quickly. Why not?" she asked peremptor

ily.
"Because, for one thing, the power

of it has been burned out of me," he answered. "I will speak to you very frankly, because I think—I am sure—we are friends."

Her eyes met his with a gaze full, frank, direct.

Yes," she said, " we are certainly friends. And friends should know truth about each other, so as to

avoid mistakes like this you have made in thinking—" "In feeling," she said, as if to herself.

evasively. And then, more from desire to change the subject than from curiosity, he added, glancing at her hand: "But what have you brought with you? It looks like a letter."

"It is a letter—from the senorita to me long ago. But it was an expectation of the senority of to me long ago. But it was an experience which has made me an ex ile from my home for years, and which has also made it impossible said Lloyd, lifting himself up to take the letter which she extended to him. It was indeed from Miss Rivers, here and there—a lonely and unhere and there—a lonely and un-happy man—until I came into the Sierra, and the Sierra gave me

peace."
"I knew that you had suffered,"
said Victoria. "I have thought: 'Perhaps he has lost that which he

loves best.' There is a sorrow deeper than losing that which one loves best,' he said, with stern bitterness. is learning that one never had any thing worth losing: it is learning that there is nothing in the world worth striving for, and nothing that gives any satisfaction after one pos-That is a sickness of the soul which not even the Sierra can heal. But I do not want to talk of heal. But I do not want to talk of myself," he added quickly and impatiently. "I only want to make you comprehend that the things called love and happiness are not for me. They lie far behind me. I have been cast out of Eden long gines and there is no flaming every since, and there is no flaming sword necessary to warn me from its gates: I would not enter them again if I could. The fruit of the tree of knowl

edge is too bitter."
Victoria leaned toward him with the almost divine pity, which women are quick to feel for wounds such as these, shining in her eyes.
"I wish that I could help you!"

she said it a low tone.

in which started Lloyd. 'No one," he answered, with the sternness which had been in his voice before, "can help a man who has ruined his own life. I have done that, so waste no compassion on me. And don't think that I com plain: I only want you to—under stand.

"I think I understand," she sa Her glance turned again toward great hills, the deep, encompaing woods. "I am glad the Sierra ha given you peace," she said softiv." Some day it may give you happiness as well.'

"If so," he answered—and his gaze turned also, with something of longing, toward the mountains it will only be, I think, in the form of the deepest peace which can come to man.

TO BE CONTINUED

"DEMPS"

By B. J. Murdoch in Rosary Magazine We were seated in a little low but built of sand-bags and corrugated iron, that had no floor other than the natural earth covered in two or three places with old canvas ration sacks. A large empty five-gallon creosote tin laid horizontally on a foundation of brick and dried mud, with a piece of pipe joined to it and running up through the low roof, wood burned in it now, and as there was no door to open or shut, the fire glowed through the opening of the tin which we sat facing. In one corner of the hut a small carbon lamp stood on an upturned biscuit box and gave a bright steady light. Different pieces of military equipment and small khaki medical bags with red crosses on them hung from pegs or nails driven into the bags of sand. Near one wall lay a number of folded military stretchers. It was the hut of the stretcher bearers, and I had stepped in out of the rain

to visit them.

No one had spoken for a few minutes and it was rather quiet in the little hut, save for the faint tinkle of the rain on the corrugated iron roof, though at intervals from many siege batteries not far distant came the thunder of our guns. Suddenly an extra loud roar of a No. 12 made the earth tremble and extinguished the flame of the lamp. Simultaneously, shadows of different objects in the hut appeared on the darkened walls in the dim red glow of the fire.

One of the stretcher bearers stood up quickly, tore a strip from a newspaper that had come in the mail, touched it to the fire and carried it, flaming to the little lamp and lit it. And as he did so I noticed, lying on the upturned biscuit box, a rather unusual looking crucifix. The cross was of split sapling, unpainted, from which the bark had been removed; at certain intervals there were little protrusions from the wood which re-sembled the thorns of a rosebush. The figure was of oxidized silver, beautifully moulded, and on the face of the crucified Christ there was a look of intense appeal and sorrow. The lad, as he squeezed out the lighted paper in his closed fist, noticed me looking towards it. A yards away.

moment later he passed it to me in silence. I examined it for a few seconds without making any com-ment. Then as I returned it to him

he spoke.
"It belongs to Demps," he said: "he found it up around St. Pierre. He usen't to work much at his relig-

that he caused his chaplain more after attack, seeking the wounded to bear them away to safety, and not once had he received the sacraments before going into the danger zone.

A dessing station. He was quiet for a while, then as the bearers stopped to rest for a few seconds he began to call again: "A holy Roman Catholic priest!" "A holy Roman Catholic priest!" constant worry to young Father Hall, who had charge of all the Catholics of the brigade to which the Ambulance section was attached.

But every one that knew Demps

liked him. Tall, slight, blue-eyed and rather delicate looking, he was of a whimsical turn of mind and was quick to see the humorous side of an incident; that is, if it so happened that there was a humorous side.

The name that he gave the recruit-

ing officer was Charles Arthur Dempsey and there is no reason to believe that this was not his real name. In time, however, his comrades re-christened him "Demps," and every one called him Demps, even the medical officer. He was not long in the Ambulance section before he became a general favorite, and when name of Demps was mentioned, his comrades smiled pleasantly, but to the face of Father two little lines came above the nose. and a worried expression looked out

It seemed strange that such genial, pleasant lad should be so lax in the observance of his religious duties. He was thoughtful, however, for one night after Father Hall had heard over one hundred confessions, standing under a tree not far from where two horses were tethered, I saw Demps bring the priest a bowl of hot beef tea which he had made on the little primus stove that belonged to the stretcher-bearers; but the boy himself had not been among the number who had gone to confession. "He does everything but the essen tials," sighed Father Hall when spoke to him of Demps' kindly act.

He was always going or coming from somewhere with his little medicine case under his arm. In many country places where we stopped to rest there was no doctor within many niles, so our medical officer used to attend the sick. It was always Demps who followed the M. O., with his little medical case, to fulfil the doctor's orders. And wonderful things Demps did with the contents of that little medical case! Often he would sit up until late at night at the bedside of some fevered little French lad, giving him Dover's table.s or quinine or aspirin or some other renedy from his case, and most likely would find him in the morning sitting up in bed, quiet and cool, playing with a puzzle or looking at a picture-book.

Every child in the neighborhood

knew and loved him, treating him as a kind and indulgent elder brother. One day—I suppose he had been waylaid coming out of the house—I saw him sitting on a chair before the front door of a little low white stone house with a red roof, along the eves of which ran wisteria vines, with a great profusion of beautiful purple flowers hanging like bunches of grapes from them. A little child was standing in front of him with a yellow comb in her hand, trying to arrange his untidy hair. She was prattling away in her childish French and although Demps did not under stand her, whenever she paused for breath and stood back to survey critically her handiwork, he filled in the pause with his own strange bonne, tres bonne!" And as I continued on my way I wondered again why such a lovable lad was so careless about his religious duties. But now, judging from the words of the stretcher bearer, Demps had become more religious. Just as I was about to ask him how it had been brought about, the door of the hut opened and Demps himself walked in carry ing a bottle of some white liquid in his hand. He bowed to me with a roguish twinkle in his eye and asked if I would have a glass of milk.

stretcher-bearer cried out: let him fool you, Father. It's not milk, but white liniment!" Demps, unabashed, just smiled whimsically, as he laid the bottle in the corner behind the little biscuit-box. Then he took some small packages from a medical case, placed them in his tunic pocket and went out again.

I waited awhile and then I asked the stretcher bearer about Demps' conversion. I shall try to write down as well as I can remember what he told me that night sitting in the little hut on the Front.

Just about six weeks previous there had been flerce fighting on the line and the stretcher-bearers were busy from morning till night carrying the wounded to a little concrete cellar which had been fitted up as an advanced dressing station. The Catholic chaplain, Father Hall, was there with the doctors, waiting to minister to any of his lade who might be brought in. It had been a hard day, and Damps and his comrades were very tired. It was almost time for their relief to come when they heard the call, "Stretcher-bearers! Stretcher-bearers!" com-ing from a shell-hole about fifty

When they found the wounded soldier, a glance was enough to tell these lads, so experienced in the school of war, that the man was dying. And as they placed him gently yet quickly on the stretcher and raised it shoulder high, he began He usen't to work much at his religion, but he's doing much better lately."

I was very glad to infer that Demps had become a little more religious, for I knew him well and I was aware that he caused his chaplein. who was carrying head, inclined slightly and told the lad that the anxiety than any other person in the section. He had followed up attack after attack, seeking the wounded to while, then as the bearers stopped to No wonder that he was a source of priest!" It was just here, while constant worry to young Father Hall, crucifix lying intact among a pile of debris. He picked it up and passed debris. it to the wounded lad, who, holding it tight to his breast, remained quiet till they reached the dressing station. But as soon as he reached it he asked the first officer he met, who happened to be the doctor, if he were a "holy Roman Catholic priest." The doctor beckoned to Father Hall.

"Are you a holy Roman Catholic priest?" asked the boy.
"Well," said the good priest, "I can't speak for the holy part of it, lad, but I think I'm the person you are looking for. I am a priest."
"Oh," he cried, "I'm so grateful Will you please baptize me, Father

I want to die a Roman Catholic."

The priest looked at the wounded lad and asked him if he knew any thing about the Catholic Church. No, not a great deal, Father, but

I believe everything that you believe and I know it is the true Church." The priest asked him a question of two and explained briefly the principal mysteries of religion. there in the little concrete cellar he was baptized, and Demps stood sponsor.

Father Hall was called away, but Damps-whose relief had come mained, holding the crucifix that he had found to the lad's lips and praying with him.

When he had passed away peace fully, his soul filled with the sweet grace of the regenerating waters Demps continued to kneel, the cruci fix still in his hands. Then he beck oned to Father Hall, turned, and when the priest had slipped the little purple stole over his shoulders and seated himself upon an upturned box, Demps rever ently went to confession.

As Father Hall walked up and down that night in the little concrete cellar saying his beads, every once in a while he would stop. Parhaps he was thinking of the soul that had been cleansed and had gone forth heir to the Kingdom of Heaven; per-haps he was thinking of Demps, but if he was, there was no worried very happy - and there was joy

UNFOUNDED CHARGES

ACCUSATIONS RAISED AGAINST CHURCHES" DO NOT APPLY TO CATHOLIC CHURCH

When the Great War began there were many who spoke of the bank-ruptcy of Christianity and the churches. Now that the war has come to an end, the same cry is raised in a different version. In the face of the reconstruction problems which we must meet, Harry Emer son Fosdick, in the "Atlantic Month ly" (January issue) repeats the im plication of the previous inefficiency of the churches in a lengthy article and demands that the leaders of relig pose that religion is nothing more than a bribe for protection by a be nevolent God!" Christianity, the churches, should do more than this, he says, thus taking for granted that the churches have not pursued any thing more positive or constructive than a merely negative policy of ca joling the public into membership in a quasi soul-insurance association. And the "New Republic" in a recent editorial ("The Greatest of These" boldly accuses the churches of hav ing done nothing "before or during the war," to "diminish the social bankruptcy." They are charged with having "permitted the subordina-tion of religious to political author-

> as applied to the non-Catholic churches, and, as for the Catholic Church, we deny them flatly. But even if we concede that an awaken ing of "the churches" to the duties of their broader religious and social mission might be necessary, yet they should not unqualifiedly be held responsible for inaction or inefficien ction when the sources and causes of their seeming dereliction can be so easily discerned. Many who now assail the churches are "de facto opponents of their spiritual work opponents of their spiritual work: they have permitted or even en-couraged their "secularization." Instead of being the religious center, many churches have been made the social center" in the conventional sense, not in the socio economic sense; and the policies of the ministers and of their congregated bodies have been dragged down by the secular thoughts and wishes of the congregations; many of those who patronize the churches and profess membership in them are but the eager pupils of masters who have been endeavoring for centuries to cripple the churches,—and primarily the Church—to neutralize their influ-ence, to relegate them to the rank of

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that" they (the Christians and the churches) have not sufficient appre hension of the danger to the human spirit of the concentration of such irresponsible classes and States," and that they have tolerated the subordination of religious to political authority. These accusations may apply to many of the churches, but they do not obtain with reference to the Catholic Church. She is and ever has been the opponent of Absolutism. Prince Kropotkin, the Russian Anarchist whose views no one will construe as being unduly favorable to the Church, presents in his book on Mutual Aid as a Factor in Evolution," a striking picture of the influence of the unfettered Church in the struggle of the people against Abso-He tells us that during the tenth and eleventh century rich and poor alike, nobleman and peasant, took part in certain elections. At dency existed in most of the cities of Western and Southern Europe to take a Bishop as Protector, the city having itself elected him; and the cities when it was necessary to proect their rights or to defend their liberties, was so great that many of after their death. St. Ethelred, of many Abbots and monks were all and self government in their peoples' of Catholic ideas into the seasonblies." And just as in these of nations, who must of necessity relinstances Bishops of the Church of Christ, fought the encroachments of Abso- whether they love her or not.

We wish to be loyar to God, the very delegates of national life, are precisely the leading nations of the order of the country of the period of the precisely the leading nations of the period of the precisely the leading nations of the period of t power of rulers or ruling classes. The famous Bishop Ketteler, of May whether the Roman Emperor save My pleasure is the law of the world,' or the Protestant prince declares: Cujus regio, ejus religio;' . . . whether the so-called legitimate ruler says: 'I am the State,' or Robe-

The "New Republic" also claims that the churches have "suffered the secularization of human activities."
This accusation also does not hold good as applied to the Catholic Church. Even her constant oppon-ents accuse her unceasingly of pre-venting this secularization, and in this instance their contention may serve to protect her from the contrary aspersion. "Flight from the World," "Future-Life Morality," "Unworldly Philosophy,"—these are the very things she is accused by her enemies of fostering. How, then, can they, in the same breath, assail her with the charge of permitting the "secularization of men's activithe very issue she has been fighting?

spierre says: 'Liberty is the despotism

of Intelligence,'-all of this is the ex

and from a Napoleon I. who took the servant, rather than his honored con-Pope a prisoner, down to the ruler who seized the remnants of the Papal States, from a Bismarck who tried to force her into his absolutistic straight-jacket down to those who would deny the Pope a seat at the peace table,—from that remote date attained to an unparalleled dignity. to this everything has been done to cripple the influence of the Church. And in spite of all, critics ask why she has not made use of this influ

A bit of study of history and an endeavour to cultivate a fairer judg-ment would prove highly valuable to some of those who are ever eager call the Church to task for occur rences which meet with their disar proval. But there is method in the endeavours of those who fain would erect a temple of Neo-Humanism on the ruins of St. Peter's.-C. B. of the

#### THE SUSTAINING PROPS OF SOCIETY

By Thomas F. Coakley, D. D., in Extension

Because the Catholic Church has an object entirely supernatural she directs her gaze not to this world but to the next, and it is for this The hatred of the spiritual authority she represents is pritual authority she represents is not confined to the mind of the individual, but finds its expression through many channels, "in sciential in leaflets . . "and that has not been altered in whole, that has not been altered in whole, that has not been altered in whole, the confidence of the confi The hatred of the Church and of the spiritual authority she represents is not confined to the mind of the incident of the inci tific works, in leaflets . "and in many other ways. And the other factor, Individualism, urged and preached in the literature of the last

The most important thing in the lite the authority of the Church, and is Religion. What knowledge of re-How, ligion-real religion-would possess today, were it not for the Church founded by Christ Himself? Certainly no one will deny it is due ity and the influence of the Church, to the Catholic Church that today worship. It is due to her that his liturgy is expressed in a new religious language. The entire life of the world, with few exceptions,-and those the obviously backward and stagnant races.-is regulated by a new calendar of time exclusively Catholic origin, so that dull atheists, enormous authority in the hands of in their cynical pamphlets, must, in spite of themselves, date volumes denying Christ's divinity from the very "Year of Our Lord." Whatever is lofty in the aspirations of individuals, whatever sublime in the ideals of nations, civilization owes the debt to the pillar and ground of Truth.

It was the Catholic Church that made possible the whole splendid structure of International Law. Not until the Catholic people began to feel tugging at their heartstrings the bonds of human brotherhood tied together in the stupendous unity of faith, did the nations become closely knit and then formulate maxims for their guidance and mutual action. And the laws thus originated are based upon the principles of Catholic morality.

The Catholic Church has been the

most splendid example of democracy in the entire history of the world. Her highest offices are open to her humblest and least conspicuous children. She has no standard but that of virtue, character and brains; and the least of her children may attain them have been considered saints the supreme gift of the Church, and special protectors of these cities canonization, and consequent immortality. In no other organization Winchester, St. Ulrich, of Augsburg, in the world is it possible for the St. Wolfgang, of Ratisbon, St. Heriplain, average man to rise to such bert, of Cologne, St. Adalbert, of dizzy heights of sanctity and heroism Prague and others, and likewise for the Church puts aside birth, blood, wealth, position, and all other made community patron saints, because they had conducted the defense of the earth, earthy. The giant of the rights of the people. And under the new protectors, lay and world today are in no small measure clarical, the citizens obtained their due to the ever advancing pace of the own complete judicial institutions of Catholic Church and the absorption and self government in their peoples' of Catholic ideas into the body politic

Ages fought the arbitrarily assumed power of rulers or ruling classes. Catholic charity. Mercy and compassion for the sick, their systematic and tender treatment, was a thing unheard of before Christ came ence, very correctly says: "The egotistical abuse of the power of the among men, healing their diseases State, whether it designates itself as being derived from the grace of God or from the grace of the people, age in the Gospel, where the man age in the Gospel, where the man lay sick for eight and thirty years, waiting for some charitably inclined Hebrew to put him in the pool, and none was found to render him assistance until Christ appeared and made him whole. It was Christ who first put His finger upon the pulse of suffering humanity, and He has never lost count of its beats. Would it be pression for the same Absolutism of State power,"—and consequently counter to the laws of God and the possible today, anywhere in the civilized world, for a pagan or Chris-tain, Jew or Gentile, to languish for even eight and thirty minutes, without a whole vast network of Catholic charity being put at his disposal, and

ministering to his every want?
The Catholic Church has championed the cause of the poor in every place where she has been able to get a hearing. Before the time of Christ, to be poor was to be disgraced, to be a social outcast. But all this was changed when the Founder of the Catholic Church was born poor, labored for His daily sustenance, and promised the delights of a never ending Paradise to those who practised voluntary poverty for His sake.

The condition of woman throughout the earliest antiquity was based upon the fact that the companion of man had become his tempter, and that through her, evil had entered

sort. At length in the fulness of time, Christ came to restore the human race in its entirety by becom-ing man, and when the Son of God became the Son of Mary, woman, by attained to an unparalleled dignity.
It does not require us to be deep in
history, and even a superficial
perusal of the New Testament is sufficient to convince us that it was Christ who first taught woman that she was a woman. One of the by-products of heresy and infidelity that ooner or later it dethrones woman by the very force perverse ideas working out into society. The practice of divorce by all non-Catho-The lic sects has thrust woman back two thousand years, and were it not for the strong counter-irritant influence of the Catholic Church working as a leaven in the vast mass of immorality, woman today in the United States would be a serf as much as she was in Rome in the days of the Cæsars. Woman suffrage will not emancipate women so long as they are slaves to passion, lust and money. Catholicity alone can elevate woman high upon a throne of royal state. the handmaid of the Lord, whether

maiden or matron. It was the Catholic Church that first softened slavery, and then ultimately abolished it. Slavery was the rule of society when the Catholic Church was born, but with the gradual infiltration of Catholic ideals into the world, slavery became more and hearts, and at length it entirely

disappeared. Nowhere is the influence of the Church upon society seen and felt more than in the home. A Catholic home should be a sanctuary, modeled upon the Holy House at Nazareth. The sanctity of family life is a cardinal doctrine of the Catholic Church. She surrounds the union of hasband and wife with every conceivable safeguard. Matrimony has been raised by the Founder of Chris. tianity to the sublime dignity of a sacrament, and the Catholic Church allows the wedded couple to come in to the sacred precincts of the sanctuary to receive that great sacra She sets aside a special Nuptial Mass for the ceremony, and actually interrupts the tremendous Sacrifice twice to invoke upon the bride a heavenly benediction does all this because she knows that society rests upon the family. When family life is strong and virtuous, great nations repose securely upon its strength; where family life is weak, so are nations, for the whole can never exceed its component parts. Divorce in America and other countries is eating out the very vitals of the family, and consequently the nation. The nation of divorced persons is tottering speedily to its ruin, and only the Catholic Church, by setting its face of steel against the abominable practice, can sa the nation from internal disaster.

The sense of human brotherhood is a creation of the Catholic Church. "Love one another" was a new and startling idea that Christ introduced into the decadent pagan world. His precept to preach the gospel to all nations warns all men to look upon each other as brothers, thus paving the way for a more intimate union. and shattering the narrow boundar-ies, and the restricted insularity that characterized the tribes and families of the ancient world.

No other Society has been so potent a force for stability, tranquillity and order as the Catholic Church. Before Christ, laws were obeyed only where the police system was efficient, or the armed legions of a efficient, or the armed legions of a tyrant forced an unwilling populace into submission. The Catholic Church teaches that loyalty to the restore the church teaches that loyalty to the restore the church teaches that loyalty to the restore the church rejects the Church teaches the Church rejects the Church teaches the church rejects the Church teaches that don't let that worry you. Surely every true shepherd is expected to do that for the members of his flock." tyrant forced an unwitting potential transfer of the construction country is binding in conscience, if we wish to be loyal to God, for our civil rulers are the very delegates of God Himself since it is by His The hospital is an invention of givers decree just things. Anarchy, Natholic charity. Mercy and com Nihilism, Socialism, Radicalism of every sort is impossible where the the mass of mankind deems worth doctrines of the Catholic Church prevail. She is the chief support of legitimate government in time of peace, but immeasurably more so in time of war. Her benefits to humantity are like the sun itself, the source of light and health, of which we are for the most part unmindful, until our attention is forcibly directed to it.

The dignity and the sacredness of human life is a direct creation of the gentle sway of Christ's Church, seek to plant a gross materithe Catholic Church. Christ came alism, a passionate sensualism, a that we might have life and have it crude emotionalism, or a stupid more abundantly. Before Him in atheism, must sconer or later, and fanticide was common in Greece. There it was the usual practice for parents to openly expose their children to death. Nor were they subject to any penalty therefor, since the act was public, recognized and legal. It was the same in Rome. Indeed, the fourth of the twelve tables of the law gave the right of life and death to the father, and parents kept as many of their children as they pleased, and sold or killed the others; and in many cases they were actually thrown to the wild beasts. Some of the great law-givers of antiquity openly advocated child murder when children became inconveniently numerous. This was the status of society, not among the rude, untaught tribes of the primeval forest, nor the savage hordes of ignorant barbarians. It was the settled policy of the graceful, pol-In view of these facts it is utterly unfair to hold the Church responsible for not exercising that whole some influence which her opponents have ever been seeking to curtail. From a Luther, who sought to eradicate the Church, to a Voltaire, who raised the cry for her destruction,

floating bodies of pure, innocent,

Such was the condition of the earth, when a voice was heard from an obscure hamlet in Palestine. A plaintive cry was heard from a village nigh to an ancient oriental city. It was the cry of infancy from the stable of Bethlehem. It was the faint, feeble cry of a newborn infant child, but that cry was destined to be heard to the very ends of the earth, to go thundering down the ages, to awaken the sordid conscie of a pagan people, and to purify and transform the very atmosphere of the ancient capital of the Cæsars. That still small voice was the deep solemn protest of childhood against the barbarism and the horror of the first century sin of infanticide. the twentieth century sin of birth control. It was the royal proclamation of a new-born king that infanc was now sanctified, that childho should be reverenced, and human life must be cherished, for Divinity Itself had come down from high heaven clothed in the vesture of infantile humanity. Whatever progress we observe in the modern world is due to Catholic-

ty. This is the great law of the Philosophy of History. The Catholic ity. Church alone makes progress possible and permanent; she alone has a constructive force; she alone has the quality, so rare as to be unique, of as enduring as the everlasting hills : she alone, when the tide of war rolls over her achievements, does not despair, for she has within herself a vital principle of recovery, a won-drous power of recuperation not possessed by populations that have never been Catholic; or by nations that have rejected Catholicity, and undaunted and unafraid, with un-wearied love and fidelity to her high mission, she begins all over again to erect anew upon the shattered fragments of the past, carrying the suc ceeding generations to heights of greatness unattained by the population previously overwhelmed in red ruin of shell and flame.

Glance over the history of the world since the Catholic Church began to energize through her myriad forms of power and influence, and pick out if you can a Buddhist, Mohammedan, a pagan nation that believed by others, to be in any sense progressive, or capable of affecting for good the future destinies of mankind. To which of these nations, lying in that vast, but thanks to the unflagging zeal of Catholic missionaries ever narrow ing, zone outside the Catholic Church do we look for a new idea in any department of human activity that makes for the betterment of the race, the elevation of its ideals or the material prosperty of its citizens? The idea of a continual progress of nations is the exclusive creation of Catholicity; it radiates from the very heart of the Church into the circumference of outer society. It is only where we find sturdy, robust Catholicity, strong and virile, that we discover the permanency in that greatness. The supreme music, the patient science, the tireless industry, the solid family life of the progressive nations today, are due to centuries of Cath olic life, and in no sense are they the product of a materialistic and "efficient" age. There is no other explanation possible for the sporadic rise of nations, their occasional brilliant outbursts of genius, and their sudden and unexpected de-

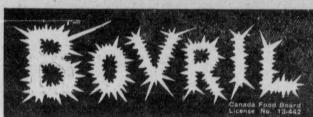
cline. Once a nation rejects the Church world; they are the ones to whom we are indebted for everything that possessing; they are the ones that lead the van in every noble enter-prise undertaken for the benefit of the world. On the contrary, nations that reject Catholicity, and who in their cool, calculating rage against Christ and His Church, employ all the vast machinery of government to expel every Catholic idea from the national consciousness, and in place very soon at the latest, see their light flicker, then die out, they themselves fading into darkness, and at length going down, without the hope of resurrection, into the deep grave of those numerous peoples and dynasties that have been unmindful of the great law of history that Christ and His Church are the Light of the World."

A PROTESTANT TRIBUTE

ADMIRES SEVEN THINGS

" What Do I Admire in the Catho-

lic Church? "There are seven things which the Protestant Church might imitate and which I admire in the Catholic Church, and they are these; First, emphasis of the sanctity of the



"I want to tell you, and I speak ust for myself, what I admire in the Catholic Church. I can imagine, to begin with, that there are those. begin with, that there are those, even in this day who say that I have no business to admire anything in that Church.

There is another thing I remember, and that is that the Protestants also persecuted the Catholics. Servetus was burned at the stake, and John Calvin gave his sanction to the execution of a man whose only crime was that his religious theories did not agree with those of Calvin. In our own land we have also read about the Puritans persecuting the Baptists, and we have also about the persecution of the Quakers; in other words, Protestants persecuting Protestants." - Rev. Dr. Hoffatt.

#### INFLUENZA VICTIM BECAME CONVERT

During the influenza epidemic the hospitals were overcrowded with patients. Among those who had the disease in a malignant form at the County Hospital, Denver, Col., says the Catholic Register of that city, was a woman who had been a faith ful worker in one of the non Catholic churches. Though the doctors and nurses did all they could for her she felt weak, miserable and disconsolate. Daily she saw the priest ministering to the Catholic patients and contrasted their restful composure with her own desolate condition. "Why not have the consolation of my own religion?" she thought, and so request ed the nurse to telephone for her pastor.

When the minister and his wife arrived the following day an Irish clerk happened to be at the desk. "I have been called to see Mrs. Soand-so," began the minister with an assurance he did not possess; "how is

she this morning?" "She is a very sick woman," replied the clerk in a perfunctory manner after glancing at the records. "You are her family doctor, I suppose Ward five. The nurse will direct

'I am her pastor," corrected the

visitor with some misgivings, "and this is my wife." In an instant the clerk was all attention. "It is so kind of you to come," he began with a roguish twinkle he could not conceal. "Since this awful epidemic no clergymen but those from St. Joseph's Church have called on the patients. count of the contagion of the disease.' he went on as he eyed them keenly. The regulations forbid us to admit anyone but a doctor or a clergyman. However, as your wife labors, she is privileged to accompany you to the patient. To avoid trouble will write out a permit for you and 'phone the head nurse to direct you."
"Is this disease awfully contagious?" inquired the minister's wife in alarm.

"It is very contagious," replied the clerk solemnly. "You take your life into your own hands by entering the ward, even when you wear the gown and mask. But don't let that worry

'Flock or no flock," replied the

'Very well, madam," continued the In that case I will make out

the permit for one."
"We thank you for your kindness." the minister's wife interposed, "but the permit isn't necessary. I will not permit my husband to contract the disease and give it to me and the children." Then turning to her husband she simplified Christian ministration to the dying by saying: "Dear, write sister a note and tell her we will pray for her recovery, and call on her when she gets well."

The note was written and delivered but somehow didn't produce the effect expected from a mediator with Christ. After revolving the matter in her mind for several hours the patient called the nurse and said: "Kindly ask the priest to see me when he makes his visits in the morning."

"I'll 'phone for him now, if you don't mind," replied the nurse. "You see he lives close by and requested to be called any hour his services are required, and we don't know what the morrow may have in store for you.'

As usual the priest came prepared to administer all the sacraments. He saw at a glance there was no time to be lost. After a few kind words of instruction he baptized the woman conditionally, heard her confession, administered Viaticum and Extreme Unction to her and gave her the plenary indulgence for a happy When he made his round death the following morning he found a different patient in her place. passed away quietly at two o'clock, explained the nurse in answer to his

We must remember that we live in the Master's presence; and therefore, for His sake, let us show in all our dealings with men that graciousness

We are chameleons taking color from our surroundings.

Some men are like hens that eat the family grain but lay eggs for the neighbors.

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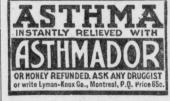
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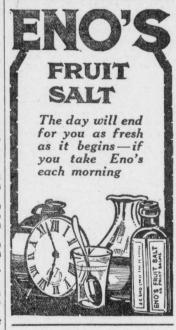
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### The Catholic Record

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LONDON SATURDAY, FEBRUARY 22, 1919

IS IT A QUESTION OF RELIGION AT ALL ?

In a letter to the Globe the other day Mr. W. H. Griffith Thomas

"In the various letters which hav recently appeared in your columns on this subject I have failed to notice any recognition of the fact that the Irish problem is fundamentally re-ligious, not political."

And as an illucidation of his meaning he says : "Ontario would not like to be dominated by Quebec, or Quebec by Ontario." Perhaps the Irishman's privilege of answering one question by asking another may serve to show how irrelevant and silly is such an illustration of the Irish problem Would Mr. Thomas hold that the Protestants of Quebec should have the permanent right to veto the will of the Catholic majority? or that the French Canadians of Ontario should occupy a similar privileged position? or that Quebec should be able to determine the national destiny of all Canada even it all the English provinces were unanimously opposed to and further that the amount of trade Quebec on the matter? Any of these illustrations in terms of Canada is a much truer parallel of the Irish problem than that of Mr. Griffith Thomas.

But the writer, who doubtless is an eloquent democrat on occasion, quotes a reason which appears to him conclusive and irrefutable Briefly it is that England's interest demands Irish enslavement. Ireland flanks all the trade routes of England. The assumption underlying this argument is amusing. The danger comes of course from a hostile Ireland. Those for whom Mr. Thomas speaks never dream of fixing the responsibility for that hostility elsewhere than on the parverse, unprovoked, and ungrateful Irish themselves, though a whole series of England's greatest political writers have pointed out the imperative necessity not of an enslaved but a friendly Ireland. This solution requires courage, and statesmanship; and an eradication of stupid prejudice which makes it possible for an Englishman to proclaim the principles of liberty, democracy, the rights of small nationalities and the rest. without ever thinking of Pharisees or whited sepulchres.

Mr. Griffith Thomas was informing the Globe readers that the Irish question is fundamentally religious. A great many misinformed people will agree with him; but Francis Hackett emphatically does not. What may be the religion of the author of "Ireland" we cannot say; but he is savagely anti-clerical, a fact which may recommend him to Canadians who know more shout the Czecho. Slovaks than they do about Ireland. the whole question is fundamentally religious. In passing it might be remarked that Canadians as a rule know nothing of the Czecho-Slovaks and hence have no prejudices confirmed by smatterings of misinfor-

But our author who on the religious question cannot be suspected of undue sympathy with the "Catholic" side of the "religious question." savs :

"It is for an economic reason that Belfast, and the Ulster which it represents, is the sorest problem of Irish democracy. Its wealth makes it shrink from agricultural Ireland. Powerful and affluent, it affirms an evidence of capitalism in power.

That is worth while repeating. pression of Ulster capitalism in

Mr. Hackett continues :

Before the development of capihot bed of republicanism. But with Andrew Mulholland's introduction of yarn machinery in 1830, its repub licanism finally faded away. Labor was cheap in Belfast, and on cheap labor plus machine efficiency Belfast, without one natural advantage, be came a typical industrial capitalistic community. Its rulers' interests thereafter became identical with the interests of the British plutocracy. The supreme guardian of those in the British Parliament. became riveted to the

"The Presbyterianism of the North, and especially of Belfast, had long been inclined to republicanism," July, 1791, the anniversary of the Belfast with great enthusiasm. . . Indignation at the war was at this time the dominant sentiment of the

Belfast party. . . , Prayers: for the success of the French arms had organized thought it reveals an been offered up at Belfast from the pulpit. '. . . It is an undoubted and most remarkable fact that almost the whole guiding influence of the seditious movement in 1793 was Protestant or Daistical, while the Catholic gentry, the Catholic prelates, and as far as can now be judged, the bulk | the Ulster "religion." of the Catholic priesthood were strongly opposed to it."

Thus far Lecky; Mr. Hackett remarks :

"When, however, Belfast became homogeneous with the rest of capitalistic England, its ideology underwent a complete revolution.

So far from claiming that their unionism is based fundamentally on religious ground the Belfast Chamber of Commerce state their reasons with sincerity. Our author thus quotes them:

"The fact that our industrial growth is due to the development of trade with England and Scotland and is also of an international character, done by our ship building and manu facturing concerns for Irish clients is comparatively trivial, amply justifles our desire for the maintenance of the closest relations with Great Britain and complete association with the world wide prestige of the United Kingdom in which we freely participate.'

Whereupon our author remarks: "The thought of Home Rule makes the blood of capitalism run colder."

One branch of Ulster trade unionists are with their masters for similar reasons; they think that united with their fellow-trade-unionists in Great Britain they are more likely to benefit from labor legislation passed by the Parliament of the United Kingdom. But their reasons also are avowedly economic, not religious.

Mr. Hackett presents "one frank and brutal argument why Ireland should not have Home Rule. It is the argument of Mr. Austen Chamberlain contributed to the case Against Home Rule prepared in 1912 by Lord Londonderry, Sir Edward Carson, Mr. Balfour, Earl Percy and Lord Charles Beresford.

It is given in Mr. Chamberlain's own words:

"We do not always sufficient It happened that we were reading ly realize that on the other Francis Hackett's "Ireland" just as of St. George's Channell lies a country whose annual imports amount to sixty five millions sterling. Even less do we real lions sterling) is the value of the imports of manufactures, mainly British, into Ireland. This trade in manufactured goods is not only already enormous, it is rapidly grow It has increased by more than ing. four millions in four years. Any ill-considered legislative measure Home Rule which interfered with or disturbed this great volume of trade would no doubt cause serious and who are quite convinced that loss to Ireland; but it would bring bankruptcy and disaster to many

"You perceive the statesmanship," comments Mr. Hackett, "Ireland consumes £32,000,000 worth of British manufactures a year. It is an excellent market for the British manufacturer. If an 'ill-considered' measure like Home Rule should be passed this consumption of manufactured tice. goods might be 'interfered with or disturbed.' Therefore, British workmen, see where your interests lie. Vote against Home Rule. . . Real 'disturbance' could only mean one Bishop of London's sermon called thing to Mr. Chamberlain, the build- forth by Canon Tucker's assertion ing-up of Irish manufactures under that the doctrine of the Immaculate imperative will as regards Home Rule, and the consequent fal- Conception of the Blessed Virgin Rule, and that will is largely the ling off of imports. It is here that Mary is the "greatest aberration in Home Rule, and the consequent fal- Conception of the Blessed Virgin the frank brutality of the Birming- the history of Christendom." ham millionaire came in. As a Unionist Ulster's will is the ex- British statesman, an apologist for the union and an exponent of its sion will hardly seem quite so crushnon productiveness to seeing them talism the Belfast bourgeoisie was a taken out of the zone of British ministerial supervision and costly private bills and placed in a zone of self-knowledge and self-help.'

This is the sort of "fundamental religion" that is at the bottom of the Irish question. The world is shocked at the cynical and brutal selfishness of the Germans in deliberately attempting to destroy French and Beigian competition. England just as deliberately, just as cynically, just as brutally destroyed Irish in-A few quotations from Lecky will dustry and commerce. And Mr. confirm the statements as to Ulster Austen Chamberlain gives frank and sentiment before, for economic brutal expression to that "religion"

which is determined to prevent a revival.

Still in spite of the "enormous remarks Lecky of the year 1790. "In as has been established beyond doubt battle-cry there."

> and Covenant Mr. Hackett says "as child. astonishing degree of irreverence God is closely identified with the

"Under all this flummery, how that the democratic Irishman is concerned.

'The essence of the determination is that the native Irish be given no chance to retaliate on Ulster. The minority of Ulstermen - St. John Ervine and Robert Lynd testify for them-repudiate that fear. Speak ing in London in 1912, an Ulsterman, Canon A. L Lilley, pointed out that there was no practical reason for retaliation. He said to his fellow-Ulstermen:

"'You know that in all these counties the Protestants and Catholics live side by side with one another; that, except in the towns, and espe no segregation of the members of the rival religious communities in separate districts. And you know, too, that, with the same exception, they are all alike members of the same social class, and engaged in the same industries. . . . I think that I have shown that the opportunities for indirect pressure upon or discrimination against the Protestant population of Ulster are so remote that the fears grounded upon their supposed existence may be described as

in the last degree chimerical. . . . . The truth is that Ulster is hag-ridden by the prejudices of a bygone time. It does not quite realize that we are living in the twentieth century. It lives with the prejudices of self-suggested fears derived from the sixteenth and seventeenth centuries and blessing to which we can look forward in a self-governing Ireland is that those fears will be finally allayed and those prejudices finally eradicated by the mutual understanding and tolerance which only the partnership of all in the work of National regeneration is at all likely to procure.'

"For all Canon Lilley," Mr. Hackett comments, "the fear was Mr. Carson's stock-in-trade.'

and undemocratic interests to seduce of our death. Amen." them from those safe-guards of liberty even by specious appeals to racial and religious prejudice and distrust.

As well try to dam Niagara with words as to prevent principles, once generally accepted, from working out to their logical conclusion in prac-

THE CHARITABLE CANON'S REPLY

Elsewhere in this issue we give the

benefits to the Irish, he preferred to ing to those who heard Bishop Fallon see the Irish kept in an artificial as it does to the learned self-assurance of the writer. Canon Tucker's criticism is conveniently arranged under three heads. We shall comment on each separately.

THE CANON:-1. Bishop Fallon knows very well that "hail," as addressed by the angel to the Blessed Virgin, is not a prayer. It is simply a salutation, and means "rejoice" or "be glad." The angel congratulates her upon the great favor bestowed upon her. The use of the word as a salutation is no warrant for its use as a prayer, nor does the passage in which it occurs suggest such a thought even re-

COMMENT: - Yes, Bishop Fallon knows "very well" the meaning of

reasons, it became imperialist and which inspired this destruction and "hail;" so does every Catholic child. the wicked are an abomination unto in the same category because they prison farms, in spite of prohibition, And not in all our life did we ever the Lord." meet a child who thought "the use of the word as a salutation was any amount of sweated labor in Belfast warrant for its use as a prayer." Somehow we seem compelled to think by a Government committee of in- in the terms of childhood for, in French Revolution was celebrated at quiry" "the whore of Babylon, the addressing Bishop Fallon, the Canon's Kirk malignant is always a good tone is that which a very busy and vastly learned man might use in Speaking of the Solemn League speaking to a dull and unreasonable

What mental process brought the Canon to conclude that Catholics reand dishonesty. It pretends that garded the word "hail" as a prayer we are quite unable to guess. But Belfast Chamber of Commerce." In there it is; in the public print he Redeemer, yet she was the mother the ex-Kaiser this sort of thing did points out that "hail" is not a of Jesus." The only difference! Can the ex-Kaiser this sort of thing did points out that "hail" is not a not meet with the same enthusiastic prayer. If Canon Tucker had taken approval as some democrats give to a child's Catechism he would have found there a fair summary of what We pray to and worship only the all Catholics believe about the Blessed Creator and Redeemer. Accordall Catholics believe about the Blessed ever," Mr. Hackett admits, "there is Virgin, and he would have been a genuine determination and it is better equipped to criticize it. In with this, not with 'the sure confid- the whole thirty chapters of the single passage in the Bible where ence that God will defend the right,' Catechism here is all that he would prayer and worship are to be addresshave had to learn :

Q. Who made the Hail Mary? and the Church made the last. St. Luke i. 28

Q. Is it lawful to honor the Virgin Mary ?

much honored her; and the Scrip-ture says, All nations shall call her St. Luke i. 48. blessed. What honor do we give our blessed Lady?

A. We honor her more than all the other saints, because she is the Mother of God-but we never give her divine or supreme honor, which is due to God alone. Phil. ii. 29 Rom. ii. 10. Q. Why do Catholics so often

repeat the Hail Mary and Holy Mary ? To honor the mystery of the incarnation, which that prayer ex-presses; and to show their great respect and devotion to the Mother of God, and their special confidence in her assistance, particularly at the

hour of death. St. John i. 14; xix. Q. And why do you always say the Hail Mary after the Lord's Prayer ?

A. That, by her intercession, we may more easily obtain what we ask for in the Lord's Prayer. St. Jno. ii.

Prayer, according to the same handbook of religion, is an elevation of the soul to God, to adore Him, to bless His holy name, to praise His goodness, and to return Him thanks for His benefits. It is also a humble petition to God for all necessaries for soul and body.

In recalling the stupendous mystery of God's mercy in the Incarnation by addressing again to Mary in heaven the very words of the Angelic and is potent, and it is Sir Edward Salutation in which the Most High announced to His humble handmaid And with this we may leave the that she was to become the Mother statement that "the Irish problem is of God the Son and the Redeemer of fundamentally religious." True, as the human race, and adding thereto everyone knows, the politicians have the inspired words of St. Elizabeth, bedevilled the Ulster electorate on Catholics find a very effective means the question of religion; but that is of elevating the soul into union with an election method which will wear God which is the very essence of out in Ulster as in Ontario with the prayer. And then to her whom God progress of education in and practice chose to be the medium of the Incar of the fundamental principles of de- nation we say, in all humility and mocracy. If the War is to have any in all love-oh that all Christians lasting positive influence at all on might understand the sweetness and the world it will deepen the people's depth of that love — the words: understanding of those principles " Holy Mary, Mother of God, pray for and make it more difficult for selfish us sinners, now, and at the hour

> The Hail Mary not a prayer! It is the sweetest, tenderest, most scriptural of all prayers after the Our Father itself.

> THE CANON: -2. Then as to "special Does the Bishop really mean to imply that the Son of God amenable to "special influence," in his relation to mankind? The Roman Catholic Church may assign to the Blessed Virgin such special influence with her Son; but it does so against the whole tenor of the Scripture record, for on the few occasions recorded of her approaching Him during His public ministry His answers were the opposite of en-couraging to the idea of her possessing "special influence."

COMMENT:-We have not a doubt in the world that the Bishop really We publish also Canon Tucker's meant to imply just that. Had he reply in the press. This little effu- not assumed that every single soul listening to him admitted that much he would no doubt have explicitly and emphatically asserted it. What testantism has finally ended in the is all prayer but influence on the very counsels of the most High God? God does not need prayer, but He knows that we do; so He has told us in inthat He deigns to be moved by mon but erroneous concept of what prayer; yea He binds Himself by special" that agitates the Canon? the Scripture indicates that there are as Baptism makes us Christians, tion ago are now commonplace, when availeth much;" and " the prayers of

And we assign to the Blessed Virgin the superlative degree of such

special influence. That is all. "Against the whole tenor of the Scripture record!" Read the Second where is recorded that marvellous instance of the special influence of

Mary at the wedding feast of Cana. THE CANON: -8. The most extraordinary statement, however, is the following: "The only difference between Jesus and Mary is that she she the redeemed and He the civilized peoples so much darkness any difference be greater than that between the creature and the Creator, the redeemed and the Redeemer. ing to the Bishop's own words, the Blessed Virgin is a "redeemed creature." Can the Bishop quote a ed to a redeemed creature?

The most extraordinary thing A. The Angel Gabriel and St. about this is not the reporter's slip,— Elizabeth made the first part of it for, this report of the sermon, as well about this is not the reporter's slip,as the other, was quite evidently it. But the superior tone of the Yes; whereas God Himself so learned man talking to the unreasonable child falls away from him in the crafty and shifty dishonesty of this challenge: "Can the Bishop quote a single passage in the Bible where prayer and worship are to be addressed to a redeemed creature?"

Every one in the vast congregation that the word might be used, and is Bishop did not use it; and we leave the Canon's interpolated use of it.

pray for them.

No difference can be greater than that between Creator and creature. No greater difference can be conceived. And Mary is a creature. The Bishop recognized and emphascharge that Catholics "substitute saints." the name of the Virgin for other services of the Church." years ago the opposing candidates Every Catholic child learns that the for parliament, many of whom were finite distance between Creator and The Protestant electorate of Ontario bacon by every Canadian. Absolutely without qualification alled by some appeal to racial or reshe is a creature, just as truly as ligious prejudice. Catch words, any one of us is a creature. And to slogans, canards and flamboyant give to any creature the honor due to posters are addressed not to the in- rasher at my evening meal. God alone is idolatry. But we know too that of all the creatures of God's omnipotence she occupies a unique is significant of the subordinate role position. We Catholics recognize that position of Christ's mother and Weakness of the will is another sample today which I wish you would ours; yes, and we glory in the honor and love and veneration and devotion we show her, realizing that at best all our honor is but as shadow to the substance, compared with the honor paid to her by God Himself.

SIGNS OF THE ACTIVITY OF SATAN

BY THE GLEANER

In our last issue we pointed out how the gradual devolution of Proneo-paganism of today. Before considering the signs of the devil's victory that we see about us, it might be well to disabuse the minds of numerable passages of Holy Writ some of our readers of a very coma pagan is. To many the idea of promises to us that He will be so paganism is associated with savagery, moved. Is it the qualifying word uncouth manners and Bolshevik whiskers. The definition of a pagan Why, any Catholic will admit that found in the Standard Dictionary is he could have said it at his leiseven when Canon Tucker prays he this: "a worshipper of false gods; ure." When things that would have exercises a "special influence." But one who is not a Christian." Now, scandalized a worldling of a generadegrees of such influence: "The those who have not been baptized— fifty-six applications for divorce from spect of his countrymen is already constant prayer of a just man and there are many such in our day Ontario alone are being made to

Paul "have made to themselves idols" of wealth, of power or of pleasure? The modern pagan, like his prototype in the days of Cæsar Augustus Chapter of the Gospel of St. John is often cultured, suave, wellgroomed and a member of the best society; but he is intellectually Catholics to study well the popular blind, especially as regards the movements of the day before giving things of eternity, and amenable to their support to them; for "When no law because of its divine sanc- the devils will the blackest sins puttion.

of the understanding as is in evidence today. This is especially true in the sphere of religion. Men do not seem to see the absurdity of hundreds of jarring sects each teaching a different doctrine. Churchmen try to explain away absurdities that occur in efforts at compromise, and give expression in print to religious views that will not stand the test of the simplest principle of logic. The War has brought into bold relief the barrenness of Protestantism. It has revived in men's minds an interest in the world beyond the grave about honest,-but the Canon's pounce upon which Protestantism can give no definite answer. Hence we find the people seeking that information through forbidden sources. Necromancy is in the ascendant. The seance, the medium and the ouija board are holding the centre of the a peculiarly disgusting character. It stage. Spiritism became popular in certainly will give pause to many the United States sooner than in Can. in their adherence to prohibition as adabecause Protestantism divested it. a principle for permanent adoption. knows that the Bishop did not use self of the supernatural sooner in the The narrowing of the sphere of legithe term, "worship"; it is not in the former country than with us. But timate liberty to the individual ever newspaper reports; it is not in the now we have in this age of enlight. did carry in its train evils not a few. Catechism when there is reference to enment university professors who The Toronto revelations are in this the saints or the Queen of Saints; it scoff at the idea of God's appearing regard not uninstructive. is not used by Catholics in speaking to the patriarchs of old, as recorded of the Blessed Virgin. It is true in Holy Writ, and who ridicule the later revelations of God's saints. used by some Catholic writers, when seriously telling us of conversations should be of widespread interest. It its meaning is carefully defined, they have had with Plato or with comes as an illuminating sidelight But just because it is susceptible of Shakespeare. All of which leads a upon what has profoundly agitated different meanings we avoid it; the writer in Toronto Saturday Night to the public mind throughout the say: "They have applied the acid period of the War-food conservation to honest men the qualification of test to everything in the Bible till and the food supply. "Chemicallythere is nothing left for them to cured Bacon," that is the subject of Just in passing it may be noted believe in except the name of the some interesting reflections by one that in the Marriage Service of his publisher. They pitch out the mirown Church the Canon will find acles of the saints as so much mediæ to speak with some degree of knowl-"worship" addressed to a redeemed val flummery. But tell them how creature when the man says: "With people live on an astral plane a few my body I thee worship." As for million miles above the earth; prayer addressed to a redeemed whisper to them some of the secrets efforts were made during a certain creature, that occurs every time pious that Spinoza or Dante confided to official enquiry to assure the public parishioners ask Canon Tucker to you in your back parlor the night that the newer and more economical ized this fact; the Catholic Church to Father Murphy and we are going down. The welfare of the soldier recognizes and emphasizes it also; to ask his pardon for any jokes we was the plea, and under cover of and that precisely constitutes may have made in our more reckless it the food barons have been given the enormity of Canon Tucker's moments about the lives of the a free hand. Hence it is that while

creature separates Mary from God. never votes on the issue, but is cortelligence but to the senses and the generally speaking, was edible and passions. That they are so effective

symptom of the absence of positive religion. When the mob rules, when religion. When the mobrules, when the multitude can be stampeded like eat a slice of it. For a long time I a herd of cattle, when public men will abandon their principles for siller," when money will buy any thing from a title or a seat in parliament to a hockey match, is it any wonder that the devil finds plastic material with which to fashion his designs?

The most outstanding sign, however, of the activity of Satan is the decay of morals. The devil is said to be the father of lies and surely he for our soldiers. It was evidently meant for our soldiers. It has a lot of good has begotten a numerous brood in qualities. It can never be as meat our day. We have come to a sorry pass when a leading journalist depass when a leading journalist de-clares that he is paid to keep the truth out of his paper. The rustic in the larder so that one would alcommenting on the words of David "I said in my haste every man is a liar" was not so far from the mark when he said "Bedad, if he lived now are pagans. Again, how many are parliament, when our jails and his new book on the occult. Its pub-

have abandoned belief in God's are full to overflowing, we may well teaching, and in the words of St. ask ourselves if the State-manufactured brand of morality is not a failure.

Yes indeed the devil is very active. and not the least of his activities are carried on under the guise of morality or humanitarianism. It behooves on, they do suggest at first with Never was there among so called heavenly shows."

NOTES AND COMMENTS

A THIRD PARTY-a Returned Sol. dier's Party-is in process of formation in the Legislature of British Columbia. There are several returned men already in the House and the election of others is looked for. It is an important experiment. the development of which will be watched with interest in other Provinces. The men who have fought and endured for Canada have certainly a right to be heard in the nation's councils.

THE SPECTACLE of police officials and ex aldermen having pipe line connection with confiscated liquer in the capital city of Ontario furnishes the public with a scandal of

THE LETTER of a Toronto physician to the Star on the subject of " Bacon whose profession should enable him edge and authority.

IT WILL be recalled what sedulous before, and they'll positively drool methods devised for curing meats on you in their eagerness. It is a were altogether in the public interest, horrible blow to one's faith in human even with bacon verging on a dollar progress. Have we got rid of the a pound. This economical curing old-fashioned religion for this? process apparently went on, but the Personally, we are going right back price of bacon has not yet come the mere millionaire of the pre War The same eclipse of reason is man. period has grown into the multithat of Christ in the Te Deum and ifest in our political life. Thirty millionaire, the patient public has continued to pay through the nose for the most necessary articles in First Commandment commands him Scotchmen who have studied the its food supply. To what extent the to adore one God, and to adore but shorter catechism in their boyhood, man in the trenches has benefited Him alone;" and forbids him met on the same platform and argued meanwhile, Dr. McCullough's letter, to give to any creature the their case before the people. Now herewith reproduced, helps to an honor due to God alone." there is scarcely ever an appeal to understanding. It should be read, Every Catholic knows that the in-

> "In the halcyon days before the war I used to consider bacon an article of food. I used it daily at my breakfast table and sometimes had a non poisonous, digestible and agreeable to the taste—some better place in your window, and, as it looks nice, you might be able to persuade refrained from eating bacon in order that our soldiers might have it. If I known, the kindest thing I could have done would have been either to make a bonfire of it or send it to Germany I don't know whose cure it is, but it is certainly cured if It is a beautiful chemicals can cure. It is a beautiful sample of case hardening. The lean, chopped into square chunks, would have been deadly if used for filling shrapnel shells, and the fat, I'm sure would still be convertible into nitroglycerine. It was evidently meant any more spoiled. I'm sure it would be proof against fly-blowing, the larways have bacon on hand. Unwelcome visitors served with a rasher for our breakfasts. The packer must be responsible for many a casualty in France and in Canada. Make them stop destroying good food.

> whose title to the gratitude and rewell established has added to it by

lication is peculiarly timely just now, is not a Christian; whatever he may when the excitement created by a much advertised book is in danger of sweeping many shallow and un-that in Him were two natures; that thinking people into the menacing He came down from heaven and took vortex of spiritualism. The Dean, who has studied the subject profoundly, and is well versed in its literature, has much to say on its dangers, particularly in this age of loosening religious ties and craze for the novel and mysterious. Well will the novel and mysterious. Well will it be for society if it give due heed to Dean Harris' solemn warning.

REV. DR. W. H. Griffith Thomas, whose capacity for giving vent to rough stuff" in regard to Catholic faith and practice has received ample demonstration in the last decade has recently "butted in" on the "Irish Question." In light of his antece dents his qualifications for this new role may reasonably be called in question. They certainly do not come to the surface in a recent communication to the Toronto Globe. Unwittingly, however, and not in the sense intended, he does place his finger on the crux of the question. finger on the crux of the question. She alone reaches the highest sancti-The Irish problem is fundamentally ty of created beings, she alone is the religious. Had Ireland been anything other than Catholic-Jew, Mahommedan or Pagan—the question would have been settled long ago. Ireland's Faith has always been a handle to her enemies and a stumbling block in the way of her attainment of the birthright of all free peoples. But a benighted and intol-erant minority says "No," and in Catholics have always maintained the case of Ireland, alone of all countries under heaven, to the minority it is given to rule.

illustrations of the quality of French patriotism since that fatal August norning of 1914, but we have not met with one that breathes a purer or more selfless spirit than that of a youthful soldier of Petain's Army who, lying in a hospital bed, had just had his shattered arm taken away. The surgeon looked down compassionately upon the white young face. "I'm sorry, my boy, that you had to lose your arm," he said. The eyes of the lad flashed. No, no, doctor; I didn't lose it." he exclaimed in his weakness, "I gave it-to France." His head sank back on his pillow, and he whispered,

### BISHOP FALLON'S SERMON

CONTINUED FROM PAGE ONE

After this annunciation of the angel of the glory in store for her as Mother of God, the Blessed Virgin Mary visited her cousin St. Elizabeth. I shall give you no words save those of sacred text. In the same first chapter of St. Luke, we read: "And Mary rising up in those days went into the hill country with haste into a city of Judea. And she entered into the house of Zachary and saluted Elizabeth. And it ne to pass that when Elizabeth ed him the salutation of Mary, the infant leaped in her womb. filled with the Holy Ghost: And she cried out with a plished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord, and my hath rejoiced in God my saviour. Because he hath regarded the humility of his handmaid; for thousand years. behold from hence forth all genera-

tions shall call me blessed."

These words, brethren, seem to call

for no comment. And yet some comment I must make. Mary went the scene: A young girl, and Mary to visit her cousin St. Elizabeth, the mother of St. John the Baptist, could not have been more than sixwho was at that time within three months of his birth and of whom Christ Himself said that a greater than he hath not arisen among the children of men; St. Elizabeth spoke to her cousin inspired words. "She was filled with the Holy Ghost;" her words were therefore prompted by the Holy Ghost; they were in a very the Holy Ghost; they were in a very day where there is no room special sense the words of God Him. for Mary. There are hearts in which her cousin at that time were not true, then it is a wonder God did not Catholic Church, for in the humblest strike her dead; and if they are true, chapel or in the most glorious Cathe-Men sometimes wonder that we call Mary "Our Life, Our Sweetness and Our Hope," "Mother of Mercy" "Refuge of Sinners," "Queen of Heaven," but what are all these titles to that one name, Mother of God? What homage, what dignity, what reverence in that title, Mary, Mother of God? And Mary is the Mother of God? And Mary is the Mother of God; the Bible tells us so. That child born of her and forstold in this chapter was the Second Person of the Blessed Trinity made man. He who does not believe this

be, he is not a Ohristian. For the fundamental doctrine of Christian-ity is that God the Son became man, not a human personality, but a human nature, and raised it to con-sort with the divine nature, supported by the divine person. Mary is the woman who brought that person body, nor is she the mother of my soul; she is the mother of the person who is speaking to you. In the 4th century the fathers of the council of Nice, because the honour paid to Mary as Mother of God had been questioned, declared it to be a doctrine of Christian faith that Mary was the Mother of God. "My soul doth magnify the Lord."

exclaimed Mary. Magnify means to make greater. What a startling expression on the lips of her who but a moment before had declared that the Lord had regarded the humility of his handmaid. But Mary did make the Lord greater. If the heavens are telling the glory of God, if all crea tures proclaim the greatness of the Creator, then must she who was the masterpiece of God's creative power in a manner all her own magnify the Lord. mother of the Saviour. And Mary adds, when speaking to her cousinwith unbearable forwardness if the words are not true, —"And, behold, from henceforth all generations shall call me blessed." Do all generations call her blessed? asked the speaker. her blessed? asked the speaker. Was it calling her blessed to attack the position given her by the Catho-lic Church? To say that she has To say that she has her in that place which the Bible gives her; we have contended and will contend to the end of time, for the glory, the dignity and the divine maternity of Mary, and for all the truths connected therewith. Do those who assail these truths call her blessed? If not, how can they face the Bible? What right have they to appeal to the Bible? they belie the Bible. The man who dares to speak one word against the Mother of Jesus had better tear the Bible to pieces and burn it. The only generation that has always called her blessed, that has stood true to the prophecy of Mary concerning is the generation known as the Catholic Church. Our consistent cry has been "Blessed Mother of God."

Again quoting from the Holy Scriptures, His Lordehip read from the first chapter of St Matthew: "When as Mary was espoused to Joseph, before they came together she was found with child, of the Holy Ghost. Whereupon Joseph, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son: And thou shalt save his people from their sins. Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: Behold a virgin shall be with child and shall bring forth a son, and they shall call his name Emanuel, which being in terpreted is, God with us. An Joseph, rising up from sleep did as the Angel of the Lord bad command-

You see, And Fallon, early in her life Mary barely escaped calumny. In her earliest years the voice of the evil one voice, and said: Blessed art prompted men to slander. Who Herod loud voice, and said: Blessed art thou among women, and blessed is saved Mary? Even her own husband the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? For be. Herod will seek the child to destroy him. Who arose and took destroy him. Who arose and took destroy him. Who arose and took arplained from a Catholic pulpit, and I have heard read from the Bible the was minded to put her away privately. Showing the watchfulness that God exercised over the chosen was there until the death of Herod." in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be case. even as Eve had been created, and that that child was the hope of the people, the expected of nations, the redeemer of the world, for whose coming they had watched during four

The next place we find them is in that pathetic scene in the second chapter of St. Luke. It is not neces tary to read the words, let me recall teen years old, is going with her husband, a man in middle age, much older than herself, from Nazareth to Bethlehem. And Mary's delicate condition called for shelter and rest; but no place could be found for her there was no room for them in the inn." Ah, there are many places toself. If the response the Blessed there is no room for her. There are Virgin uttered to the salutation of churches in which she has no room. But this will never be true of the then all Catholic praises of the dralthere will always be room for Virgin Mother fall short of the truth. Mary. There were many that far-off Wirgin Mother fall short of the truth. Mary. There were many that far-off Men sometimes wonder that we call night who, if they had known who

behold an angel of the Lord stood by them, and the brightness of God shone about them and they feared with a great feer. And the angel said to them, Fear not, for behold I bring you good tidings of great joy, that shall be to all the people. For this day is born to you a Saviour, who is Christ the Lord in the city of David. And this shall be a sign to you. You shall find the infant wrapthe angels had departed from them into heaven, the shepherds said to one another, let us go over into Bethle- quest of His Mother. hem and let us see this word that is spoken to them concerning this child. And all that heard wondered; and at those things that were told them by the shepherds. But Mary of the text, His Lordship called at tention to the fact that as in the very first words of Genesis the Mother and child are prophesied, so here in the New Testament we find them united them together so the reality of the New Testament brings and keeps them together.

Referring to the presentation of the Child Jesus in the temple according to the Law of Moses, His Lordship said that Simeon, the holy prophet who was waiting for the consolation answer from the Holy Ghost that he should not see death until he had seen Christ the Lord, Simeon, the devout man, blessed them, mother and child. Holding the Messiah in his arms, He said to Mary, his mother. "This child is set for the mother. "This child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce." What a sword of grief pierced the Blessed was in pain to be delivered. And who have been another sign in heaven: and behold a great red having seven heads, and ten can not see that some of the bitterness of that soul piercing sword of horns, and on his head seven a agrief came from the knowledge of the dems. And his tail drew the third ingratitude of men, yea, even of part of the stars of heaven, and cast those who would put asunder what them to the earth: and the dragon God had joined together, who would stood before the woman who Mother, who would deny to her the place which was given her by God Himself, both in his inspired word and in His divine plan of word and in His divine plan of all nations with an iron-rod redemption.

Commenting upon the visit of the his throne.' Lordship emphasized the ordship emphasized the words, and entering in they found the the speaker added: Always they found Mother and Son, Jesus and Mary together. We Catholics, like the shepherds and the Magi find ued, in which it could be done in Mother and Son together, and like beeping with the subject, and based ADORE HIM, but we do not fall so low that we fail to see that Mary is trine of belief in the Blessed Virgin.

Taking up next the relation by St. Matthew of the flight into Egypt as another instance where Mother and Divine Son are found in closest human bonds, where the angel appears in sleep to Joseph and admonishes him "to take the child and his mother and fly into Egypt, and be there until I shall tell you. For it will come to pass that Herod will seek the child to Bishop Fallon asked: Who would I think it well to examine it a little divorce them, Mother and Son? Do more closely before contemptuously men think they will walk more readily into the presence of the Divine Son by disregarding His Mother? Is it not true that the higher you place the Mother the more respect you show the Son. And the speaker referred to the evidences that had been g ven through out all the Christian ages, in art, in music, in sculpture and in architecture, of the reverence felt for Mary the Mother of God: the highest forms in which human genius expressed itself had been inspired by

the glories of Mary. What was Mary's power over her Divine Son? Answering his question, His Lordship read from the second chapter of St. John the story of the first recorded miracle of our Lord, the water made wine at the marriage feast of Cana: "And the third day there was a marriage in Cana of Galilee, and the Mother of Jesus was there. And Jesus also was invited, and His disciples to the marriage. And the wine failing the Mother of Jesus said to him: They have no wine. And Jesus saith to her: Woman, what is it to me and to thee? my hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye. . . Jesus saith to them: Fill the waterpots with

that which is worse. But thou hast the good wine until now. This beginning of miracles did Jesus in it not a sublime reason for our love. Cana of Galilee: and manifested His glory, and His disciples believed in had its source in the heart of Mary, him." Mary realized that what she was asking was outside His province, as it were, at the time, since His public life had not begun, and Jesus clearly proves that this miracle was clearly proves that this miracle was not in the order of the divine economy ped in swaddling clothes and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God and be dealerst the said to her. "My hour is not yet come," yet to show that He could not refuse her any request He heavenly army, praising God and the highest He supplies the needed wine. The and on earth peace to men of good one startling fact about the miracle will. And it came to pass that after of the marriage feast, is that Jesus performed it before the opening of His public life, and only at the re-

hem and let us see that come to pass, which the Lord hath showed to us. And they came with haste, and they found Mary and Joseph, and the Infant lying in a the foot of the Cross, as recorded in the 19th chapter of St. John: "There stood by the Cross his mother, his There are places, added His of Jesus, his mother, his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus therefore had seen his mother and kept all these words, pondering them in the disciple whom he loved, he her heart." Commenting on the words saith to His Mother: Woman, behold be her heart." thy son. After that, he saith to the disciple: behold thy mother. And from that hour the disciple took her to his own."

At that last moment said the peaker, as the Blessed Saviour hung in agony on the Cross, His divine Heart overflowing with love for all mankind, He looked down and saw His Mother, and standing beside her, the beloved St. John. gave her, through St. John, to be a mother to the whole human race Hence, have we taken her as our mother, and neither height nor depth, length nor breadth, slander or truth, praise nor insult, shall ever separate

us from her.
Reading from the last book of the New Testament, the Apocalypse or Revelation; "And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. And being with child her son was taken up to God and to

Commenting on these words from three wise men from the east as Commenting on these words from recorded in St. Matthew's gospel, His scripture, the Bishop pointed out that here in the last book of the New Testament we have the mother, son child with Mary, his mother; and and the dragon, as in the first book falling down they adored him," and of the Old Testament, we found the woman, and her offspring and the

In the briefest way, he continthem we adore the Son, but we also solely on the words of holy writ I the Mother. We fall down to have outlined the position Catholic Church concerning the doc-To the Bible did they appeal when they attacked the Church on this question? Dare they appeal to the Bible again? Do they know their Bible? If they do appeal to the Bible, there is not a non-Catholic who hears the charge, who has been present tonight, and I see several whom I know, who has not laid upon workers. Helpers who had money workers. Helpers who had money moment. I have heard this matter

condemning it. In conclusion His Lordship said : I have placed before you briefly and imperfectly the Bible picture of the Blessed Virgin Mary; permit me to draw therefrom a few conclusions: If the Incarnation of Jesus Christ is the sole fountain of blessings for all God's rational creatures does it not seem reasonable that she in whom this stupendous mystery was actually accomplished should have received a fuller measure of these blessings than others who are far

removed from it?

If the Incarnation of Jesus is the sole hope of mankind for salvation,
—and that is the foundation of Christianity.-does it not follow that she who was to be the mother of God made man must have been superior to other women? If to touch the hem of the garment of Jesus sufficient to cure the sick would she who held him in her arms and car-

If at the sound of the voice of and the demons fled away is it with. in the bounds of common sense that Mary could have listened to that blessings beyond the power of human thought to conceive? If to look into the face of Jesus for one brief instant means salvation,-and that is what salvation is, and what each

nightwatches over their flock. And when men have well drunk, then on the Cross satisfied the justice of of the decree that was against us, is

> Him in heaven as readily as He obeyed those which she addressed to Him on earth?

> If to be a servant of God will bring us glory such as eye hath not seen nor ear heard, nor hath the heart of glory of her, who was not His servant. but His mother?

The Bible picture takes us from the first book of the Old Testament through the prophecies, through the psalms, to the New Testament, where we read of her time after time, and see her always with her Divine Son. In the beginning, in the first pages of Genesis, there was a woman and the serpent, and in the final book of the New Testament, there is a map, a woman and a dragon. The man is the Son of God. the woman is Mary and the dragon is Mary in this intimate association the Redemption of the human race. Immeasurable the distance separates them inasmuch as He is that help His missionaries in the Creator, she the creature; He the Redeemer, she the redeemed. But impossible to conceive of a more union since she is the intimate

We Catholics love and reverence the Blessed Virgin Mary. For she is supremiely beautiful, the Queen of angels and of men, stand ing next to her Divine Son in the Kingdom of His glory and sympathizing with Him in the great work of the Redemption. Her very name a ouses in our hearts the ten memories. 'Twas she who showed us in childhood's years the little Jesus of the manger of Bethlehem. Almost the first prayer that we learned at our mother's knees was couched in the words the Angel and St. Elizabeth snoke to her: "Hail Mary full of grace the Lord is with thee, blessed thou among women and blessed is the fruit of thy womb, Jesus."

And when the shadows lengthen

and the night comes on may that same blessed Jesus enable us, if not with falling lips at least with faith ful hearts, to utter, "Holy Mary Mother of God, pray for us sinners now, and at the hour of our death

### THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE REWARD OF MISSIONARY HELPERS

The Great West is calling for aid for the scattered Catholic Missions there. It cannot expect aid sufficient for its needs from the Western Prov inces. The Catholic population there is sparse and scattered. Parishes just being organized in most places. It almost as virgin a missionary field as the Chinese provinces. The actoundingly abundant, the opporgolden, but the tunities are golden, but the lab-ourers and the means are few. When our Divine Lord sent out His Apos tles upon their arduous task of conquering a hostile world to His Cause. He did not leave them to their own individual resources. He knew that who gave freely and ungrudgingly to

fact the commissariate department of the army of Salvation. How do we know this? We know it from the words of thanks addressed to the helpers by St. Paul himself, when he sends his gratitude to Evodia and Synteche, and to the other chosen ones who were associated with him in the glorious work of the salvation of souls. He added the tremendous words of everlasting reward, and said that the names of these unselfish helpers would be "written in the Book of Life!" "Written in the Book of Life!"

What wonderful words are these! To whom else have such great words, pregnant with divine promise, been uttered?

The Apostle means to say that because these people, who had some world ly cause of helping and aiding His missionaries in the business of the salvation of souls, they would assuredly enter into the Kingdom of Heaven. Remember-that St. Paul was not

sure of entering that Kingdom. essed him with her lips, not have said he had to work out his salvation been transfigured by so intimate a in fear and trembling. He said that union. it under subjection lest he himsel Jesus the winds were hushed, the become a castaway. For him the waves were stilled, the dead arose, issue was uncertain as yet. But the great Apostle of the Gentiles had no such hesitation when speaking of those who had aided him generously voice for more than thirty years and in his missionary work. He said of not have thence derived spiritual them, without any qualifying phase whatever, "Their names are written in the Book of Life." Those whose names are written in the Book o Life are absolutely sure of Heaven. Like a hotel guest who has signed one of us is working for,—what shall we say of her who lovingly gazed for years upon that sacred counten to enter into possession. Wonderful ance of Him who was at once her and happy privilege was surely this!
Saviour and her Son.

Because they had been faithful over Saviour and her Son.

If the precious blood of Jesus shed

Because they had been faithful over few things God had placed them over



THE REMAINS OF A CHURCH NEAR THE FROM

the missionary is just as necessary and as dear to the Heart of Jesus. Always the Bible places His Kingdom must ever be extending. this intimate association His apostles must go forth into strange and dangerous lands. the world must be evangelized. day His Promises hold good to those West of Canada as well as in the West of Greece.

Let us work then for this reward. The Western Missionaries need our generosity as badly as the Apostles needed the generosity of Evodia and Synteche. Let us seek for this great Synteche. Let us seek for this great reward of having our names written in the Book of Life, and give generously to the cause of the Catholic Extension Society. Donations may be addressed to

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

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HIERARCHY COUNSELS AGAINST SOCIALISM

The Catholic Bishops of Holland have issued a warning against the ever-spreading menace of Socialism, and a Pastoral Letter from the Arch bishop of Utrecht, and the four Bishops of his Province, was read in all the churches, denouncing Socialist doctrines in regard to ownership of property, marriage, family authority and human society, as "taking into no account the eternal and unchangeable laws of God.

The Pastoral Letter of the Bishops declares that "Socialism is in con-flict with the Catholic religion. It is therefore forbidden to Catholics to be members of, to support, Anarchist or ialist associations, and the Sacraments must be refused to any Catholic so long as he remains an adherent of Anarchism or Social

> FATHER FRASER'S CHINA MISSION FUND

Dear Friends.-I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand vil lages to be evangelized and only twe priests. Since I arrived in Canada per of youths have expressed their desire to study for the Chinese mission but there are no funde to educate them. I appeal to your charity to assist in founding burses for the education of these and other who desire to become missionaries in China. Five thousand dollars wil

many. Souls are just as valuable to found a burse. The interest on this God today as they were in those amount will support a student. When early Christian days. The work of he is ordained and goes off to the mission another will be taken in and Catholic spirit of propagating the Faith to the ends of the earth sure, contribute generously to

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

I propose the following burses ton subscription :

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The Church of the Holy Comforter of Charlottesville, Va., has just been savored with a munificent gift of \$30,000. The donor of the money is Mr. Thomas Fortune Ryan of New York. The only condition attaching to the gift is that the parish itself raise \$3,000.



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### FIVE MINUTE SERMON

SEXAGESIMA

THE WORD OF GOD

"The seed is the word of God." (Luke viii. 11.) On other Sundays, my dear brethren, you may sit in judgment on the preacher, object to his arguments, doubt his correctness, or grudgingly own that he is right; but to day our Blessed Lord not only speaks the parable, but actually explains it. So we are all taught the lesson to day, and no one can escape knowing what God means and what we are bound

Our Lord was sitting in the boat a very great multitude crowded the banks. (Mark iv. i.) Behind them, on the gentle slope of the hill-side, there was doubtless taking place that to which our Lord called their attention. "Behold, the sower went out to sow." And it was all just as our Blessed Lord said. The sower, passing along, would skirt the pathway; and on the undulating ground boulders of rock would jut out here and there, hollows full of thorns and nettles would be found, and these got their share of the seed, as well

as the good and fertile soil.

And afterwards, when He was alone, the twelve that were with Him asked Him what the parable might mean. And the Lord of truth and wisdom explained it. The parable is this: The seed is the word of God. My dear brethren, we know without being told that the Sower was none other than Christ our Lord Himself. And from His own lips we learn that, out of four classes of men

who listened to Him, in one only did His preaching bear fruit. And our Blessed Lord explained the divisions separately. "They by the wayside are they that hear; then devil cometh and taketh the word out of their heart, lest believing they should be saved." In St. Matthew it says: "And whilst he soweth some fell by the wayside, and the birds of the air came and ate them up." Where there is no caring, ng over, safeguarding the word of God is lost, as this seed by the wayside. The devil comes on the alert to snatch the word from him, lest a good beginning should be made. He does not want it to be remembered, practised, put into execution, lest believing they should be

New they upon the rock are they who, when they hear, receive the word with joy, and these have no roots. There was not much earth, and they sprung up immediately; and they were scorched by the heat of the sun, and because they had no roots they withered away. They believe for awhile, and in time of temporation of the sun, and because they had no roots they withered away. tation they fall away. In these there was feeling, sentiment, but no depth of character. They fall away, de-coyed by their carnal desires, the vanities of the world, or the suggestions of the devil. They give up what they had begun so well. They abandon God, they consent to temp tation. Were not many of the Jews themselves like this? They received our Lord with joy in their various cities, they heard His word, they crowded after Him; but at the time of His Passion, how they all fell away! When tribulation and persecution arose they were presently

scandalized. And that which fell among thorns! My dear brethren, remember it is our Blessed Lord Who explains this. If Blessed Lord Who explains this. If it were anyone else, what an outcry there would be! How can pleasures and riches and cares of this life be likened to thorns? Choose either St. Mark's or St. Luke's words. The one says: "These are they who hear the word, and the cares of the stord, and the descriptions of riches. world, and the deceitfulness of riches, and the lusts after other things enter and the lusts after other things entering in choke the word, and it is made fruitless." (Mark iv. 18, 19) And St. Luke puts it: "And that which fell among thorns are they who have heard, and going their way are choked of grace, there will be a terrible reck-the officers and the choir on the officers and the choir on the officers and the choir on the officers and their ladies between the officers and the office ures of this life, and yield no fruit."
Alas! the word of God in our heart is smothered by superfluous cares, and the immoderate love of riches, and the immoderate love of riches, and the pleasures of this life. "For they that will become rich fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which drown men into destruction and perdition."

(i. Tim vi. 9) "Go not after thy and hurtful desires, which drown and hurtful desires, which drown men into destruction and perdition."

(i. Tim vi. 9) "Go not after thy lusts, but turn away from thy own will. If thou give to thy soul her desires, she will make thee a joy to desires, she will make thee a joy to desires. She will make thee a joy to desire the latty must the opportunity brought by this war be embraced. We to us if the harvest which has been ripened under the planet Mars (i. Tim vi. 9) Go not after thy lusts, but turn away from thy own will. If thou give to thy soul her desires, she will make thee a joy to thy enemies." (Eccles. xviii. 30, 31.) Whether we look back to history, or look around us in our own days, or look around us in our own days, or look around us are the examples we see

or look around us in our own days, countless are the examples we see of the truth of all this—religion, God's service, the Holy Faith, all choked by the cares and riches and pleasures of this life.

"But that on the good ground are they who in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience." Let us resolve to belong to this one class. The rest all wasted and lost the word of God. Our duty is first to us resolve to belong to this one class.

The rest all wasted and lost the word of God. Our duty is first to hear it. The more we hear it the more our hearts will be drawn towards it and improved by it. A good heart by natural dispositions a very least to hear it was a many control of the country of the co heart by natural dispositions. neart by natural dispositions, a very good heart by the grace of God. Hear the word and keep it. Keep it—yes, in memory, and keep it by obedience. The word and keep it by obedience tongue come and forsake the wilder of the word in the children of men of every tongue come and forsake this view. the word and keep it. Keep it—yes, in memory, and keep it by obedience.

"Be ye doers of the word, and not hearers only, deceiving your own selves." (Jas. i 22.) "Thy words have I [hidden in my heart, that I may not sin against Thee." (Ps. cxviii. 11.) Keep the word of God, and it is a safeguard to us; keep the word of God, and it directs us on our way; keep the word of God, and it directs us on our way; keep the word of God, and the strength of obedience is imparted to us that we may go on day by day

The Field Afar during the past year the travels of the Maryknoll Super-tor, will welcomethe promised appears in the travels of the Maryknoll Super-tor, will welcomethe promised appears in the Orient," and are expected from the press about Easter.

They will be entitled "Observations in the Orient," and are expected from the press about Easter.

Fr. Spencer, S. M., of Yokohoma is deeply interested in the story of early Christianity in Japan. He is accumulating notes that will prove most valuable and deserves more of a backing than he can possibly get

and keep the sacred word more and more. But fervour and alacrity merely will not suffice, for we bring forth fruit in patience. How many have lost heart in that work of patience! We cannot see the corn growing; God can. We grow weary of our own selves; we seem no better, no nearer heaven than we were years ago. Has the devil plucked the word from our heart? Have there been no roots, and is our religion withno roots, and is our religion with-ered away? Have worldly cares and pleasures choked it? Please God, no. But all our lives we must humbly hear the word, steadfastly keep it, and patiently—yes, so pati-ently—wait for the hundredfold.

### AFTER THE WAR

The announcement that the Pro-testant bodies are to ask ten million dollars for postbellum reconstruction work has an interest for the Catholics of the country. It is proposed, as we take it, that a drive, after the manner of those to which we have become so accustomed, will invite those in sympathy with their cause to place at the disposal of the churches this vast sum for constructive plans to meet the needs of the coming years That those needs have been somewhat multiplied and variously changed is the contention. The old reso are not sufficient to contend with the new problems introduced by the world conflict, hence the absolute necessity of preparing for the future by finding the ammunition before

Whatever one may think about some of the changes which the war has brought to the religious world, as explained by these outsiders, it remains true that the Catholic Church is confronted, or soon shall be, with problems she has never before faced in this country. In the first place the hove who went server. the boys who went across are return ing with an entirely different view of the faith we profess. Our own faithful lads have had their visions broad-ened, let us hope, and the word, Catholicity, will mean something more comprehensive hereafter than it ever did in the past. From the letters which we have all had the good fortune to read the faith of the Catholic soldier has been doubly strong even by the disedifica-tion he witnessed on the other side, Because the defenders of other nations were remiss in their duty the Catholic warrior from the United States seems to have taken added glory from his statuch fidelity. The dangers that were encountered drove into his soul a sense of deeper dependence upon God and those who might have here years regreant are might have been very recreant are coming back reconverted to the faith. If the new spirit is to endure it must not b permitted to lack cultivation.

Not only our own boys but those who were not adherents of the faith have undergone a marvelous transformation in their attitude towards the Catholic Church. We are not speaking here of the effect that must have been produced when these young men witnessed the ceremonies in the great cathedrals and had their spirits thrilled by the sight of the glorious monuments reared to the faith of which so many of them previously entertained nothing but despiteful thought. The heroism of the chaplains must have impressed the boys when they saw these men of God sharing their perils, risking their dangers, and often meeting the fate of the common soldier. Then the atmosphere of piety created by the good example of their partners who prayed in the trenches and grasped their crucifixes as they held their guns for action could not have been without some salutary influence on the minds of those who had no symbols of salvation, possibly, knew not how to pray. So these lads come back good distance. The regimental band

the very nature of the situation been ripened under the planet Mars is not garnered for the true God of heaven.—The Guardian.

### SPIRITUAL LONELINESS

A PROTESTANT TRIBUTE

"Sometimes amid the struggling good torces of the twentieth century there comes over the soul of the bravest Christian a sense of spiritual relief in standing under the mighty

### **CONSTANT PAIN** AFTER EATING

The Tortures of Dyspepsia Corrected by "Fruit-a-tives"

St. MARTIN'S, N.B. "For two years, I suffered tortures from Severe Dyspepsia. I had constant pains after eating; pains down the sides and back; and horrible bitter stuff often came up in my mouth.

I tried doctors, but they did not help me. But as soon as I started taking 'Fruit-a-tives', I began to improve and this medicine, made of fruit juices, relieved me when everything else failed."

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is a true holy father, in the fulfilment of the Master's prophecy that there shall be one fold as there is one Shepherd. And the man faith hesitates not to say that, in some way, a fast uniting Protestant ism may some day come face to face with a fast spiritualizing Catholicism, in one holy Church under one
Lord, and united for the one pur
pose of making the kingdom of this
world the kingdom of our Lord. For such a consummation may every Christian work and pray."—Rev. Dr. Forbush.

### FOREIGN MISSION NOTES

Bishop McNicholas of Duluth had hardly entered upon his new work when he sent to the American Foreign Mission Seminary at Mary. knoll a generous gift to start a Diocese of Duluth Burse. We quote from The Field Afar these apostolic

We are short of priests here, and we are short of funds to prepare young men for the priesthood but, I am entirely convinced that when there is a shortage we must not hoard the seed but plant it. It is simply Catholic to have an interest in the great foreign pagan mission field, where opportunities for the Kingdom of Christ are to-day perhaps the greatest in the history of the Church. By giving to a cause more in need than our own we will win from the Lord, in His own good time, the material means and the vocations necessary for the diocese. It may take ten years to complete the burse, but even it it should, with God's help I shall keep up my interest until the work is completed. Count on me to help you in any way that I can. I shall be very happy when the diocese of Duluth has its first priest ordained for your great mission deltage. sion field of China.

JOHN T. MCNICHOLAS, O. P., Bishop of Duluth.

What follows is taken from a letter recently received by the Right Rev. Patrick J. Hayes, Chaplain bishop, from Rev. George Caruana, Chaplain at the Canal Zone

at the Canal Zone:
"I am just going to give you a
small incident which happened at the
Midnight Mass on Xmas Day. The
altar was erected on the parade ground against the Post school build-ing, which is surrounded by palm trees. A line of electrical lights was stretched around these trees and oning if the opportunity be lost.

When we say that the Church has new problems we are not confining the activities of the clergy. From and this was occupied by the Catho-lic colored population of the neighborhood, and they turned out strong. The Chinese Catholic family got in Interest Catholic family got in between the lines of soldiers and a look of surprise came over every face as the whole Chinese family advanced towards the altar leading the other communicants. They had such a devoit look on their faces that one could not help feeling warmed up to the treasures of our Faith. I was so glad that there were many American While it is true abelian to the second to glad that there were many American While it is true she has on her list soldiers present for it taught them of saints, thousands of kings, queens soldiers present for it taught them that the Chinese made as good Catholics as anyone in the world. It was a lesson in the Propagation of the Faith, and maybe it will produce results in the near future which will rejoice the hearts of Mar Dunn and rejoice the hearts of Mgr. Dunn and Father Walsh. Their piety and devotion formed quite a contrast to the votion formed quite a contrast to the blank and formal one of the poor Porto Ricans, most of whom had not been to Mass since last Xmas. The old and new Catholics are very different from each other when exemplified by these two races. So I say again that there is a great hope China!

The thousands of Catholics in this country and abroad who have read in

in Japan itself. Lately while in Sendai for a shortrest, fr. Spenner was conducted by Bishop Berlioz to the tomb of a distinguished Japanese named Hasekura Rokuemon, who served as ambassador to the Pope in 1613. As they were looking at the inscription the keeper of the place, a bonze (a pagan priest), said to the bishop: "This man died a Catholic, his sons also, and his grandsons, who were martyred. A cross should be were martyred. A cross should be set on his tomb."

Fr. Spenner has relatives at Day-

### WHY HE LOVES THE CATHOLIC CHURCH

"I want to tell you in a very simple way why I love the Roman Catholic Church, and why I believe it is the duty of every Christian to love that Church sincerely:
"First. I love the Roman Catholic

Church because of what she has been. It is the mother church. Let me emphasize that. Our churches are all the offspring of the church. A few ultra Protestants will try to claim that they trace their genealogy through some stray erratic move-ments back to the Apostles, without touching the Church of Rome, but this is largely imaginary.

"For more than a thousand years Rome preserved the integrity and transmitted the vitality of the Christian gospel before ever anything like Protestant secession was dreamed of and when the Protestant movement came it was made possible as a branch is made possible on the vine: it grew out of the strong vitality of the mother church.

"Now I hold that it is a matter of

"Now I hold that it is a matter of simple decency to be loyal to one's mother. I could not respect myself if I could forget that as a Protestant I owe my very being as a Christian, I owe all the light and joy and liberty in Christ I enjoy, to the mother church. To her I owe the very existence of that Bible which I love; to her I owe the sparaments which are her I owe the sacraments which the symbols of our faith; to her I owe the lives of saints whose footsteps have pressed the earth, mak ing it a holier and happier place be-cause they have lived here. I should be a sad and vile ingrate not to love a church that has done all that and much more for me as a Christian For fifteen hundred years the preaching and pastors, the hymn writers and the church builders, the social reformers and the mystics, the theo logians and the poets of all Europe west of Russia were Roman Catho lics. All our spiritual wealth as Protestants is an inherited wealth inherited through the Roman Cath olic Church.

"Secondly. I love the Roman Catholic Church for what she is. We do not know what Christians there are among the Cath olics, because we do not know them, and they do not know how sincerely Protestants are trying to be followers of the same Christ whom they serve.

But is it not true that the Roman Catholic Church is un-American and is seeking to overthow our gov-ernment, and all that? I hesitate not to say that I believe it is a foul and hateful calumny. The people who say these things have not one solid fact upon which to base their monstrous indictment. It is an ut terly unworthy frame of mind for brethren of Christ to have towards each other. We must get this mis-erable slander out of our minds. By every test which can be fairly applied the Catholic sitters extendapplied, the Catholic citizen stands on a par with his Protestant broth. Rev. E. E. Snell (Congrega-

### LINCOLN WAS BORN IN CATHOLIC FAITH

REAT PRESIDENT FELL AWAY DUE TO JOINING SECRET SOCIETY

(By a Pioneer Priest

At every anniversary of President Lincoln's birth, we hear much of his life. His boyish pranks are yearly repeated, but his religion in his youth is seldom mentioned. This can be accounted for by the fact honor, power, or glory, extolls only for virtues that lead to Heaven.

Lincoln's father and his step Incoln's father and his step mother were Catholics. Some dispute the religion of his father, but Father J. M. J. St. Cyr, in whose parish the Lincolns lived, says Thomas Lincoln was a Catholic, and he adds, "I often said Mass in his house and heard the confessions of his children."

Father Lefever, who stationed at Indian Creek Monroe county, Mo., had for his parish four counties in Missouri and five in Illinois, always said Mass in the Lincoln home when visiting Clarys Grove, Ill. The Lincolns came to

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had he but taken the advice I gave him when he was a boy living in New Salem, to avoid all places of New Salem, to avoid all places of public amusements during the Holy season of Lent. 'Say your beads, Abe', I told him. Here now he has been killed in a theatre on Good Friday. Poor Abe was a good, kind boy. He used to help me fix a place to say Mass. He once made six chairs and gave them to me. After I left there. I lost track of him. I left there, I lost track of him. I was told be married a Presbyterian and fell away from the religion of his young days, otherwise he would not have been where he was when assassinated. I hope they will get

the murderer." Archbishop Ireland of St. Paul, who was chaplain in the army, said in the New York Tablet in 1869 that Lincoln never denied his religion but having joined some society con-demned by the Church, he naturally fell away.

The late Bishop Hogan of Kansar City wrote exhaustively on the subject many years ago and his writings are still preserved in a scrapbook in the Cathedral residence.—Kansas City Catholic Review.

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#### CHATS WITH YOUNG MEN

THE HAPPIEST HEART The happiest heart is simple, None dares to call it w

It sees the beauty of its life With frank and truthful eyes; It has a knack of loving, It has a trustful way— Oh, what a foolish heart is this, The worldlier people say!

The happiest heart is childlike, It never quite grows old; It sees the sunset's splendon As it saw the dawning's gold; It has a gift for gladness,

Its dreams die not away Oh, what a foolish, happy heart, The worldlier people say! -Ripley D. Saunders,

TRUE FRIENDSHIP

Let all friendship be founded and maintained in the love of God, and they will be lasting, proof against any difficulty that may arise; they will also be most confoling and safe. Not many true friends come in a lifetime, and young persons ought to discriminate and sort carefully all candidates for their affection, cherish fondly those that are thus judiciously chosen. There are some persons who seem made for one another; they exhibit such mutually sympathetic natures; their characters are so similar. Loyalty to such friends is a lofty virtue. I speak not here of the simple love of charity which we must have for all men; but of that spiritual friendship, by which two, three, or more souls communi-cate one to another their devotion real friend is worthy high endeavor. for faith, truth, tenderness, courage and loyalty bring one close to the Kingdom of Heaven.

YOUTHS WHO BECAME ARMY OFFICERS.

Alexander the Great was a cele-Washington was a Major before he

Kitchener at 20 was fighting for the French in the Franco-Prussian

The Duke of Wellington was an Ensign at 18. Grant was a Lieutenant at 21.

Farragut was an Ensign at 12. Napoleon was a Lieutenant at 17. Lafayette was a Major General in

the American Army at 20. Commodore Stephen Decator — 'My country, right or wrong"-entered the Navy at 19.

James Lawrence—"Never give up

the ship "-entered the service at 16. One of the greatest of Napoleon's Marshals, Berthier, entered military

Murat, who rose from a stable boy to be King of Naples, was a chasseur | Mary?"

Massena, the son of a tanner, en tered French service at 17, and Napoleon later considered him as the greatest of all his generals.

Of Washington's Generals, Montgomery entered the army at 18. Gates was 20, Hamilton at 19 was Captain of Artillery, "Light Horse" Harry Lee was Captain at 19, General Knox enlisted at 18, Clinton was but 20 when he was a captain fighting at Frontenac.—St. Paul Bulletin.

FORGET IT

It's over now. It's done. Forget

Don't forever be raking it up, thinking it over, wishing you had done differently.

Forget it! the bottomless pit of the past. Let

as lifeless as a brick, as hopeless and unchangeable as wood. Turn away from it! Tomorrow's alive, pregnant with

beauty, radiant with power, bulging all conceivable possibilities. Turn to it! Forgetting the things that are be-

hind, and reaching forth unto those things which are before," is the way one of the greatest souls of earth de-

scribed his attitude.

For the past is death. The future

From the past come up the miasms the high star is quenched in murky

Forget it, woman! You've sinned. Out of your weakness you have plucked loathing, and out of your waywardness shame. But it's done. Look not back at it. Look forward, where One stands, One who, though He be judge of all the earth

save: "Go, and sin no more!" Forget it, boy! You've brought tears to the eyes of her that bore you, and anguished care to your mother, than whom none in heaven or earth has greater love. But she will think of it no more if you only come back, put your face upon her bless-ed knees, and let her love enfold you. Hers is oblivion's widest, deepest sea, and your every offense will be drown-

the stage of that love which "bear-eth all things, believeth all things, hopeth all things, endureth all things
—and never faileth."

Once in that mountain air of noble-

ness you will not regret the troubled valleys of pride. Forgetit! Everybody! Everyup-rolling sun brings a new chance to all the sons and daughters of men.

OUR BOYS AND GIRLS

The night is here and where my path

may lead
I know not, Lord! Yet I know I need not care, If Thou dost lead, 'twill end in light desk. somewhere,

Somewhere. and Hold Thou me firm, for I shall stum-

ble oft, I can but feel the way, no light aloft Breaks thru the veiling mists to guide

me there, I know that Thou wilt lead to light somewhere, Somewhere.

I do not ask that I may understand-Nor wish to see, only hold Thou my hand; this morning."

Emily smiled when she handed her

somewhere, Somewhere.

-WINFIELD LIONEL SCOTT THE SILVER MADONNA

Majestic yet serenely sweet in ment.
mien the Virgin held in her arms the Divine Child. It was a goldsmith's masterpiece. And this marvelous statue was the property of an atheist, were more repetitions. By the end end with personal liberty. In their indignation they hurl investives of day, Thursday, Friday and Saturday were more repetitions. By the end —meaning thereby the promoters of an antiquary, who valued it only for its artistic beauty.

among the curios on her uncle's

"Tell me, uncle," she said, " if you do not love our Blessed Mother, why do you have her statue? And, since you have it, why not put it in your room and say your prayers before it

every night?"

"It is only children who say their prayers," said the uncle. "When you are grown up you will forget yours. "Oh, no, I won't. Mamma says

we must say our prayers every day as long as we live. Don't you ever say the Our Father and the Hail Never!"

"Then I know what awful thing will happen to you." said the child, with big tears in her eyes. "We must keep the promises we made at our First Communion if we wish to

go to Heaven." The atheist was uncomfortable. "Be quiet, child. Only naughty boys in the street talk about hell."

"But you don't want to go there, do you? That would be awful, awful! Hadn't you a mamma who made you kneel down, and put your hands together, and talk to God, when

you were small?"
The antiquary was deeply touched.
"Go to bed, little one, and remem ber that I told you that saying prayers was all nonsense."

Uncle, since you don't love our What's done's, done. It's down in Blessed Mother, since you never talk to her, will you let me have her

child's arms.
"Now go," he said, "and sleep soundly until morning.
An hour later the uncle was still pondering on his niece's words. Her childish reasoning had quickened tender memories of the past. His heart grew tender. Suddenly he arose and went to the child's room. He opened the door gently, then

paused astonished. On the table spread with a clean cover stood the beautiful statue, and around it were vases of flowers and lighted candles. Before it in her of despair, remorse, self-contempt, which sickly o'er the thought; until the zone of purpose is loosed, and the zone of purpose is loosed. prayer. The picture was a charming in holy baptism.

> overtook her. Dear Blessed Mother, obtain for

Uncle Herman the grace of conversion. In the name of the Father and of the Son and of the Holy Ghost-"Amen," said the antiquarian, and then after tenderly covering his little nicce, knelt himself humbly before the silver statue. — The Catholic

Sun. TWO OFFICE GIRLS

whatever they were, to himself. He assigned the girls their respective work, made a few careful explana-tions, and left them. Emily, first of all, quickly took an

inventory of the equipment provided for her on her desk. She arranged her pencils, blotters, erasers, stamps and other tools in the most con-venient places, added a freshly filled all the sons and daughters of men.
Every swelling moon means a new month of opportunity. Every star of the innumerable stars, sand-strewn on the dusky blue of night, is a star of hope.
Forget it! Front face, you!—Dr. Frank E. Crane, in N. Y. Globe. ings, so absorbed was she in her

Grace, on the other hand, opened the box of filing cards before her and hurriedly began to sort them. Her SOMEWHERE fountain pen needed filling and she had to hunt the ink bottle. When she returned to her desk she made a mistake in her cards, and made several errors on the record sheet. This necessitated a search for an eraser, which she finally found after shuffling everything in and on her

Mr. Barker, in his half-hour round, found her nervous and vexed, vigor ously erasing figures on the record

Emily placed all her records on Emily placed all her records on scratch paper first, and then copied them neatly on the record sheet. Grace's sheet was untidy and blotted. When the two girls handed them in at noon, Grace said petulantly :
"This sheet is a mess, I know w. Mr.

Barker : but everything went wrong

Stay Thou my faith as slow I onward sheet in, and said : and spiritual affection and make ourselves all but one spirit. To be a Till it hath sight within the light

Barker; but I put all my figures on scratch paper first, so that I wouldn't make any mistakes on the sheet I'm going to practice so that I can work more quickly."

Still Mr. Barker made no com The afternoon was a repetition of Little Lucille, the antiquary's niece discovered the silver statue work every morning at 8:25, and had started the day right, calm and pre-

pared. Grace had struggled with errors and blots all week, and was handing in mistake-filled sheets. She had arrived at the office a little later families, ensuared youths, corrupted every morning, with a different politics.

Abuses cause reactions. Where and had started the day hurried and liquor is used with moderation and ill-humored.

torily this week. You have been ditions prevailed in this country punctual, attentive to business and there would have been no prohibi-

true in the business world of offices, but it is equally true in every relationship of life. In school activities the truth of the statement in the statement i tionship of life. In school activities the truth of the statement is very apparent. The student who comes to the end of the quarter of the semester facing the necessity of cramming for final examinations, is the student who did not get the right start. It was so easy to let things slide the first week of school, for the end of the term seemed so be!
Look ahead, not behind!
Look ahead, not behind!
Think of tomorrow, not yesterday!
You can make something of tomorw; yesterday is beyond recall.
Yesterday's as dead as a door nail,
Siteless are a brid, as howelves as and placed the statue in the case and placed the statue in the statue of the terms there exists in the result or effect of things slide the first week of school, the the case of the terms the end of the term seemed so the the statue in the stat make up his first week's work in the second week. But somehow, the work began to pile up the second week in an amazing fashion, and by the fourth or fifth week he found himself in a mad rush to keep up, with his class. There Vision is a days on the second to the second himself in a mad rush to keep up, with his class. There Vision is a days on the second to days on the second to the second to days on the second to the with his class.-True Voice.

### THE CATHOLIC PRIEST

We Catholics love and venerate our priests; love for the love they put into their work, and veneration for the exalted station they occupy. The priests and the congregation are carried to the priest beauth the congregation are drawn the first breath of live we are carried to the priest to be born again

He watches over our years of child-The old man gently lifted his niece and placed her in her bed. The half awakened child murmured the prayer she had been repeating when sleep imparts the truths of God and holy constrolly her. religion, and the nature and punishment of sin, and prepares us to seek its removal in the sacrament of pen-ance, and later trims and tricks us members of human society. out doctrinally and in disposition for

He stands at the foot of the cask-ets which hold all that is mortal of our dear ones, and blesses their graves. Even when we forget them, the daily office of the priest keeps their memory alive by the ever-recurring petition of Christian charity. "And may the souls of the faithful departed through the mercy of God rest in peace."—The Sentinel of the Blessed Sacrament.

BECAUSE OF THE BLESSED SACRAMENT

The heroism of Catholic lives is one of the standing miracles God has deigned to give a fallen world Explain it you cannot, unless you know the Blessed Sacrament, unless you know that love of God which brought Him and still brings Him to our altars. Catholicism is the to our altars. biggest riddle of the world as long as consecrated Host is merely

bread to it.
"I have Food to eat you know not," O world! and cannot know, and that is why my heart is strong. That is why I can bear the smart of pain, the shock of shattered nerves, the agony of bruised and battered limbs, with a playful word upon my shrunken lips; that is why poverty has no sting and riches no siren call; that is why I can kneel beside the bed of dying loved ones and with trembling fingers close their with trembling fingers close their eyes in sleep that knows no waking, and yet go back to life with the same old smile of joy; that is why, when Christ, my Captain, calls I can leave the world and turn my back upon its fleeting baubles and bind my life with triple vow to serve my King.—

The Sentinel of the Blessed Sacrament.

### A PARALLEL

Some people think that prohibi-tion implies an unjustifiable interfer-ence with personal liberty. In their were more repetitions. By the end of the week Emily had mastered the difficulties of her new work, was and writings and organizing of forces lend momentum to the cause of prohibition. Now we ask, are prohibitionists really the final explanation of the prohibition movement? We think not. It is the saloons that are primarily responsible for prohibition—the saloons with their record of debased manhood, ruined

1-humored.
Saturday noon Mr. Barker called with decency, as, for instance, in the two girls into his private office.

"Miss Carson," he began, "you have done your work very satisfactorily this week You have been different partial of the same conditions a provided in this week You have been different provided in this country. occurate. Your position is good so tion movement, or if some extremlong as you continue in the way you ist would have essayed to launch have started. Getting the right start Miss Hildred, I am sorry to tell the sympathy of the people of the you that you did not get the right this country for prohibition was the start last Monday morning, and the odds have been against you all I hope, in your next place, you will get the needful right start."

As Mr. Barker told Emily and its success. Those who ive and passive—is the real cause of the prohibition movement and of Grace, it is getting the right start think themselves cheated out of a And not only is this legitimate enjoyment should place

to develop into extremes so as to place enormous wealth with all the luxuries of life into the hands of the few, while larger masses go without the necessaries of tolerable existence, then we have a situation that become easy partners to any conspir-acy against the existing order. But make the poorer classes contented: give them enough bread to eat, a reasonably comfortable home to live in, lessure for church and recreation, clothes that permit them to appear among their fellow men, and you inoculate them with a healthy conservatism. Of course, we are no speaking of charity, but of a social order that naturally bears members of human society.

While instituting a comparison

the great day of our first Commun- between prohibition and socialism ion. He brings us to the Bishop to receive the unction and graces of confirmation.

When hearts and hands are to be we have no mind to place them on a par in every respect. In fact, we do not discuss their merits or demerits at all. Our purpose TWO OFFICE GIRLS

It was on Saturday morning when Mr. Barker, manager of a large city office, employed two new office girls

Two OFFICE GIRLS

united in nuptial bands he is there with fervent benediction to sanctify the alliance. He is our adviser and support in darkest moments, blesses of support in darkest moments. and your every offense will be drowned in it.

Forget it, man! Take her back into your arms. What is love worth that cannot forgive? What is love worth that is not mightier than pride? Forget it! In the streets of heaven you will never blush to think you bave forgiven too much.

Pocget it, wife! I know it means heartache and humiliation and drylipped care; but climb up, the steps of grandeur, till you reach

Mr. Barker, manager of a large city office, and large city office, employed two new office girls and told them to report for duty at and told them to report f

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However, in this country at least real culprits in the case and show the situation is not as bad as elsewhere. While drinkers and liquor means that they must forego all prodealers have about forfeited, through the victory of prohibition, the last chance of showing that they can partial attention to the settlement behave without compulsory restraint it is yet time for the wealthy to conner that every individual that wishes ner that every individual that wishes jure the rising ghost of Bolshevism. to work obtain a decent and com-But they must lose no time in turn-ing the wrath and indignation family. Otherwise Bolshevism must

which they were wont to vent on succeed as inevitably as prohibition Socialists against themselves, the has succeeded.—S. in The Guardian. Improved Organ-Blowing at Less Cost The best guide to the purchase of an organ-blower is experience of others. Over 7,000 churches now use ALL STEEL ELECTRIC "ORGOBLO" the only all-steel blower made. To instal an "Orgoblo" means improved musical services, better tone from the organ, unfailing pressure and greatly lowered cost of operation.

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are contained in this volume: "Agnoe," and "For Many Days."

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Russia and Siberia.

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discouraging dimenuties.

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more tavorable intin and tests and wholland. A simple and delightful novel by Miss Mulholland, who has written a number of books for young ladies which have met with popular favor. Leopard of Lancianus The, By Maurice Francis Egan. There are eight stories and every one of them has a very interesting plot worked out with dramatic skill.

dramatic skill.

Lott Lode, By Christian Reid and Stelia's Discipline, By F, X, L, in one volume, The "Lost Lode" is a story of Mexico, strong, interesging, and, like everything from the same pen, charmingly written, The second story is another specimen of wholesome light literature, and we deem it judiciously coupled with the former beautiful story, Maiden Up-To-Date, A; by Genevieve Irone,

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mosition.

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little mother to her brothers and sisters and succeds wonderfully well in meeting the difficulties

has a rise.

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powerfully written story of the early ages of the

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Well written and conceived with an admirable
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Ronald's a boyof eight in whose fortunes other
boys and girls are sure to be interested, A
mission was confided to him by his mother on her
death-bed; the brave little fellow persevered with
a courage beyond his years, until he had fulfilled
his mission.

his mission.

Rose Le Blanc, by Lady Georgianna Fullerton. A
thoroughly entertaining story for young people
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Woodbourne, By Colonel Jos, Mayo, A Novel of the Revolutionary Times in Virginia and Mary land Ask for Quantity Discount

The Catholic Record

### CLERICAL POLITICIANS cating the use of the German lan-

There are Protestants who are obsessed with the idea that the Catholic Church is unduly meddling in politics; and there are never wanting publicists who seize on every alleged fact, every rumor, who distort every actual occurrence or utterance, who without color of proof impute motives and raise suspicions whenever they think the occasion favorable to deepen the impression on their ill informed and credulous

Though as everyone knows it is not necessary to go abroad to find instances of Protestant clerical politicians the following extract from the records of the evidence given before the U. S. Senate Committee which investigated the activities of German propaganda may serve to illustrate what we mean. If Catho. lic clergy instead of Lutheran were involved all kinds of publicity would have been given these facts, and what changes would have been rung on the political activities of the Catholic Church! As it is the following extract from the evidence will be news to readers of Canadian papers

BEFORE THE SENATE COMMITTEE

"Captain Lester said that Dr. Al bert and Dr. Fuehr directed the propaganda carried on through the Luth

For the information of the com mittee," he continued, "I should state that the Lutheran Church in this country is divided into a num ber of large synods. There are about 6,000 Lutheran congregations in the United States, the communicants numbering nearly 8,000,000.

1,200 LUTHERANS INVESTIGATED

"The propaganda among the Lutheran pastors was directed entirely through the channels of pastors who had been born in Germany, or were alien enemies, or were of German parentage and strong German leanings. There were over 1,200 individual cases investigated.

"In addition to these direct investigations there were two or three prominent Lutheran clergymen who as sisted the Government in getting in-formation. Great difficulty was experienced after the United States got into the war on account of the activity of certain pro- German Lutheran clergymen in and about the camps among the soldiers.

We have had conferences-I per sonally conducted a number of conferences—with representatives of these large synods and pointed out to them the facts of reference to individual cases, and they have admitted and stated in written statements that are on file that there have been clergymen in the ranks of their Church who have been anti-American and have been disloyal to the United Active measures were taken by the American element of the Lutheran Church to curb those men.'

Senstor Nelson-I find one case in the record here where a man had become a chaplain in the army and was proved disloyal after he had entered the army, was court martialed, and received a sentence of fifteen years

Captain Lester:—Yes, Sir; and some of them have been convicted under the espionage act, and are doing time in Atlanta at the present

"The difficulty of approaching the subject is obvious," the witness continued. "These men are clergymen of the Christian religion and have the protection which is due them. Their services were conducted, during Their services were conducted, during the period of our entering into the dividend rate from 7 to 8 per cent. war, in over 50 per cent. of the mended, nor reports made to the Department of Justice, which, in the last analysis, handled all of this

Senator King:—From your investi gation did you find, Captain, that the effects of the pro-German sentiment of some of these Lutheran ministers were observable in their congrega

### SWAYED THEIR CONGREGATIONS

"Oh, yes, in practically every case," was the reply. "The relation between the German Lutheran clergyman and his congregation is exceedingly close. We have found, in localities, to use a slang expression, that the word had gone down the line, to groups of Lu theran clergymen that they were to preach sermons in favor of Germany, and that was done. There are cases in the City of New York, one case, particularly, that I investigated personally, where the clergyman admitted to me that he had been as the clergyman admitted to the had been admitted to the had been as the clergyman admitted to the clergyman admitted to the had been as the had been admitted to the had been adm mitted to me that he had received instructions to preach such a sermon. This man was taken by the Department of Justice agents, and interned on Ellis Island, before there was any espionage act passed; and he was afterward released on his promise to

also the thirty or thirty one smaller synods, have vigorously taken up

Captain Lester: "That, I am informed by one of the leaders, is the big vital question in the Lutheran Church in America today. They realize that they have a bad asset in the German language, and they are con-fronted with the almost positive assurance that the abolishment of the German language will lose adherents to the Lutheran Church.

Senator King—When we were conducting the National German-American Alliance hearing, a gentleman who is in the service of the Government stated that there was evidence that Germany paid some of these Lutheran ministers. Have you any information as to that Cantain

"That is the fact, as we found in a few cases," Captain Lester said. 'They handled the Lutheran clergymen in much the same way as they did the college professors of the higher educational groups, the idea being this: They would single out-and I have in mind the City of Philadelphia—a very intelligent, brainy Lutheran clergyman, and they would York or Philadelphia. They would subjects, and he would write articles and submit them, and receive mouey for them. That was a part of their system of holding them. They were particularly fortunate, however, among the most of the Lutherans, because they would not accept money. They did it for the Father-land. They would do anything for the good of Germany.

KROPP INSTITUTE'S WORK

"There were instances of the subsidizing of a branch of the Lutheran Church, which is not denied, through what is known as the Kropp Institute in Germany. It is the Evangelical Lutheran Church—I think that is the name-but, the Lutheran Church in Germany that is under Government supervision, the Kropp Institute being, the Evangelical Seminary.

"The graduates are sent from that

institution to various parts of the world, and the admission is, from these men, that they were sent over prior to the war period to confer with heads of the various syconds take neads of the various synods, take pastorates and carry the true faith. These men were paid by the German Government. That is, their expenses were paid. That, of course, comes legitimately under the head of

foreign missions, I suppose."
"The foreign mission work of the Lutheran Church in the world is enormous. It extends through praccically every civilized country in the world, where their clergymen are sent, and their missionaries are sent. Their year book shows the wide ramifications of that Church-probaby the widest of any Christian

Church in the world."
Captain Lester, in answer to a question by Senator Sterling, said he had not had charge of the investigation that was made into the alleged efforts of certain pro-German Lutherans to influence members of Congress in favor of Germany. The Rev. Otto Engle of Milwaukee was, he understood, in charge of the work among Senators and Congressmen.— The New York Times, Dec. 15th, 1918.

### DOUBLE BANK CAPITAL AND INCREASE DIVIDEND

A further indication of the generally constructive attitude being taken by the Canadian chartered banks since the cessation of hostilities, is to Banque Provinciale has decided to not only double its present capital

Unless distinct evidence of disloyalty p. m., and decided under the author. ization previously given by the share holders, to raise the bank's paid up capital from \$1,000,000 to \$2,000,000. This move will take up the full capital authorized.

Inasmuch as the fiscal year has seen altered to conform with a year ending as of June 30 no statement of finances is available, but a study of the monthly statement to the Feder al Government showing the bank's condition as of November 30, shows that the bank's assets have already reached \$24,736,953, and that on the debit side the amount of deposits amounts already to the relatively large sum of \$21,599 232

At the present time, the hank has 88 branches in the provinces of Quebec, Ontario and New Brunswick, being represented in the principal Freich-Canadian centres in these three provinces.

According to the November bank statement, the Provinciale has a reserve resulting from accumulated profits of \$750 000, and with \$50,000 carried to credit of reserve fund on December 31, last, reserve now amounts to \$800,000, or 80 per cent, of the paid-up capital of \$1,000,000. December 31, last, reserve now amounts to \$800,000, or 80 per cent. of the paid-up capital of \$1,000 000. Thus the shares of the bank bave a book value of \$180. Taking depreciation and contingencies into control of the paid-paid per control of the paid of \$1,000 000. The paid per control of th down to april, 1917, in hundreds of the Lutheran churches the contin-the Lutheran churches the contin-the hundreds of the shareholders are founders of the the hoard considers itself jussideration, the management place an and P. McMurchie. R. I. P. the Lutheran churches the continuous preaching was in favor and hope of German victory. Some of them could not stop after we got into the war. They continued, but it is the war. They continued, but it is them an indirect bonus by the issu ance of \$1,000,000 new stock at \$110 new share, or the equivalent of an or share, or the equivalent of

each instalment from date of its payment at the rate of 8 per cent. so that shareholders who pay in advance on April 1 will receive their dividend in full on the new as well as on the old shares. For the first Raphael, of the nursing staff of St. three months of the current year, the Joseph's Hospital, Guelph, and by a dividend will be at the rate of 7 per son, Dr. J. M. Keane, Brantford.

Shareholders will thus benefit both directly and indirectly by the move decided upon, and will, upon receipt of their additional stock, which goe to shareholders of record today at 2:80 p. m., not only receive a good-sized bonus, but a largely increased yield on their investment.

The Provinciale is the fifth Cana dian bank to make an increase in its capital stock thus far this year, and is also the sixth to decide to raise its annual dividend rate. - Montreal

### OBITUARY

REV. BROTHER A. P. KENNEDY

Rev. Brother A. P. Kennedy, master of novices in this country of the teaching order of the Christian Brothers of Ireland, died Wednesday would then tell him that they evening, February 12.h. at St. Mary's wanted him to write on religious Novitiate, Mamaroneck, N. Y., in his sixty-fourth year. Death was caused by pneumonia, following influenza, which he contracted ten days ago while nursing one of the novices under his care.

Brother Kennedy was born at Kilcommon, County Limerick, Ireland, in 1855, and entered the order of the Irish Christian Brothers in 1875. In 1882 he began his labors on this side of the Atlantic as a teacher in the of the Atlantic as a teacher in the then recently-opened schools at St. John's.— Newfoundland, where he taught for 34 years, being transferred in 1916, as Master of Novices, to the Novitiate which had just been opened

at New Rochelle.

This saintly old man was beloved by thousands of his "boys" as he al-ways affectionately called them, though many hundreds have attained to high honors in ecc esiastical and civil life. One is now Archbishop of Newfoundland, another Speaker of the Newfoundland House of Assembly, and a third a Justice of the Newfoundland Supreme Court, and nu nerous others are successful professional and business men.

The funeral will be on Saturday morning, after a Solemn Requiem Mass which will be celebrated at 10 a. m. at the Holy Trinity Church Mamaroneck: the celebrant will be Monsignor J. W. Power, of All Saints Parish, New York, an old friend of the deceased. Interment will be at Holy Sepulchre Cemetery, New Rochelle, N. Y.

DEATH OF SISTER MARY

Rev. Sister Mary of the Immacu late Conception, formerly of Good Shepherd, Ottawa, died at Texas, on Jan. 18th. Deceased nun was thirty six years of age. She is mourned by several relations in the Community of the Grey Nuns, of the Holy Cross and of the Good Shepherd. She is survived by her mother Mrs. P. O'Brien of Templeton, one brother, Edward, six sisters, Rav. Sister Mar guerite, Principal of the Indian School at Fort Caippeuan; Mrs. James McNulty, Quinnville; Mrs. Glynn, Regina; Miss Ethel, Teresa and Sara O'Brien. May her soul rest

#### PATRICK E. DOYLE Sarnia Observer

The many friends of the late Patrick Edward Doyle will regret to hear of his death which took place at his home, Sarnia Township, on be had in the announcement that La Friday, January 24th, after an illness of three months.

In November Mr. Doyle was stricktook, but also to increase its annual lividend rate from 7 to 8 per cent.

Directors of the institution went weak, after the long siege of 'illness. Despite the fact that everything that medical skill could do he passed peacefully away, being conscious to

the last moment.

The late Mr. Doyle was born in Hastings County, and came to Sarnia Township, locating at what is well known as the "Doyle Home" about forty seven years ago: he was one of the best known cattle men in

one of the best known cattle men in Lambton County, having dealt largely and successfully in that line for the past thirty years.

Mr. Doyle is survived by his wife and family of eight daughters, one of whom is Sister Imelda, Mt. Hope Convent, London, and two sons, to whom is extended the sympathy of a large cirle of friends. The funeral was held from his late residence, 4th line Sarnia Township, on Monday. 4th line Sarnia Township, on Monday, January 27th, to the Catholic Church,

MRS. ANNA KEANE The death of Mrs. Anna Keane, widow of the late Richard Keane, C. E, occurred at Guelph, January 30th, 1919, at the advanced age of 87 years. per share, or the equivalent of an fier of a profit to shareholders of \$40 a share, taking the basic value at \$200.000 and \$200.0000 and \$200.0000 and \$200.0000 and \$200.0000 and \$200.0000 and \$200.0000 and \$200.0

the last, and had always lived a devout Christian life. The a devout Christian life. The bulk of her estate has been bequeathed to various charities. She is survived by a daughter, Sister

REV. W. TURNER, S. T. D.

DISTINGUISHED SCHOLAR AND AUTHOR APPOINTED BISHOP OF BUFFALO

The announcement from the Vati-

can on Saturday that Rev. William can on Saturday that Rev. William Turner, S. T. D., Professor of Philosophy at the Catholic University, Washington, D. C., had been appointed Bishop of Buffalo was received with joy by the Catholics of the diocese. Like his two predecessors, Bishop Turner will be pastor of a flock to whom he comes as a personal stranger. However, the office of Catholic Bishop is held in "The joy which his presence of the company of the com personal stranger. However, the office of Catholic Bishop is held in such high regard by Jatholics and afforded to his devoted flock was in-non-Catholics alike that they are tense, and only tempered by the fear persuaded that its incumbent chosen from amongst the worthiest, the Carranzista soldiers whom all and that the mere fact of his choice knew to be persistently on his track, and that the mere fact of his choice is conclusive evidence of excellence of character and personality. Thus Bishop Turner will be warmly welcomed by both the Catholic and non-Catholic population of the city.

Father Turner was born in Kilcoming forth when faithful apprised him that it was safe

Father Turner was born in Kil-mallock, County Limerick, Ireland, on April 8, 1871. He received his ercise his episcopal functions in the early education in the National smaller parishes adjacent to his re School at Limerick, the Royal University of Ireland, and Mungret den in one of these recesses, and for College near Limerick. versity of Ireland, and Mungret den in one of these recesses, at College, near Limerick. He studied three months in another. for the priesthood in the American Co lege at Rome where he was ordained in 1893. After his ordination he went to the Catholic Institute at which surpasses all earthly posses, Paris. A year later, he was appointed a professor in the College of St. Thomas in Rome. In 1895 he was selected as a Professor of Philosophy at St. Paul Seminary, where he remained until 1908. In 1903 1904 as far as to construct, with infinite rapid full heavier a tender to prove the province of the p he spent a year in research work on pains and full hearts, a chapel where medieval philosophy in Germany, he could decently celebrate the France and England. Upon his Divine Mysteries, and a workroom return to the United States he was chosen Rector of St. Luke's Church, St. Paul, and in 1906 he was appointed to the Chair of Philosophy at the Catholic University America.

He is prominent as an author and editor. As a tribute to his commentary on St. Thomas' De Anima he received the Benemerenti Medal in 1893 from the Academy of St. Thomas. He is also the author of a History of Philosophy, published in Boston in 1903, and Lessons in Logic, published at Washington Logic, published at Washington in 1909. He is the librarian of the University.

As an editor Father Turner's As an editor Father Turner's works have been wid-ly read and studied. He is a contributor to the American Ecclesiastical Review, American Philosophical Review, Journal of Pailosophy, the Irish Theological Quarterly, American Catherine and administer to them the rites and administer to the rites and administer to them the rites and administer to the rites and administ can Catholic Quarterly Review and the Catholic World.

Father Turner is a distinguished

ter. During the winters of still greater persecutions endur d for 1911 and 1912 he lectured at lecturer. the Brooklyn Institute of Arts and time that the nations of the earth Sciences. He has lectured at the Catholic Summer School of America and at the other summer schools, and in various academies and col leges. He has for three years been spiritual director at Trinity College, Washington D. C. He speaks Italian, French and German fluently. While in St. Paul, Mon., he organized the first Italian parish in that city. In dealing with young priests and in conducting the "Conferences and Studies" in the Ecclesiastical Review, he has had exceptional opportunities for becoming familiar with the requirements of the clergy and has handled a variety of problems of 1st 1919, James T. Boss. Funeral from

practical theology.

Father Turner has three brothers the residence of his father in law.

James McCurrie, Ottawa. May his who are priests; one is a Rector of the Redemptorist House in Belfast Ireland, another is Professor in Dunwoodie Seminary, New York, the third is a Chaplain with the United States forces in France,
Three of his sisters joined the Order
of Charity at Mt. St. Vincent's on
the Hudson, New York.

It is a coincidence that while in
the American College at Rome
Father Turner was a classmate of

the American College at Rome Father Turner was a classmate of Archbishop Dougherty. Father Gib-bons, Bishop elect of Albany, pre-ceded him there by a few years. The new Bishop comes to Buffalo with the highest reputation of scholarship and a contraction of scholarship and as a man of great forcefulness, superior mental attain-ment and a winning personality.— Buffalo Echo, Feb. 6.

### CHRISTIAN HEROÍSM

Reference has already been made in Reference has already been made in America to the consoling message sent by the Holy Father to the exiled Mexican Archbishop Orozoo, now helping in the duties of a little suburban parish of Chicago. The persecution inflicted upon him by the Mexican Government, without any assignable reason, and the fortitude of soul with which he bore his trials. make of his which he bore his trials, make of his life a true romance of Christian heroism. It will suffice to quote a single instance taken from a very interesting account written by the Right Rev. A. E. Burke, P. A., for the December number of the Extension Magazine. Driven from Mexico the cruelty and injustice of the the disloyal end and are endeavoring to stamp it out."

Senator King: "Did these same leaders take up the question of advo-

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communicating with his officials he secreted himself in one remote

mountain fastness or another, only coming forth when faithful friends

apprised him that it was safe to ex

mountaineers are, perhaps, the poor-

where he might repose in safety by

istration of his diocese by day. A sentinel always stood at the mouth

of the defile to watch for enemy approaches, so the Bishop could

abandon himself to his devotions and

the preparation of disciplinary let

sing's instance did those rude mountain dwellers divulge the secret of

Ireland afford us examples of greater

fidelity than this. And the holy

Bishop in these remote surrounding

and partaking of the simple nour sa-

Sacraments entrusted to his hands

Yet this was only the beginning of

should effectively protest against a

regime of tyranny and barbarism un

the rule in armenia of the unspeak

equal-d in recent times except by

FINAN. - At Ottawa, Ont., on Wed

risan.— At Ottaws, Obt., on Wed'nesday, February 5, 1919, William Thomas Finan, son of Mr. and Mrs. Robert J. Finan, 99 Rochester Street,

aged eighteen years and seven months. May his soul rest in peace.

Boss.-On Saturday, February

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