

The Catholic Record

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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IRELAND'S ECONOMIC FIGHT

Finding that the boycott upon Belfast goods has been proving so successful, the Dail Eireann (Irish Parliament) has now instituted a boycott upon English goods, whereby it is hoped to wound England in her tenderest spot, the pocket. Americans who do not know how valuable a customer Ireland is to England, can not realize how severely she can hurt England by a trade boycott. It has been mentioned before in this column that the British trade statistics show that among all the countries that are customers of England Ireland is very far in the lead as her most valuable one. America is second, but lags far in the wake of Ireland. The total export and import trade between Ireland and Britain amounts to one and three-quarter billion dollars yearly. England's trade statistics of last year show that Ireland took two-fifths of all Great Britain's exports to the various countries of her Empire. India was second, but she bought only one-half as much as Ireland. Australia only took between a third and a fourth of Ireland's amount.

Now, England has been deeply concerned since Ireland opened up direct trade with other countries. Where, formerly, all of Ireland's trade went through England, her direct trade with other countries, has, in the last few years, so rapidly multiplied that the latest returns show that only one-fourth of Ireland's trade went through England, and one-fourth of it was direct with other countries. Ireland's importations alone from foreign countries other than England, amounted last year to \$210,000,000. Taking into account all of the foregoing facts and remembering that today, England's manufactures and trades are in such desperate condition that she is willing even to throw herself into the arms of the Bolsheviks in order to help them to trade with her—it can easily be realized how deeply England can be hurt by an Irish boycott, and how seriously she is concerned by the institution of it.

REASONS FOR THE FIGHT

Young Ireland, one of the Irish official organs, in calling for the English boycott, points out that the Irish people in purchasing English goods are assisting England to crush their nation—that Irish money is paying the cost of English militarism in Ireland, and that buying English goods is aiding the Black and Tans in their savagery. It instances the case of the Black and Tans having a couple of days before, seized the parochial house in Tralee, and from it turned the machine-guns on the church. Irish money, it points out, supplies these fellows with uniforms and guns. And Irish money paid for the bullets with which the Lord Mayor of Limerick and the Ex-Lord Mayor were assassinated. In response to the appeal for the boycott, goods consigned from English firms to Irish firms have in the week that are just past, been taken from trains and out of railway stations, and burned or thrown into rivers.

"ENGLAND'S BEST CUSTOMER" AND GREENWOOD'S DANCE OF DEATH

In this connection it is interesting to find a letter written to the London Times upon the subject of Irish trade with England—written by a Unionist member of Parliament who trades with Ireland, and who had just been around Ireland taking stock of the trade outlook. This was immediately before the boycott was declared. He says he visited Dublin, Waterford, Cork and Limerick, and had been in touch with the leading Protestant merchants, including those Quaker communities who for the past couple of centuries have been the salt of the Irish commercial world. He sounds a note of warning about the effect of Lloyds George's action upon the commercial life of "England's best customer." He cites Sir Hamar Greenwood as playing ducks and drakes with an export and import trade of nearly two billion dollars—the same time that British financiers and economists are racking their brains to discover some method by which they may revive trade of countries which, even before the War, were not remotely comparable to Ireland as customers. The loss of Austria's poor fifty million dollars' worth, he says, is keeping them awake at night, while Ireland's many hundreds of millions is being staked on the success of Greenwood's dance of death. Altogether, it is plain to be seen that Ireland, in the new boycott, has got an instrument that may prove more powerful to her than even her Republican army does.

ALEXANDER CARLISLE AND ARTHUR GRIFFITH

The noted Belfast man, Hon. Alexander Carlisle, who, nearly two years ago, resigned from King George's Privy Council as a protest against the mistreatment of Ireland—and whose words, as he had always been a staunch Unionist, have great weight with the English

people—has expressed his mind in a vigorous way in the course of a telegram sent to the imprisoned Arthur Griffith, Vice-President of the Irish Republic. He had been endeavoring to negotiate with Griffith on the subject of peace, but Griffith had replied to him that peace should not be negotiated with prisoners of King George behind prison walls—and referred him to Dail Eireann. In the course of a later communication to Griffith, Carlisle says: "I trust the British people will soon realize their mismanagement of Ireland, and leave the Government of Ireland to the Irish, letting Welshmen, Canadians, and others look after their own affairs."

GENERAL CROZIER AND THE LOYAL LOOTERS

Readers will recall that, some time ago, one of the British Generals in Ireland, General Crozier, resigned, because after he had dismissed a band of Black and Tans for looting—not looting the property of a Nationalist, which would be quite fair, but this time the property of a good, loyal Unionist—the English Government had reinstated in triumph the dismissed men. Some details regarding the looting are only now coming out, when the victim, a Mrs. Chandler, who runs large stores in the neighborhood of Trim comes up as a witness at Quarter Session where she is claiming nearly two thousand dollars compensation for the property looted. She says that about forty soldiers arrived at her establishment at half past ten at night with eleven lorries and began helping themselves. Armed with revolvers they threatened to shoot any one who murmured. Amongst the items that the gentlemen took she enumerated two bags of candles, a large box of soap, many boxes of condensed milk, bacon and five gold sovereigns. They picked out the best of her bed clothes—sheets, white counterpane, quilts and blankets, and threw them out the upstairs window, while others held caught and piled them on the lorries. They took four rings, two field-glasses, two gold watches, a silver watch, two gold bracelets, two silver clasps, ten silver forks, a gold brooch, a box of four penny pieces, and some breast pins. Out of her liquor store they carried away all the drink—whiskey, rum, port wine, stout, ale, twenty-three bottles of brandy, champagne. They also took all her new milk and two hundred and twenty eggs—then went to her hen-house, seized her ten hens and carried them off. They made a clean sweep, she said, of everything they could lay hands upon, and looted the eleven lorries with the proceeds of their enterprise. Crozier considered that they disgraced even the name of the Black and Tans by condescending to take all the little things they took even to robbing the hen-house. But, when they went to a lady and put their hands on the case before Lloyd George and Bonar Law, these statesmen, evidently, considered them an honor to the ranks—in all probability apologized for the wrong done them—and ordered them back to take their posts of honor in Ireland again, to establish English law and order in that uncivilized land.

LETTERS FROM AN IRISH MARTYR

Dublin papers to hand contain some letters, well worth producing, written by Thomas Whelan from Mountjoy prison, on the morning on which he was hanged on the charge of having killed a Black and Tan officer. Both Whelan and Moran who were hanged on this charge were proved, by many witnesses—including some government officials—to have been miles away from the scene of the shooting, at the time it occurred. Against the overwhelming weight of evidence, and on the sworn word of two Black and Tans who were bound to have some parties hanging for the killing, they were sentenced to death. In his letter to the Lord Mayor of Dublin, thanking him for his exertions on the prisoners' behalf Whelan says: "It is now 4:40 a.m. and I have not long, but I wish to thank you again and all the citizens of Dublin for the kindness to me. Death is coming to find us ready. We were always ready, in the best of spirit now, as ever. An Irishman's honor is a wonderful strength to him. So, like men, we shall meet our doom in a couple of hours."

His final letter to his mother I produce in full:

"My dear Mother,—Just a line to let you know that I am still the same as you saw me yesterday. I was never afraid to die for a good cause. A mother like you could not rear a son afraid to die. You are the bravest woman I ever saw. I am proud of you. There is many a man who would like to have your spirit. Of course I do nothing but what any man in my place would do—face death for Ireland with a clear conscience and true spirit. "It is a consolation to know that I will soon face the One Judge, Who will believe the truth and nothing else. Soon then, mother, you and I shall be happy for ever. What is the world when we look at it as I do now? I hope everyone gets as happy a death as I am getting. You may be sure I am happy. The nuns

were in to say the Rosary with us this evening, and I sang a few songs for them there. They'll find me strong and true to the last. I hope all at home take my going as happily as I do.

Good-bye now, mother,
From your loving son,
TOMMIE, for ever."
SEUMAS MACMANUS,
Of Donegal.

HOIST WITH HIS OWN PETARD

"LLOYD GEORGE IS IN THE CART"

Following are extracts from a copyrighted special despatch to the ultra-British, pro-Lloyd George New York Times—like Cleaver's wife amongst the British Government propagandist press in the United States:—
London, April 15.—"Lloyd George is in the cart," was the phrase frequently heard among politicians this afternoon. It is surprising to find how many, even among the Prime Minister's political supporters, are glad that the new position which, despite its still serious features, is immeasurably better than it was twenty-four hours ago, has been brought about by action independent of the Premier.

Among his political opponents there is upon jubilation that he has not been the *dux ex machina* who has saved the country for the moment, at least, from an appalling struggle. Not only that, but as soon as independent action was taken, the Triple Alliance, the situation was clarified to such an extent, and so easily, that doubts must remain as to whether the Prime Minister in the previous negotiations was not trifled with by considerations which, to say the least, were alien to the matters directly at issue and in their essence antagonistic to the interests of the community.

PRaise FOR HOUSE OF COMMONS

The Independent Liberal organ, The Westminster Gazette, discusses this point in carefully guarded language. "In deciding not to stand by and see the country slip into a supposed 'inevitable' disaster," it says, "the House of Commons acted up to its best traditions. It was clear after yesterday's meeting between the Ministers and representatives of the Triple Alliance that the one chance of a settlement lay in the appearance on the scene of some new authority which could look at the situation with new eyes and be trusted to act impartially. "At the Downing Street conference the parties were evidently talking not to each other, but at each other, and endeavoring to prepare their ground for a struggle in which both had to set their own retreat. On this ground, as might be expected, the Prime Minister easily made the better appearance. By his skillful steering the leaders of the Triple Alliance were brought into a position in which one of them manifestly showed that he did not understand the principle on which the miners were joining the battle, and another was hard put to explain that it was not political and that it had a serious bearing upon the problems of other trades.

Argument on these lines cannot bring us toward peace. At the end of it every impartial man must feel that the miners have a substantial case which is not fairly presented in these dialectics, and that to beat them on this ground is a very barren victory. The sound instinct of the average M. P. appears to have seized this essential point, and there is now, we hope, a good prospect that we shall get back to realities, and by so doing open the way to peace."

These sinister suggestions, the correspondent adds, are more bluntly put in private conversations. And his sweeping denunciation of the whole Labor movement which was duly cabled over to us a few weeks ago is thus referred to:

The Prime Minister's famous—or, as it is described in some quarters, infamous—speech at a Parliamentary luncheon when he pointed to labor as a potential enemy of the community is almost universally held to have been exaggerated, ineffectual and provocative. Many quite unbiased observers believe that it was largely responsible for much of the exasperation and distrust which impeded and complicated the peace negotiations. One of Mr. Lloyd George's own colleagues in private conversation is reported to have said: "They [the labor men] don't trust the little Welshman," and to have added: "And I don't blame 'em."

After the intervention of Members of the House of Commons had, by a little honest and straightforward discussion, cleared the air and practically put the whole dispute with all its dreaded consequences in the way of settlement, Lloyd George was wroth at having his desperate gambler's game spoiled. But the N. Y. Times correspondent finds the resentment at the "unconsti-

tutional" method of "direct action" by the House of Commons confined to few.

He writes:

MORE PRAISE FOR ACTION OF M. P.'S

By all accounts the only criticism of it comes from members of the Government and one constitutional historian who sits in Parliament, and who described it as "a constitutional innovation as important as anything that has occurred for centuries." "The House of Commons," he said, "has gone behind the Government. It has heard no members in two private unofficial sittings on a question on which the Government has more than once declared in the House that it was in discussion." The political correspondent of The Morning Post, who cites this authority, adds: "The Ministers were of course, angry at the Commons 'butting in,' as they put it on their own, against the advice of the Treasury bench and, indeed, of the opposition leaders. Even now, some of them are not convinced that all that has happened is for the best. It is certain that the men who arranged the meetings and those who attended them had no idea that they were in any way interfering with the action of the Government."

GOVERNMENT'S COURSE CONDEMNED

Neither the point of constitutional innovation nor even the reported susceptibility of the Ministers seems very serious to the majority of quarters the Members of Parliament who, according to one statement, "saved the country from a great upheaval," are receiving warm congratulations.

The Liberal Westminster Gazette says it "cannot help thinking that the stage to which the M. P.'s brought the matter is the stage to which the Government itself ought to have brought it before the miners went out on strike. Instead of declaring themselves impartial on wages and proceeding to be heard on a bare question of principle, they should have examined the proposed schedule of wages, sent for the mine owners and led them as the M. P.'s appeared to have told them, that a large number of the proposed cuts were impossible and, if publicly issued with notices as the mine owners' last word, certain to cause a great strike and to create widespread alarm and disturbance through the labor world. They should, in fact, have Government support behind them in proceeding to extremities with their proposals.

"Instead of that we have seen debates boiling up on principles which neither side has sufficiently explored, and the two parties throwing down or taking up challenges on great issues on which both have had political objects in view, but which need never have arisen if a little humanity and common sense had been imported into their proceedings. They have talked at each other, and not to each other; talked from the hustings, and not as men looking for a settlement over a conference table."

"TRUMPET FOR UNOFFICIAL DIPLOMACY"

Lord Northcliffe's Evening News proffers, "a word of thanks to Parliament." "It was the sudden energy," it says, "with which the rank and file of M. P.'s, asserted themselves as the real representatives—in fact, the real Government—of the country that saved us from a quarrel which could have been won by nobody and must have been disastrous to everybody. It is as though we had all been riding helpless for days in a coach on the edge of a precipice, with a hot squabble persisting on the front seat among a number of drivers, when all at once a determined and competent hand had taken the reins and saved the passengers."

The political correspondent of the same paper draws attention to the fact that "while Mr. Lloyd George was telling the House yesterday afternoon that the strike was destined to take place that night at 10 o'clock, Mr. Thomas was making a contradictory statement to the press at Unity House." The writer says that the members of Parliament, "confused by reports of conferences and pages of statistics, claims, and counter-claims, said in effect: 'We are not satisfied with what the bureaucracy tells us; we want to hear for ourselves. We will hear both parties and form our own judgment.' "It surprises nobody to know that the Government was staggered and astonished by this action on the part of the M. P.'s. The Government felt sore; the Prime Minister had an angry feeling that the House had got out of hand. Perhaps he had a few unpleasant things to say to the whips. The action was a triumph for unofficial diplomacy. It will do more to restore good to the present House than months of legislation and debate. It is more than a triumph—it is a portent. Great forces are awakening in the House, and the power of bureaucracy will be restrained."

In other quarters it is suggested that Mr. Lloyd George might have

refrained from the tendency to do a little 'shouting' shown in his last night's epistle to J. H. Thomas.

"It might have been wiser," comments The Star, "to share those left-handed congratulations which recall 'the insensate methods' of the Triple Alliance."

Behind all these criticism is a species of revolt against autocratic Government by the Cabinet. It is a sign of the times even J. L. Garvin, whose personal relations with Mr. Lloyd George have been close, declared in The Sunday Observer that it was "the House of Commons that did the trick this time, not the Government." Mr. Garvin continues: "In the weller of discord on every side we needed above all some centre of normal influence over the whole nation. No single individual whatever existed in now as it has been in former times by great influence. The House of Commons found itself; the triple alliance lost itself. That is one of the deepest and best things that has happened in our time. The miners no longer knew where they were; neither did the Ministers. Downing Street was not pleased. We hold that it ought to have been pleased in this direction. Nothing whatever can prevent it from having to reconcile itself to the inevitable. How often have we written that the former relative influence of the House of Commons was absolutely certain to revive, and was even likely, when it revived, to become emphatic and decisive by reaction against the excessive ministerial aggrandizement which has continued from the War."

IRELAND BARS THE WAY

Discussing President Harding's emphatic repudiation of the League of Nations, his frank admission that anything else would be a betrayal of the American people whose verdict on the League was unequivocal and unmistakable, The Nation (London Eng.) says:

"Americanism, anti-Wilsonianism and delay are the notes of the immediate policy" outlined in President Harding's message. It adds: "A new protective tariff, a great mercantile service, a navy equal to any other in the world, and a spirited policy on mandates and American political interests in all parts of the world—here we have the traditional attitude of Republicanism brought to high tension. But this policy of aggressive self-sufficiency must be qualified to satisfy the friends of some sort of league to enforce peace, to conciliate the new powerful business interests set up by an enlarged export trade and Europe's indebtedness, and, above all, to meet the general demands for a thrifter administration. In other words, American statecraft, like that of Europe, is tangled in contradictions and dilemmas, and is not prepared for any kind of courageous and straightforward action."

The Nation says that behind all the issues between England and the United States lies Ireland, and Ireland will inflame all other issues and kill co-operation between the two English-speaking nations for the achievement of a better world order. The uncompromising language of the Yap note, as of the former note on Mesopotamia, reflects this feeling. "Claiming that there is no sympathy for Great Britain in the United States, The Nation says: "Even before the Irish atrocity, our moral stock was going down, and it now is sunk to a dangerously low level. For though there is nothing in Mr. Harding's message or in the recent diplomatic intercourse to indicate more than a chilliness of tone, those who know the American people well will realize how rapidly passions sweep over them and imperil public relations."

THE CZECHO-SLOVAKS

THE SCHISMATIC MOVEMENT

PETERING OUT
By N. C. W. C. News Service
Prague, Czecho-Slovakia, March 28.—Deductive statistics of the results of the recent census in Czecho-Slovakia are now available, and indicate that from 75 to 80% of the people registered themselves as Catholics. Many predictions that the apostasies would reach 40% are therefore confounded by the facts.

Before the census fully 95% of the population was Catholic so that the defections from the Church equalled perhaps 15 or 20%. The Catholics are jubilant at the outcome, and the struggle they have had to make to preserve their faith and their religious rights doubtless will spur them to safeguard their progress hereafter.

A reaction is to be noted as a coincidence, if not a consequence, of the census. From all parts of the republic come reports that many Catholics who had quit the Church to join the schism or to forsake religion altogether are returning to

the fold. They are almost unanimous in declaring that they found no spiritual satisfaction in leaving the Catholic faith.

In Smichov and Ziskov, suburbs of Prague, there have been officially recorded, respectively, 100 and 60 returns to the Catholic Church. These had previously registered themselves in the census as non-Catholic.

Prague, Czecho-Slovakia, March 31.—Bishop Dositej of Serbia has just returned to his own country after a visit to Prague, where he met leaders of the "national" Church of Czecho-Slovakia for the purpose of receiving their application for admission into the Greek Orthodox Church of Serbia. This application was made originally by the former priest, Dr. Zahradnik-Brodsky and thirteen of his associates in the schism.

These leaders have called a council of the schismatics to be held in this city to obtain ratification of their action in seeking a union with Serbian Greek Orthodoxy. The national council of the new sect has refused to sanction the move, which it is declared, represented the wish of a few and not the desires of the whole body.

Thus far most of the adherents of the "national" Church of the Czecho-Slovakia hold practically all the doctrines of the Catholic Church, but have rejected the discipline respecting the use of Latin in the Mass and the celibacy of the clergy. But rationalistic elements, under the leadership of Dr. Farsky, apostolic priest, are growing more radical and openly avow their disbelief in transubstantiation and the virginity of the Mother of God. More errors and heresies are expected to be preached and expounded from day to day. The disintegration of the schism is in sight.

CARD DOUGHERTY'S RECEPTION

FIVE HUNDRED THOUSAND PEOPLE GREET HIM WITH ENTHUSIASM

(By N. C. W. C. News Service)
Philadelphia, April 14.—Philadelphia tonight gave a royal welcome to its first Prince of the Church. Five hundred thousand fellow townsmen of Dennis Cardinal Dougherty were massed along its streets in a standing parade that extended nine miles, and every block was brilliant with fluttering banners, red fires and brightly dressed children, thousands of whom raised their voices in cheers of praise and admiration as the Cardinal passed.

His Eminence, clad in the robes of the cardinalate for the first time since setting his foot on his native soil, raised his hand in salutation again and again as the cheering, chanting thousands burst forth into salvos of applause at sight of him.

HISTORIC DEMONSTRATION

It was a demonstration unique in the history of this city of historic memories and perhaps unrivaled in the annals of the Church in the United States—a fitting commemoration of the formal linking of the seat of the first government of the United States with the first seat of the earthly government of the Church of Christ. And it was a truly American, truly democratic homecoming; for, though every detail was prepared and carried out with a care and dignity befitting a prince of the Church, yet there was a spontaneity and enthusiasm about those massed thousands that broke out the restraint of the squad of mounted police who rode like husarans along the line of march or kept them from crushing at times to within inches of the automobile in which Cardinal Dougherty rode, escorted by Mayor Hampton Moore, the Right Rev. Monsignor Nevin F. Fisher and Edward T. Stotesbury.

The line of march was along Broad street from Cayuga street to Snyder avenue, a route which extended practically from one end of the city to the other. And not only was this route bright with red and banners and with the American and papal colors, but the windows of the homes blazed with lights and great electric signs bearing words of welcome.

The Cardinal's machine was preceded by a retinue of one hundred motor cars in which distinguished citizens, priests of the archdiocese and members of the Catholic lay body were conveyed. Each car was decorated in American flags.

Scores of bands played along the line of march and the children of the parochial schools of Philadelphia vied with one another in singing to honor their prelate as he passed along. There were showers of flowers and on several occasions the car was stopped while presentations of bouquets of roses and carnations were made. Two triumphal arches, one in front of the Church of Our Lady of Mercy at Broad Street and Susquehanna Avenue, and the other in front of St. Stephen's Church at Broad and Butler Streets, had been specially erected to manifest the regard and affection in which the new Cardinal is held by the people of Philadelphia.

CATHOLIC NOTES

At Karkoy, Russia, according to the testimony of Father Kalpensky, a congregation of 6,000 schismatics has returned to Catholicism, from which the "Orthodox" Church succeeded ten centuries ago.

Most Reverend William Joseph Walsh, Archbishop of Dublin, Ireland, died in that city on April 8. He was born in Dublin, January 30, 1841, and succeeded Cardinal McCabe as Archbishop there in 1885.

The Marquis Claus Larzeren of Sweden, who thirty-eight years ago translated Cardinal Gibbons' "The Faith of Our Fathers" into his native tongue, is in this country, a recent guest of the late Cardinal. The Marquis is a convert.

Monsignor Tadeschini, substitute Secretary of State, has been appointed Papal Nuncio of Madrid, to succeed Cardinal Ragona. He will be consecrated Bishop by His Holiness on May 5 in the Sixtine Chapel and will assume his official duties about the end of May.

Rome, April 9.—Ernesto Nathan, former Mayor of Rome, who was one of the most bitter enemies of the Catholic Church, died here today of heart trouble. He contracted the disease while fighting in the mountainous country as a volunteer in the war, which undermined his constitution. Signor Nathan was in his seventy-sixth year.

Rome, April 12.—The Pope has decided to bear the expense of printing Dr. Pastor's history, which the author was prevented from publishing because of the lack of money. The printing will be done in the Vatican publishing plant thus continuing the magnificent tradition of the Popes as patrons of arts and science.

Winnipeg, April 17.—Attended by church dignitaries and laymen of St. Boniface, Winnipeg and district, the funeral of the late Father Damaz Danurean, the oldest Catholic priest in the world, who died last Wednesday, aged one hundred and two, was held Saturday morning from St. Boniface Cathedral.

A Mass for the repose of the soul of Cardinal Gibbons was celebrated in the late Cardinal's titular Church of Santa Maria in Trastevere at Rome by Mgr. Bonaventura Carretti, Papal Under Secretary of State, with Mgr. O'Hern, Rector of the American College, acting as assistant. The Solemn Mass, directed by Mgr. Bells, sang the Mass of Abbe Perosi. Cardinal Vannutelli, Dean of the Sacred College, gave the last absolution.

A national French Eucharistic Congress is to be held at Pary-le-Monial, France, next June according to a notice published by the Bishop of Autun. The Congress will last over June 5, 6, 7, 8. It will be inaugurated by a day of prayer and a pilgrimage of men on Sunday, June 5, at which Cardinal Dubois, Archbishop of Paris, will preside. Both French and foreign Catholic leaders will take part in the opening pilgrimage.

Philadelphia, Mar. 24.—Unparalleled in the history of the great archdiocese of Philadelphia, unequalled anywhere in the world, the subject of amazement to other Seas; a source of satisfaction and joy to the Supreme Pontiff. His Eminence and the Philadelphia clergy, the truly phenomenal collection for the Seminary of St. Charles Borromeo, Overbrook, as disclosed by the annual report of that institution, amounted to the magnificent sum of \$195,584.86.

Paris, April 6.—Some American Protestants had planned to establish a Methodist Episcopal church at Saint Quentin, but as the news of this plan had aroused the protest of the Protestants of the "Reformed Church" of the town, the Methodists have given up their original intention and have just announced to the Protestant Committee of Union that they will present the building, which they had already bought, to the Reformed Church.

Rome, April 6.—The Dominican missionaries of Fekyan have every reason to be proud of the success of their work, according to reports received here. The mission schools of the Dominican Fathers of Waping have just been recognized as Government Public Schools. The Director of the Mission is recognized as Director of Schools, with full authority to appoint teachers, select text books and teach religion. This is the first school in the vicariate of Fuchow to be recognized by the Government.

John Stegerwald, a prominent Catholic labor leader, has been elected Premier of the Prussian Parliament. He has championed the cause of the working classes for many years, advocating a reform of the social conditions in accordance with Christian principles. The conservative elements, comprising the Prussian aristocrats, are now in control of the Prussian Parliament. All measures designed to prevent religious instruction in the schools, which have been advocated by the Socialist group, will therefore be rejected.

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HONOUR WITHOUT RENOWN

BY MRS. INNES-BROWN

Author of "Three Daughters of the United Kingdom"

CHAPTER VII—CONTINUED

"Sweet little visitor," said Sister Marguerite to herself as she moved to the window and looked fondly after it; "would that you had tarried with us longer." As she turned her gaze fell upon her patient; their eyes met, and in his she recognized at once the steadiest light of reason.

"You are better!" she exclaimed joyfully. "Oh, I am so glad!" Then taking his hand kindly, "Tell me how you feel."

"Tired—no tired and weak! and so perplexed," was the faint rejoinder; "and my foot hurts me so."

"Does it?" she asked somewhat anxiously. "Now that is too bad; but never mind, we will try to relieve the pain if you will endeavor to be patient, and not worry yourself."

"Tell me all about it. How long have I been here?" he asked faintly. "What time of the year is it? I can listen to you now; your voice soothes me, and I seem to know your touch."

"You ought to do so," she said smiling; "you have experienced enough of it lately to be weary of it. The fights you and I have had, to be sure! Sometimes I have almost given you up in despair, you were so obstinate."

"He felt grateful, and endeavored to smile in return. Then, as he passed his hand feebly over his face, his eyes expressed some distress when his hand came in contact with a stubby beard."

"Do not allow trifles like that to disturb you," she said cheerily. "When you are a little stronger it can be easily removed."

"Come nearer to me and listen, for I can speak neither loud nor loudly." She drew a chair closer to him, but facing him; and sitting herself listened carefully whilst he continued faintly: "What am I to call you?"

probability they would have left you to die; certainly, they would never have nursed or cared for you as we have done."

"I am well aware of that, doctor. But—and his lips expressed a faint shadow of scorn as he spoke—"upon one subject set your mind quite at ease you, and all who have aided me in my extremity, shall not go unrequited. I can afford to repay a generous deed. My name is Harold Manfred; my parents are dead. I have no wife, and need render to no man an account of my actions."

"The first part of the sentence he spoke haughtily enough, but the latter portion stuck in his throat. "Of course, of course," responded the medical man, moving uneasily in his chair, but immovably relieved: for to do him justice, the winter had been a weary one; he had worked hard day and night; his expenses were almost overwhelming, and taxes were likely to be a heavy burden for some time to come."

"You must pardon me," he continued, "but we feared lest an anxious wife or mother might be mourning your mysterious disappearance."

"Well, you understand me now," was the blunt rejoinder. "If you and Sister will continue your kind care of me, on my word of honor as a gentleman, I will amply requite your generosity."

"There, there! my dear comrade!" exclaimed the doctor, patting the thin white hand which lay nearest to him, "France is not mercenary. I hear, I assure you, been an honor as well as a pleasure to receive you on account of your friends."

"Once for all, allow them to rest, then: accept my thanks for all your kindness and forgive me if I abstain from talking much; your language was always difficult to me, and it is doubly so just now. Will you, instead, tell me how things are progressing outside?"

"Thank God, the troops are advancing surely, if slowly. Yet we live in absolute dread of what may occur when those rabble-driven revolutionaries get into the hands of the religious garb. Having brutally murdered their own leaders, they will strike without remorse at religion, if only to slake their rage and disappointment upon some one, the loss of whom will be a cause of public mourning."

Maxfred listened attentively. Was it possible that, only a few weeks ago, he too had hated the religious garb—nay, had even fought for these bloodthirsty revolutionaries? Now that it these lawless wretches should set upon and murder poor little Sister Marguerite on her journeyings to and fro—her errands of mercy and charity to the homes of the very thought caused him to break into a cold perspiration, and all that was mainly with him rose up in arms at the bare idea of such an atrocity.

How could she defend herself, poor, helpless little thing! "Are the streets safe, doctor? I mean, can women traverse them unprotected?"

"Dreadful, dreadful!" he groaned. "But I was sure of it. The loss has been terribly present to me all the time. What on earth shall I do?" And in the sigh which followed utter misery was expressed.

"Try to get well and live as you have never lived before," was the prompt reply, spoken kindly and distinctly. "I am certain God has some great design in restoring to you your life. Gather together, then, the remainder of your strength, and devote it to deeds of greatness and generosity: then, indeed, will England add one more name to the long list of her heroes, and" (taking his hand kindly) "even I, only a poor Sister of Charity, shall be proud of my countryman."

turned with a quick but amused glance of inquiry towards him. "I mean," he went on to explain, "what shall I owe you for all your services?"

"He was beginning to regain strength, and the softer part of his nature was departing. There was a ring of condescension in his voice which chased the bright smile from her face. She raised her head after the manner of the dear, wistful school-girl, Beatrice de Woodville, but continued her work in silence. Receiving no reply, he addressed her again.

"Don't be ashamed," he said, "to name a sum; you have saved my life, and, what is more, you have actually taught me to respect a nun."

"I am not ashamed, unless for you," she answered as calmly as she could; and there was a tinge of indignation in her bearing as she turned and faced him. "But if it be true that I have taught you to respect a nun, then why seek to humiliate me?"

"He rose upon his elbows, staring at her in astonishment. How like she was now to that beautiful girl. What a revealing resemblance! How could she so humiliate you, Sister?" he exclaimed, feeling strangely moved as he gazed upon her. "I meant what I said in good past."

"I suppose you did," she answered, lowering her eyes and struggling with herself. "I must excuse your ignorance."

"On my honor as a gentleman, I will pay you in current gold for your services!"

"She faced him fully now, and the old flash of scorn lit up the eyes as she spoke for in her secret heart she despised the man before her and longed to bring him to reason. "Are you then really so ignorant as to suppose that a Sister of Charity devotes her life to works of mercy in the hope of earning gold as her reward—or that she lives only for good opinion of those for whom she labors? No, you cannot think it! You know it is not true. Keep your gold; or rather bestow it, if you will, upon the poor, the sick, and the orphan, that the Lord may bless your gold; perhaps you need it!"

"She paused abruptly, as though the subject was distasteful to her, and it was some seconds ere he dared to speak again. Without taking his eyes from her face, he ventured to ask in a low tone:

"Then if not to earn a livelihood, why do you do it?"

"Why?"—and the words issued with living fervor from her mobile lips, whilst her eyes, gazing through the open window, were fixed upon the blue sky—"Why? I will tell you. For the sole love of Him to whose service we consecrate our lives. It is His will alone we seek, His love and approval alone we need, and to Him, alone do we look for recompense. Do you think," she continued—and a flash of pride mingled with the almost sublime look on her face—"that money could ever repay or satisfy the heart that has learned to love and live for the God alone, that which wealth could suffice to stimulate our weak nature, or to give us courage? Ah, you do not understand the meaning of words like these—you, who have lived for yourself alone. But rather would I belong to God and be the poorest beggar upon earth, than be the wealthiest of earth's monarchs without Him."

He held his breath as he listened to her, but could not still the beating of his heart. What did she know of him? What would she say next? Who was she? Strange, too, how her voice and face haunted him! But she, seeming almost unconscious of his presence, walked slowly towards the easement, and leaning her arms upon the sill passed the crucifix which usually hung at her side to her lips, apparently buried in prayer or reverie. Was she seeking for strength and courage for herself, or for grace and mercy for her patient? Perhaps for both.

wind was blowing fresh and keen, the crossed waves were rolling massed, and the steamer rose and fell as she cut her way defiantly through the bright waters. There were many passengers abroad, and most of them were thoroughly enjoying the invigorating breeze, whilst a friend and I were amusing ourselves at the cost of two French nuns—poor sickly-looking creatures they were; one of them could barely stand—when bang down in our midst bore this English beauty. She was walking with indignation, and constituted herself their champion and protector."

"I hope you felt thoroughly ashamed of your conduct," said Sister Marguerite with spirit.

"I did; but I felt also a strange presentiment that I should meet her again some day, and that she would play an active part in my destiny."

Sister Marguerite made no reply, but her head was lowered a little; she seemed to be examining the ground more closely. Manfred continued:

"You should have seen how she treated those nuns. Why, if they had been her superiors her behavior could not have been more deplorable."

"Pray how do you know that they were not her superiors in birth as well as in sanctity?"

"Have I not already told you that she was of noble birth, that she was young, wealthy, and beautiful, and that she had been brought up to her lot to become—?" he hesitated.

"One of us? Why not say it out?"

"Well, Sister, it does not seem to me probable that such a thing could occur."

"I believe you! How should you understand the motives of self-sacrifices?"

"You are severe, and for all you know unjust, in your judgments, Sister."

"I hope I am neither the one nor the other; but you are both, or why should you deem it impossible that some save the lowly, the ignorant, and the destitute should be the chosen of God?"

MRS. MONTAGUE'S NEIGHBORS

It was little, sly Mrs. Field who broke the news and quite unintentionally started the fuse that exploded the bomb of postily, elegant Mrs. Montague's wrath.

"Well, how will you like your new neighbors?" she artlessly asked her hostess.

"My new neighbors?" Mrs. Montague repeated. "Has some one taken the Shriver place? Why, the old gentleman was but buried yesterday."

"Oh, then you haven't heard the news?" Mrs. Field gurgled her delight at thus being the center of interest. "Mr. Shriver's will was read this morning and he left the place—his beautiful home and the surrounding acres to—well just guess to whom?"

"To whom?" demanded Mrs. Montague, making little effort to hide her great interest.

"To an orphan asylum!" At which her hostess gasped in dismay. Then she added: "To a Catholic orphan asylum!"

After the departure of her guest, Mrs. Montague tried to consider the matter calmly but her anger and nervousness forbade it. She could not think of it without indulging in indignation and violent protests.

"She hated asylums," she told herself, "and she particularly hated Catholic asylums." Suddenly, she remembered that Lillian, one of the maids, was a Catholic, and decided to question her, hoping that Mrs. Field had been misinformed.

"Lillian," she demanded when the girl answered her ring, "is it true that the Shriver place is to be converted into an orphan asylum?"

"Yes, madam."

"You are positive of it?"

"Ah!" was the mother's only comment. "Yes. Her only son, to whom she was devoted, married a Catholic girl and for this she disinherited him, refusing to see either her son or his wife. Several years later, the wife wrote to her telling of her husband's severe illness and their poverty. Mrs. Montague answered with a cruel note, saying that her home was open to her boy, but in it there was no room for the wife he had taken against her wishes. The boy died and somewhere his wife is working, trying to eke out a living for herself and two babies, while Mrs. Montague enjoys every luxury money can buy!"

"Poor, hard-hearted mother! We will pray for her," answered the nun. But if Mr. Wallace believed that Mrs. Montague was giving no thought to her son's family, he was mistaken. Although too proud to admit it, and never letting her best friends suspect it, her heart was broken. Her son's death was a blow from which she would never recover. Bitterly she regretted the stand she had taken and when she learned that he had died amid the poorest surroundings, without necessities that might have prolonged his life, her grief and remorse were intense and sincere, but they were never indulged outside the security of her bedroom.

She even sought to make some amends for her misdeeds by sending for her son's wife and children and offering them a home with her. A little note was all she received from that "Catholic girl" her boy had married.

"Dear Madam: (she wrote) "You let my dear husband—whom you called 'son'—die. Now, do you think I could trust you with my darling children? Gladly would I have taken your money while he lived and with it purchased the things he needed—nourishment and comfort. With them, his life would have been prolonged. He might have been cured entirely! I would not touch it now. I am going to work as a maid! My babies—the children of your son—the grandchild of the wealthy, exclusive Mrs. Montague—must go to an orphan asylum until their mother can earn enough to again establish a little home for them."

That, then, was the cause of Mrs. Montague's antipathy to orphan asylums and particularly to Catholic ones, for, of course, she knew that her daughter-in-law would place her children with the nuns. In spite of the fact that she employed a detective and spared no expense in searching for her son's family, she had never been able to locate them and thus four years, years of despair though hidden sorrow had passed.

Now, she was getting old and she longed for the company and love of some one of her own; she wanted to be sure that when she had passed away, her estate would not go to strangers, but to the children of her son. A nervousness and unrest this was worse than physical illness possessed her and she was in this troubled mental condition when Mr. Shriver died and his big mansion, the nearest house to her own, passed into the hands of the Catholic Orphanage.

For awhile she pretended to ignore their nearness, but it was a poor pretense, for she could not help seeing the children as she passed in her coupe, neither could she prevent the sound of their joyous laughter that rang in her ears for hours after she heard it.

One day she called Lillian, the maid.

"Lillian, you told me that it was through the prayers of the children that Mr. Shriver obtained the grant favor he sought?"

"Would the children pray for me for my intention—something that I want so much?"

"The maid's eyes widened. "I will ask the Sisters to have the children pray for madam's intention."

"Yes, Lillian, and—oh, girl, can't you see that my heart is breaking! Beg of them to pray, pray, pray that I may find my dear son's children before I die!"

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THE BLESSED EUCHARIST

WHAT WE BELIEVE

The Holy Eucharist is the Sacrament that contains the Body and Blood, seal and divinity of our Lord Jesus Christ, under the appearance of Bread and Wine. It is called the "Eucharist"—good grace—thanksgiving—because when our Saviour instituted it, He gave thanks to His heavenly Father; and even now every time it is offered, it is most agreeable to Him. Frequently we speak of it as the "Blessed Sacrament," thereby showing that of all the seven sacraments, it is the most august, for while others produce grace, this sacrament contains God Himself, the Author and giver of grace.

Christ is present by Transubstantiation, that is, the entire substance of the bread is changed into the substance of His Body; and the entire substance of the wine is changed into the substance of His Blood, the appearance of bread and wine remaining.

Christ is present on the altar, under every particle of the Sacred Species, in the smallest as well as the largest. He is whole and entire under the appearance of Bread, whole and entire under the appearance of wine. He is there, body and soul, God and man, not dead or suffering, but living and glorified, shining like the sun, as in His Transfiguration, a veil, however, is before our eyes. The same Body that was crucified at Bethlehem, the same Blood that trickled down on Calvary—all is there pulsating with life, joined to His human soul—a perfect human nature united to His Divinity. He whose almighty word drew the earth and heavens out of nothing. He who spoke and the world leaped into being—He speaks now and the bread is no longer bread. He speaks and wine is no longer wine, and we have instead, the Body and Blood of the world's Redeemer.

WHY WE BELIEVE CHRIST PROMISED IT

In the sixth chapter of St. John, we read of Jesus telling the people, "I am the Bread of Life. Your fathers did eat Manna in the desert and are dead, I am the Living Bread which came down from heaven, if any man eat this Bread, he shall live forever, the bread that I will give is My flesh for the life of the world."

Here the question arises, must we take our Lord's words as they stand, promising to give His real flesh to eat, as Catholics hold; or must we accept them in the figurative sense, as Protestants hold? Who is right? Happily Christ Himself has answered it. A sound principle of interpretation is this: The true meaning of a word or phrase is that which was attached to it at the time when the person spoke it. With this in mind we ask: Who would be the better judges of what Christ meant, those who were about and heard Him, the day He made the promise, or people who came sixteen hundred years later, and merely read what Christ said? We argue that the Jews who heard Jesus that day are the better judges. Now how did they understand Him? Did they take the idea that He was to give His flesh to eat? Listen to St. John, the reporter of the event.

"The Jews strove among themselves saying, How can this man give His flesh to eat? At once we use the idea of eating His flesh. It was the custom of Jews when He was misunderstood, to explain. Here was His chance. Knowing how repulsive to the Jews was the idea of eating flesh and drinking blood, He would have immediately changed such frightful notion, and likely would have said, I do not mean that you are to eat My real flesh, or drink My real blood. Now how did Jesus answer their question? If the Jews were right, then Catholics are; if the Jews were wrong, then Protestants are wrong.

Instead of saying you people have misunderstood Me entirely (as He should have if the Protestant interpretation is correct), Jesus repeats again and again, with greater emphasis and stronger words, no less than five times, "Except you eat the flesh of the Son of Man, and drink His Blood, you shall not have life in you," and forseeing that many would refuse to accept these words, that many would say, "This is a hard saying, and will turn away from Him no more to return, forseeing this, the sweet Jesus threatens them with eternal damnation. "Unless you eat My flesh, and drink My blood, you shall not have life in you." Therefore, from these repeated utterances of Jesus from the words and actions of the Jews, we argue that Jesus spoke and meant literally what He said.

WHY WE BELIEVE—THE INSTITUTION

The above promise, "The Bread that I will give is My flesh for the life of the world," was kept. Matthew, Mark, Luke, tell us that on Holy Thursday, "Jesus took bread, blessed and broke and gave to His Disciples, saying, 'This is My Body,' and taking the chalice giving thanks, 'This is My Blood.'"

The fact that Jesus so acted, and said such words is generally admitted. The dispute is, do these words mean, that bread is changed into the Body and wine changed into the Blood of Christ, as Catholics hold; or do they mean that bread remained bread, and wine remained wine, and the disciples were asked to eat bread and drink wine of memory of the Master, as Protestants hold? The Catholic takes these words in their evident sense, and claims that when Jesus

said those words He meant what He said, and said what He meant.

POWER GIVEN PRIESTS TO CONSECRATE

What Christ did at the Last Supper, changing bread and wine into His Body and Blood, He ordered, "Do this in memory of Me." Do what? Why do what you have seen Me do? Change bread and wine into My Body and Blood. This injunction is obeyed in the Catholic Church, for at the consecration of every Mass this same is accomplished, learn that this was the practice as far back as from the very times that Christ commanded it, since we read of St. Paul, writing but twenty years afterwards, "The chalice which we bless, is it not the Communion of the Blood of Christ?" And from this date we have a constant stream of writings, showing that through all the centuries, they believed in the Real Presence of the Body and Blood consecrated by the priests. The arguments to prove the divinity of Christ are hardly stronger than those that establish His Eucharistic Presence.—The Tablet.

THE ASCENSION

Today from sunrise to sunset the thoughts of millions of the faithful will be carried to the sacred fields where the Lord had gathered His faithful disciples after His resurrection. There they will recall His sacred person and see Him as He "began to do and to teach, until the day on which, giving commandments by the Holy Ghost to His Apostles whom He had chosen, He was taken up."

Once before had He been "taken up," not by the powers supernatural, but by the power of the arch-enemy of the race. On that dread occasion He was taken up to the golden spires of the temple of Jerusalem. There He was set on the highest pinnacle, and commanded by the tempter to cast Himself down. Cast Thyself down and show "progeny whether or not thou art the Son of God."

"Tempt not the Lord thy God; He said and stood; But Satan smitten with amazement fell."

And then the just and sublime fancy of the poet beheld the Son of Man taken from the pinnacle where He stood famished from His fast of forty days, to a bower radiant with verdant delights:

"So Satan fell; and straight a fiery globe Of angels on full sail of wing flew nigh, Who, on their plumed vans received Him soft From His uneasy station, and up-bore As on a floating couch through the blithe air, Then in a flow'ry valley set Him down On a green bank, and set before Him spread A table of celestial food, divine, Ambrosial fruits, feldch'd from the Tree of Life, And from the Fount of Life ambrosial drink."

That soon refreshed Him wearied, and repair'd What hunger, if aught hunger had impair'd Or thirst; and, as He fed, angelic choirs Sung heav'nly anthems of His victory Over temptation and the tempter proud."

It was in words of such beauty that Milton told of our Saviour's victory over the tempter—a victory which, if we consider the possibility of a fall or an overthrow, was no victory at all. It was no victory because there was never a possibility of defeat. The tempter must deceive, and every man that yields to temptation is for the moment deceived. Christ, the all-seeing and the all-knowing God, could neither be deceived nor fall. He surrendered Himself into the hands of Satan for a purpose which is worthy of His infinite wisdom. His conduct in dealing with the enemy has been an inspiration to men of all times.

If the poet was at pains to describe the Messiah's victory over Satan in language of surpassing beauty, the sacred writer in describing His crowning victory over the world and sin and death, makes use of the language of the friends, almost the language of the nursery. But its simplicity lends to it a charm which places it beyond the reach of the sublimest poet. Is there anything in literature more charming than these plain unvarnished words of the Acts?

"They therefore who were come together, asked Him, saying: Lord, wilt Thou at this time restore again the kingdom of Israel? But He said to them: It is not for you to know the times or the moments, which the Father hath put in His own power: But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth."

"And when He had said these things, while they looked on, He was raised up; and a cloud received Him out of their sight. And while they were beholding Him going up to Heaven, behold two men stood by them in white garments. Who said: Ye men of Galilee, why stand you looking up to Heaven? This Jesus who is taken up from you into Heaven, shall so come as you have seen Him going into Heaven."

"Then they returned to Jerusalem from the Mount that is called Olivet, which is nigh Jerusalem, within a Sabbath day's journey." Such is the scriptural story of the Ascension of the Lord. He was taken up to Heaven. He was taken up by angels. The heavens opened, their eternal gates to receive the returning Lord, now victor over death and the grave, or as the poet has it:

"Then with the multitude of my redeemed Shall enter heaven long absent, and return, Father, to see Thy face, wherein no cloud Of anger shall remain, but peace assured And reconciliation: wrath shall be no more Thereforeforth, but in Thy presence joy entire."

The Lord ascends to Heaven with the multitude of those who He has redeemed. You, and all men, are of the number of the redeemed. If you would ascend with Christ keep the law of Christ. Consult His will, reproduce it in your lives, and it must follow as the night the day, that your place will be with Christ and His elect in His presence where joy is entire.—Catholic Transcript.

THE SERIOUSNESS OF THE HOUSING PROBLEM

ANOTHER HALLOWED SHRINE

The historic Cathedral of Baltimore, which knew so long the throne of the great Cardinal, is now his tomb. As a grammar schoolman there present stated, the obsequies marked not so much the burial of a man as of an epoch.

Almost a hundred years of the progress of Catholicity in America has lost its living witness. The history of three years is told in the life work of him who in his young manhood's prime was a solitary missionary Bishop in a Southland, and about whose tomb, in the splendid phrase of the distinguished preacher, the mitred rulers of a hundred Seas bore witness to the nation's loss.

Of the triumphant day that opens for the Church in this country, he, the great captain who led his people through the night of bondage, was permitted but to glimpse the dawn. That his hope never failed; that his spirit never faltered in the long effort which interpreted the sacred values of Catholicity to the non-Catholic American people; that high at length in the councils of the Church, he gained and held the confidence and love of his nation, that his achievements that will make the living memory of Cardinal Gibbons the glory of the Church and of this nation, and will make of his hallowed tomb in that venerable pile at Baltimore a national shrine that will take its place with the consecrated home at Mount Vernon and the marble-shrouded Log Cabin of the West.—Catholic Standard and Times.

THE VAN DEN HEUVEL INCIDENT

The Living Church (Episcopalian) issue of April 2, under the editor's caption, "I clip this from an English paper," prints the following:

"SECESSION FROM ROME"

"Father van den Heuvel, a former Roman Catholic priest, will shortly take up his duties as curate at St. Peter's Church, Plymouth. The parish magazine states that while serving with the troops during the War he found himself unable any longer to accept the Vatican decree of Papal infallibility. He lived for a considerable time with the Cowley Fathers and was received by them into communion with the English Church."

A SCANDALOUS CANARD

We have now before us the full letter signed "P. van den Heuvel," and addressed to the Secretary of the Protestant Alliance, which was apparently the basis of the outrageous report printed by certain papers about Father A. van den Heuvel, of Cardiff.

From this it appears that the person who actually seceded was already "an ex-priest of the Church of Rome" when he "came to London about a year before the Armistice." He could not find employment in "Christian work" owing to his inadequate knowledge of English, but got a job in connection with munitions. After the Armistice this came to an end, and his "money was soon used up." Apparently he went around London looking for what he could find, and the Protestant Alliance sent me to my own country (Belgium) "to follow up your work among our suffering people." This seems not to have lasted, and "now a door is being opened in Canada." There the story ends. How the other story, about a certain Mr. van den Heuvel having been reconciled to Anglicanism by the Cowley Fathers, and going to the titular church of St. Peter's, Plymouth, originated, we are still trying to find out.

Now, unless we are to contemplate the almost impossible coincidence of there being an apostate A. van den Heuvel going over to High Anglicanism, while P. van den Heuvel was going over to Low Anglicanism or dissent, it is plain that some one deliberately altered the initial, and tacked on to the name the address of a well known Catholic priest of this country. We do not say that either the Guardian or the Church Times did it, but when done they jumped at

it. Moreover, they let loose this abominable charge against a priest without making any inquiry in Cardiff, and the Church Times calmly intimated that a cursory consultation of the Catholic Directory was sufficient justification for spreading broadcast such an outrage. And, characteristically, it printed its subsequent correction without adding one word of apology or regret. This alone—a worthy finale—is enough to put the whole incident in its true light in the eyes of all decent-minded people.

An esteemed correspondent writes suggesting that if the appropriate legal remedy were sought in such cases as this, they would cease. We have no doubt of it. But Father van den Heuvel's view is that the whole thing is too contemptible for him to notice. Moreover, it has to be remembered that there is a great deal of trouble, time and preliminary expense in such action, apart from the dislike of a priest to the apparent self-advertisement which legal action entails upon him. But anti-Catholic controversialists, of whatever particular tint, will do well to remember the case of Father Bernard Vaughan against the Rock, and bethink themselves that it may not always be safe to spread false statements about a priest. In the Rock case, British justice turned out to be quite unamenable to appeals to anti-Catholic prejudice.

THE VERSAILLES TREATY

HARDING IS SAID TO HAVE RESENTED OMISSION OF GOD'S NAME

If President Harding be correctly quoted as having deprecated, in a recent address, the omission of the name of God or any invocation of His power and guidance in the deliberations of the Peace Commission, and as having branded the omission as an omission of the disastrous fruits of that council, he has added his name to the list of American leaders who are now bearing witness to the important fact that in spiritual regeneration lies the nation's hope of true peace and lasting prosperity.

Moreover, if facts are to be faced, there must be an end of the middle station that some would assume; declaring this real religious need under the ambiguous term of morality. There is not, and there never can be, any true foundation of morality, or any lasting sanction of its precepts, that is not based on simple, humble faith and trust in God. The law of development, miscall it evolution if you will, rooted in our very nature, is that the mind of the mature man reaps what has been sown in the heart of the child. If length of years proved him splendid priest and sterling patriot—such are the achievements that will make the living memory of Cardinal Gibbons the glory of the Church and of this nation, and will make of his hallowed tomb in that venerable pile at Baltimore a national shrine that will take its place with the consecrated home at Mount Vernon and the marble-shrouded Log Cabin of the West.—Catholic Standard and Times.

TO HEAL A STRICKEN WORLD

A great American novelist once wrote a novel very rarely read, about a mythical people who attempted to legislate themselves into goodness. To abolish war they passed an ordinance to destroy all weapons, and vice versa they passed stringency laws of prohibition, to make virtue reign in every heart they enacted laws that today would be called the bluest of the blue. Yet all without avail, for their zeal, for their reform failed to touch the human heart. As a human nature asserted itself again, and the reaction that followed proved that the cure was worse than the disease.

The story was written to show the futility of all reform that does not start with a reform at the heart and conscience of men. Today we are engaged in a vast attempt to bring peace and good will into a war torn world. And the world is proceeding by laws and enactments to legislate the world into peace. But the world will legislate in vain unless the hearts of men are first touched from bitterness and strife and filled with mutual forbearance and goodwill. Pope Benedict in his encyclical of last Pascoecost, pointed out that the Gospel "has not one law of charity for individuals, and another for States and nations which are but collections of individuals," he noted with sorrow that despite the signing of peace treaties, there was still strife and bitterness, the germ of future conflicts, and pleaded for a true peace of brotherhood and goodwill among the nations, and filled his address to the Cardinals at the recent Conistory, he repeated this same message, and insisted that peace treaties are unavailing without the return to charity and goodwill.

During the War the Holy Father's pleadings fell on deaf ears. A propaganda of hatred blinded the eyes of many to the dictates of the Gospel, so that some would go far as to say with one of the characters of the play "The enemies' dead. But now that the War is over the nations and the individuals that compose them should give heed to the Holy Father's warning that without the firm adherence to the teachings of the Gospel on true brotherhood and the reign of the law of charity these can be no real peace. It has been true

that nations who have renounced the principles of the Gospel and have given themselves up to the mad pursuit of gain and to the enjoyment of sensual pleasures have suffered as a Divine chastisement the blinding of their eyes, the closing of their ears and the hardening of their hearts against truth and justice.

To pay that God may avert such a calamity to our world is a duty that should commend itself to Catholics. No time is more appropriate for prayers for true peace than Easter-tide. This is the season of peace, again and again in the Gospels of these Sundays after Easter we read of Our Blessed Lord greeting His disciples with the words, "Peace be to you." At the Last Supper He spoke of "peace not as the world giveth," but a peace free from the turmoil of passion, of union with God, and of charity to all men. This was the peace on earth to men of good will that the herald angels sang at Bethlehem. This is the peace for which the Church prays in her Mass, in her liturgy, and in her prayers. This is the prayer that her faithful children should utter during these trying days, "Lord give us Peace, and give the nations grace to listen to the admonitions of the Vicar of the Prince of peace."—The Pilot.

Religion in the heart of the child is the only guarantee of a future God-fearing citizen. So says and so has always said the age-wise Catholic Church. Thank God that even at this late day this truth comes home to our men in high places.—Standard and Times.



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SPEECHES BY

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LONDON, SATURDAY, APRIL 30, 1921

LOOK HERE UPON THIS PICTURE, AND ON THIS

It is, we understand, an invariable rule with the believers in Christian Science, when any publication refers to their tenets in any way that they consider unfair or unwarranted, to see that the editor is interviewed and remonstrated with; retraction or explanation is demanded; in any case a protest is filed. So far as we can learn all this is done with courtesy and dignity.

We shall not here refer to the Christian Science Monitor especially as it is alleged that during its aberration it had fallen under the alien control of unscrupulous propagandists; a matter which has since been the subject of much litigation.

G. P. Putnam's Sons recently brought out the fourth volume of "The Cambridge History of American Literature," a work that is claimed to be the most important ever published on this subject. Judging from reviews it is unquestionably the most comprehensive; it by no means confines itself to what in the ordinary and strict sense of the term, is considered literature; but includes all those published writings, whatever their merit, that have had considerable influence over any section of the reading public of America.

Here we desire only to call attention to a remarkable and significant incident in connection with the publication of this work.

Because Albert F. Gilmore, in charge of the Christian Science Committee on Publication for the State of New York, objected to an article, "Science and Health," in the fourth and last volume of "The Cambridge History of American Literature," G. P. Putnam's Sons have stopped the sale of the volume, discontinued the publication of any more copies, and will recall all the volumes so far on the market.

Irving Putnam said that it would cost his firm "a great deal" to suppress the volume and issue another, and that between 1,600 and 2,000 books had already gone out.

Major George Haven Putnam and Irving Putnam, who are brothers, have arranged to have Dr. Riley's article eliminated at once and to have the Rev. Dr. Lyman P. Powell, President of Hobart College, N. Y., write a substitute article.

There is no doubt whatever that the cost of expunging this article and scrapping the volumes containing it, will be very great as this volume had been on the market for a month, and besides those sent out many more must have been printed.

Extraordinarily important and suggestive is the interview given to the press by Mr. Irving Putnam, a member of the firm.

Here it is:

"We, as publishers, have always taken the ground that we do not in any way hold ourselves responsible for the views or the statements expressed by writers whose books we publish. The only thing we look to when material comes from a reputable source is that it is said in decent parliamentary language and with due respect to the subject which it treats.

"This important work on American Literature, which has been in course of publication for some years, has been handled entirely, as far as editorial responsibility is concerned, by Professor W. P. Trent of Columbia and his colleagues. While some of the material had, perhaps, been read in our office, it happened that Professor Riley's articles had not been read by any one of our publishing board.

"Within the last few days, our attention was called to Professor Riley's article on Christian Science and for the first time it was read by me. It is no exaggeration to say that I was absolutely shocked at this article, not merely at the expressions used by the writer, but at the various characterizations of the founder of Christian Science and of the various people connected with it, and by the tone of contempt and ridicule. The conclusion at once in my own mind was that it was something that we, as a publishing house, could not stand for in any way.

"I brought it to the attention of the rest of our board and were in substantial accord. We wrote at once to Professor Trent telling him that it must be expunged and that he must secure an article by another writer who, whatever his views on Christian Science, could treat with decent respect the religious opinions of a substantial part of the community. That is the entire story. We have stopped the sale of the volume.

"As soon as the new article is ready, we shall request the return of all the copies that are available and shall replace the Riley article with one covering the ground, but covering it in a way which will not be offensive and which will be in language that we are willing to stand for as reputable publishers."

This is but an extract, but it embodies the amenities that Mr. Putnam thinks, "reputable publishers" must observe, and the responsibilities that they must assume.

It may be relevant here to subjoin the paragraph in the offending article to which most objection was taken:

"According to her own account, issued for the benefit of the faithful, Mary Morse Glover Paterson Biddy, the thrice-married female Trismegista, was born about 1820 at Bow, N. H., and counted among her ancestors the hero Wallace and the poetess Hannah Moore. At the age of eight she experienced a kind of juvenile annunciation, hearing heavenly voices calling her; nevertheless she soon absorbed much earthly lore in natural philosophy, logic, moral science, Hebrew, Greek and Latin. However, after her discovery of Christian Science, most of her knowledge 'vanished like a dream.'"

Look you now, what follows: Another firm of "reputable publishers" (D. Appleton and Co.) has published within the last two years a book first published more than half a century ago entitled "The Conflict between Religion and Science," by John William Draper, M. D., L.L. D.

Six years ago Dr. James J. Walsh made this "book of a very serious character which now has but an academic interest," the subject of an essay which emphasized the comforting consideration that the Schoolmaster had been abroad in America since Dr. Draper's time. "That so many readers accepted his statements so easily," writes Dr. Walsh, "was due to the lack of scholarship in America a generation ago. . . We can look forward in confidence, I hope, to the fact that in another fifty years of education for the American people, even the ignorant and intolerant will not venture on such absolutely foolish expressions [as he had quoted from Dr. Draper], or if they so venture will be read but by few."

Whatever was the case in another half century D. Appleton and Co., New York, have thought it profitable to cater to the ignorant and intolerant by republishing Dr. Draper's book though they knew that it is long since proved to be of no scientific or historic value.

Sir Bertram C. A. Windle, Sc. D., LL. D., F. R. S., in the current number of the Catholic World, deals faithfully with the reputable publishers of this worthless and offensive book of Dr. Draper's.

We shall quote some extracts from Professor Windle's article that our readers may compare Putnam's Sons with D. Appleton and Co., and apply the ethics professed by the former in the matter of Christian Science with those practiced by the latter with regard to the Catholic Church.

"In the dark ages of criticism of the Catholic Church, if indeed the term criticism can with justice be applied to such proceedings, it was common to cast any and every accusation at that venerable institution without troublesome regard to its truthfulness or the reverse. The work with which we are dealing is a fine sample of the mid-eighteenth century dark ages to which we allude. . .

"No editor's name is attached to this edition; perhaps it had none. If editor there was, he had, when confronted with his task, several alternatives before him. He might, for example, have issued his book with some such foreword—the fashionable term today—as this: 'This is a curious and historically interesting example of the customs and criticisms of a bygone day which cannot but be valuable to students of archeology, and, as it is republished in their interests, it has been reprinted with all its burden of inaccuracies on its shoulders.' Or he might have appended a series of notes, pointing out the errors and their necessary corrections, though to be sure this would have meant a pretty big book. Or he might have omitted the mistakes which would have left quite a small one. Or he might have endeavored to re-write the passages which were out of date or inaccurate, but such a piece of patchwork would have been a paragon task in the case of a fabric whose warp is prejudice and whose woof is ignorance. . .

"The author of the book seems to have felt a variance with almost every form of religion and with most leaders of these forms, though he makes no secret that his heart is with the heresiarchs of all kinds and the more heretical the better. He would like to love Luther, a sturdy German monk; but Luther said some unkind things about science as he was apt to do about anything which did not follow his *sic jubeo*. . .

"Of course, the real villain of the piece is the Catholic Church, to which the author, like others of his kindred, pays the real but quite unintentional compliment of seeing that it is the one religious organization which knows its own mind; which has a clear idea of its own commission; which is not afraid to lay down principles, and which never swerves from them when once they have been laid down. . .

"Nestorius again was a man much to be admired, and his opponent, St. Cyril, was everything that was bad. 'This was that Cyril who had murdered Hypatia.' Let us pause a moment over this statement. When a writer is attacking an institution, especially one so venerable, so beloved by, and so great a consolation to its adherents as the Catholic Church; especially when he is essaying to prove that institution to be built upon a foundation of lies and nurtured and sustained by falsehood and infamy—and such is the charitable thesis Dr. Draper works upon—surely we may ask that he himself shall be irreproachable in his historical facts; accurate in his scientific assertions and fully informed of the technicalities of the institution he sets out to criticize and, if he can, demolish. On this platform we propose to examine his work and we think we can show that, from all these points of view, it is wholly unworthy of a moment's consideration by any serious student.

"Let us attack the task and commence with the quotation we have just given: 'Cyril murdered Hypatia.' History, unfortunately for Dr. Draper, is quite definite as to the name of the murderer of this misused woman; it was Peter, the Lector, or Reader, as Dr. Draper calls him. 'No doubt,' we suppose he would reply, but 'Peter was merely Cyril's tool.' Socrates, the historian, who is our informant as to these occurrences, a very impartial writer, did not take this view, for he makes no kind of mention of St. Cyril in connection with it. Further, let us remember that by the regulations of the African Church a Lector was not a cleric and, therefore, was not under St. Cyril's control.

Let us take another historical case. Galileo was 'committed to prison, treated with remorseless cruelty during the remaining ten years of his life, and was denied burial in consecrated ground.' No choicer collection of absolute falsehoods ever appeared elsewhere in the same number of lines. Galileo's first 'prison' was the villa of the Grand Duke of Tuscany near Rome. From this he was removed to be the guest (literally, not sarcastically) of the Archbishop of Siena. Then he was allowed to return and reside at his own villa at Arcetri, near Florence, though at first he was not allowed to do this but to reside there in his son's house. So much for his cruel treatment in prison. He died fortified by all the sacraments and the special blessing of Pope Urban VIII, and lies buried in the Church of Santa Croce.

"What is to be said of the person who comes forth as the champion of truth and accuracy and who is capable of misstatements so flagrant as these? . . .

We can of course only select a few of Professor Windle's examples of Dr. Draper's (or the Appleton and Co's) pabulum for the "ignorant and intolerant."

"I am fully conscious," continues Sir Bertram, "that our examination of this work is more and more approximating to the schoolmaster's list of schoolboy 'howlers' which we see from time to time in the columns of the press, we must now turn to the author's mistakes as to the institution he is criticizing.

"And first for two elementary blunders which would not be made by a Catholic child aged ten. 'Immaculate Conception' is confused with a divine procreation, so common a myth in Pagan story. It is hard to credit that an educated man could make such a mistake but there it is for all to read and wonder at. 'Infallibility which implies omniscience' ought to have informed the Pope as to how the Franco-Prussian war would terminate! Can a greater depth of ignorance ever be plumbed? . . .

The dead and gone Draper cannot answer; but D. Appleton & Co. must be "willing as reputable publishers to stand for" all this, and the following: "Let us now turn to another series of extraordinary perversions of history," continues Professor Windle. "We are told that (apparently some date in the fifteenth century is alluded to) 'the Papal government established two institutions: 1. The Inquisition; 2. Auricular confession—the latter as a means of detection, the former as a tribunal for punishment.' And, that there may be no sort of mistake as to the allegation, elsewhere the confessional is described as a tribunal which makes 'the wife and daughters and servants of the suspected, spies and informers against him.' Again, we are told that the necessity for confession was formally established by the Lateran Council and that 'at the end of the thirteenth century a new kingdom was discovered, capable of yielding immense revenues. This was Purgatory.' . . .

"Now what are we to think of all these statements? Purgatory was discovered in the thirteenth century. Yet St. Ambrose and St. Augustine both discussed this topic; Tertullian tells us that prayers for the dead (meaningless without Purgatory) were of Apostolic ordinance; Origen alludes to it. Curious, is it not? Since all these were in their graves many centuries before the thirteenth. And as to the confessional, St. Athanasius is a tolerably well known and certainly early authority. As to the allegation against the secrecy of the confessional, the more than innuendo that things revealed *sub sigillo* can be and are repeated to the disadvantage of the penitent, we will only say this: the accusation is so palpably false and so confessedly unjust that today, at least, it is left in the hands or mouths of 'ex nuns,' 'escaped monks,' and other such base fellows of the lawdower sort. We fancy we remember that it was from time to time met with in somewhat higher, though not by any means the highest, circles in 1876. But please note, this is a work dated on its title page 1919, and with no indication there, that this is not the first time it has seen the light.

"Of course, we have the inevitable cry that the Church and Science are absolutely incompatible. 'Then has it come in truth to this, that Roman Christianity and Science are recognized by their respective adherents as being absolutely incompatible; they cannot exist together—one must yield to the other; mankind must make its choice, it cannot have both.' Greater rubbish and more absolute falsehood never fell from the pen of ignorant bigot. Who are the adherents who have made such statements? Nowhere are we told. . .

"We must suppose that Dr. J. J. Walsh's 'The Popes and Science' was unknown to Dr. Draper, but it has been before the world for some time; it was accessible to those who are responsible for this edition; and it, and a number of other books which might be named, absolutely and finally dispose of this, and much more of the rubbish with which Dr. Draper's book is loaded."

Professor Windle concludes with the remark which we commend to Dr. Appleton & Co.: "It is in our opinion, nothing short of lamentable that such a book should have appeared in a series which has in the past enriched the

reading world with so many valuable contributions to knowledge." The moral needs no pointing. For all of us it has its application. We commend it to the serious consideration of the National Catholic Welfare Council. It might be as useful, as it is notoriously more necessary, to have an N. C. W. C. counterpart of the Christian Science Committee on Publication.

WORLD OPINION WORRIES THE HUNS AND VANDALS

The American Committee for Relief in Ireland made public last week the report of an investigation of a unit of the Society of Friends in which the Quakers asserted that the material damage "inflicted by the British forces within the last twelve months amounts approximately to \$20,000,000." The unit also reported that there were "25,000 families in Ireland, numbering approximately 300,000 men, women and children, in pitiful need of instant help from the American people."

These 100,000, continues the report, are composed "entirely of men and women who have quietly gone about their peaceful pursuits all their lives and who have steadfastly refrained from taking part in armed activities."

The London correspondent to the Philadelphia Record points out that the Government policy of force and repression has failed.

"It was a race against British as well as world opinion."

"It is still winning against British opinion, though not against the judgment of the outside world. There is no better proof of the contention that it is losing in the race with world opinion than shown in the recent efforts of Sir Hamar Greenwood to obtain more money for propaganda."

"Even the ardent supporters of the Government are worried over the aspects of opinion in the United States, France, Italy, and particularly in the British dominions. It is still hoped to allay world clamor by more bales of sugar-coated literature explanatory of what the Crown Government is not doing in Ireland. But where stands British public opinion? It is an appalling truth that the man in the street gives one grudging thought to Ireland where he gives a hundred to football or horseracing. The greatest apathy is among the middle classes, particularly among what is known as the lower middle classes."

"Their apathy gives the Government the reprieve necessary to carry on the present policy in Ireland, for no one doubts that if this great body of public opinion could be stirred to realizing the real facts of the situation it would force the Government to change its policy. Five years of war censorship has contributed to its mental inertia; it has likewise left it tolerant of ministerial statements almost without question."

He points out that workmen are better informed and fear, as do their leaders, that the weapon used in Ireland today may be used against them in England tomorrow.

"But when organized labor tore away the veil . . . it encountered a formidable obstacle in its efforts to disseminate the truth broadcast to the people of England."

"It had been the hope of the disheartened supporters of the Government that President Harding would so guide affairs in America as to make American opinion a negligible factor in any consideration of the question of Ireland's government. For this reason the President's approval of the plan to raise \$10,000,000 for the relief of distress in Ireland has come all the more as a bombshell."

President Harding took the stand that there will be no "official" interference in the Irish situation. That raised hopes in the disheartened republicans that are shattered by the President's cordial approval of relief work and his kindly, sympathetic reference to the kindred of so important an element in the American population.

As the correspondent we are quoting puts it, they now see, "America, not as a Government but with the President's approval, getting ready to send millions to Ireland to rebuild the very creameries, factories and homes burned by Black and Tans and Auxiliaries both on their own initiative and on the direct order of the military machine in Ireland."

"That he faithfully interprets British opinion the Manchester Guardian shows quite clearly. "We cannot," says this great mouthpiece of British Liberalism, "we cannot safely trifle with Ireland much longer. . . The public opinion of other countries will not tolerate it."

"There is a point," continues the Manchester Guardian, "beyond which a country which respects itself and has a reputation to lose cannot outrage the general opinion, and that point has already been nearly reached. When it comes to this, that a friendly country like the United States is raising a great relief fund to repair the damage which we are daily doing in Ireland and to compensate the sufferers, it is surely about time that we considered our ways. It is not merely the shame of the thing but its practical consequences of which we have to take account. The American fund of ten million dollars which is being raised has received the formal approval and support of the President, and there can be little doubt that the amount asked for will be forthcoming. What does that mean? It means that an army of agents and distributors of this enormous sum will come to Ireland and that every act of violence, every destruction of property will be inquired into and, where the circumstances appear to justify it, compensated. . . Along with all this an enormous agency of publicity will be set going. . ."

Referring to the damaging report of the American Commission the Guardian says: "But this is a small matter as compared with the stream of detailed information which will be gathered and transmitted by the agents of the relief fund. They may not be friendly and they will not always be accurate, but they will be believed. What will the Government do in face of this vast system of repair and illumination? Will they try to prevent it and put administrative obstacles in its way? That would be a risky and a hardly defensible line to take."

This great English journal then suggests that the members for the new Irish Parliaments be taken as representing Ireland in negotiations for peace initiated by the British Government.

"They [the two Irish Parliaments] will both be elected by an almost perfect system of proportional representation, and there will result a more authentic expression of national opinion and national will than can be claimed for any Parliament ever elected in this country or any other. Let these two bodies, or all their members who are willing, meet. One of them will never meet as a Parliament because the great majority of its members will not take the oath of allegiance, but it is quite ready to meet in any other useful capacity. Here is the body, so often demanded by Mr. Lloyd George, with whom he can negotiate as to an Irish settlement. Is it possible that he will not seize the opportunity?"

But who trusts the apostate Radical, now Tory Premier? Not a single class in either England or Ireland.

SEE CANADA FIRST BY THE OBSERVER I was talking to a lady from Ontario the other evening; and the talk turned on scenery. I found that she was born near Toronto and had never seen the Thousand Islands; though she had seen much of other places.

It suggested to me the little weakness of human nature by which we long to see places far away, whilst the beautiful spots near at home go unnoticed.

I am in a similar case. I have seen the Thousand Islands and the Hudson; but there are spots of delicious beauty nearer to me than either which I have not seen.

But is it not fitting that Canadians should see Canada first? Is it not fitting that we should know our own land before spending time and money on seeing another?

I suppose there are many Ontarians who have never seen the Thousand Islands; to whom the short trip offers no great obstacle. There are many Quebecers who have never seen the Saguenay; many Nova Scotians who have never seen the Bras D'Or Lakes, and many New Brunswickers who have never sailed up the St. John River.

I have seen something of all of these; but, not to tell where I live, I may say that the one of them which has first claim on my attention is still passily unknown to me. Therefore I have not much standing to find fault with others; yet I may be permitted to remark upon the fact that people who live so close to such glory spots of nature as the Upper St. Lawrence do not in greater numbers travel the short distance necessary to see them.

I shall never forget my first glimpse of the Upper St. Lawrence. I went to Prescott from Montreal on a Saturday evening; and took the boat there next day at noon for Kingston. By the time we arrived at Alexandria Bay I was in a state of gratified anticipation which I find it hard to describe. Usually in this world, imagination outruns reality; but it is not so in the case of the Thousand Islands. Unfortunately human imagination usually creates a feeling of expectation which is indefinite and which is seldom or never fully gratified, leaving, almost always, some feeling of disappointment behind. "It is not quite what I expected," one says. We do not know just what we expected; but we expected more.

I suppose this feeling of disappointment is due to man's innate instinctive longing for a satisfaction which only the eternal and the infinite can satisfy; and which is never to be completely satisfied in this world.

But this much may be said for the Thousand Islands: They go as near to satisfying the expectation aroused in the keenest imagination as one can hope for in this world of finite things. For hardly anything can be looked for in earthly beauty that is not found in that lovely place. The beauties of nature have there been enhanced by the handiwork of man; and that is not so often the result of man's intervention.

The Thousand Islands are as plain to me at this moment as they were on that lovely summer evening when last I saw them. Let no reader fear that I am going to inflict upon him a description of scenery. I have suffered too often myself from the well-meaning efforts of others in such regards. Few living men can describe scenery adequately; and I am not sure that anyone could describe the Thousand Islands. And when people cannot do a thing well, they had better leave it alone, saving only those cases in which an attempt must be made anyhow.

I have often admired the energy and the determination with which travellers enter upon the description of nature's wonders. Usually, it seems to me, that energy and that determination produce indeed description, but not description of the thing sought to be described. Perhaps that is why their readers so seldom see what the writers thought they saw when their turn comes to see for themselves.

So, I shall not attempt to describe the Thousand Islands; because I cannot; and because I have sense enough to know that I cannot. I shall only say to Ontario readers that they have one of the wonder spots of the world right at home; and it is a pity that any of them should fail to see it. And to those who live farther off, I may say that it is worth while going far to see the Thousand Islands.

As I saw it, on a calm summer night, electrically illuminated, the river smooth as a floor, the gardens and terraces of the summer homes artificially lighted; and the islands which have been left in a natural state softly touched by the moonlight, it was a scene never to be forgotten; a scene to be thought of with quiet pleasure all one's life.

NOTES AND COMMENTS

WHILE CERTAIN advocates of Prohibition have been proclaiming that it would usher in a new age of spiritual progress, and, as one clerical exponent phrased it, would make "Christian civilization at length a fact," a committee of Toronto business men have issued a leaflet entitled "An Appeal from the Pews," calling a halt to the widespread abdication on the part of the (Protestant) pulpit of its functions as a teacher, not a mere social entertainer of men.

SAYS THIS interesting document: "I venture now to charge the great majority of those who take the position of teachers and preachers of the Gospel in these days with being more or less negligent in presenting some of the great foundation truths of Christianity: Firstly, that God is an absolutely holy and righteous Being who will not and cannot overlook sin of any kind or degree. Secondly, that He is a God of absolute justice who will by no means clear the guilty, and as such must be a God of inexorable judgment. Thirdly, that His word must be preached in its entirety. Fourthly, that the Holy Spirit means what He says when He declares (Acts. 1, 11), that 'this same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven.'"

"IS THE charge true?" queries a clerical contributor to one of the daily papers. If it is, and a close study of current Protestant religious literature would indicate that it is so indeed, how vain all prohibitionist prognostications as to the blessed future that is in store for the world. Whatever advantages may accrue to mankind from prohibitive enactments of this kind they can never make up for the widespread decay of faith; and dependence upon and accountability to an All-wise Judge. That, indeed, is the chiefest ill from which mankind suffers in these latter days. The whole trend of Protestant religious thought is towards making this world a brighter and happier one—an aim laudable enough in itself but entirely pernicious in so far as it divorces men's minds from the life to come.

THE ANNOUNCEMENT that in connection with the celebration of the fifteenth centenary of the death of St. Jerome, a Catholic Bible Congress is to be held at the University city of Cambridge, is interesting and important. Such a gathering will not only tend to deepen and strengthen individual Catholic devotion to God's Written Word, but will serve as a proclamation to the world at large that in the warfare of the "higher criticism" against the integrity of the Scriptures the Catholic Church is a force to be reckoned with whom none may gainsay.

WHILE THE Cambridge event is to be held in July, the main celebration throughout the Catholic world will be in the Fall, when the centenary actually occurs. Aside from the religious ceremonies the celebration in Italy will be chiefly characterized by several publications of a critical and scientific character. The first of these is an anthology of St. Jerome's works in two volumes for the use of students, clerical and lay. Another is a miscellany of the works of the great Doctor, in which such authorities as the Benedictine Fathers, Amell and Schuster, Fathers Fonk and Vaccari of the Biblical Institute, Mges, Duchesne and Battifol, and Father Lagrange, O.P., have cooperated. Art will also have its place in the celebration, illustrating St. Jerome's work by the reproduction of pictures of Leonardo da Vinci and other great masters.

ANOTHER FEATURE of the celebration is a series of conferences which are being held during the present month and in which the Accademia della Religione Cattolica has the chief part. Cardinal Marini, a well-known patristic authority, pronounced the opening discourse. Another series of conferences to a more specialized public will be held in December concurrent with the greater religious celebration. The chief speakers at these conferences will be Cardinals Gasquet, Mercier and Mañi who will speak respectively in English, French and Italian. The religious functions will centre in St. Maria Maggiore, which by popular tradition is associated with St. Jerome.

IT IS fitting that these great celebrations should take place in

Rome, not only because of that city's preeminence as the seat of the Primacy and the centre of the Church's world-wide activities, but because it was the scene of St. Jerome's labors, whose preeminence in Scriptural exegesis is universally recognized. That, too, within the space of one year four such centenaries of world-wide interest as those of St. Jerome, Raphael, Dante, and Leonardo da Vinci should be held in Italy must recall to the world the important part that country has borne in the development alike of religion, of literature, of art and of all that goes to make up modern civilization.

AMERICAN COMMISSION

ON CONDITIONS IN IRELAND

LAWRENCE GINNELL, M. P.:—My own first imprisonment was on Christmas eve, 1907, for advocating what is known as cattle-driving. If you care to hear anything about cattle-driving later on, it will be more in place than it would be here. In 1916, while still a member of the British House of Commons, I was imprisoned in England for having succeeded by writing my name in Gaelic in gaining admission to Keshmullin jail to visit some of the 400 Irishmen detained there without trial. An order had been sent to all the prisons in which Irish prisoners were detained that I was not to be allowed to visit them, presumably because I was calling attention to their treatment in the House. And I was imprisoned because I was compelled by this order to sign my name in Gaelic in the prison guard could not read, in order to gain admission to see these men.

In March, 1918, I was again arrested and sentenced to six months for trying to have the English law for compulsory tillage applied to all the large holdings as well as the small farms. This compulsory Tillage Act was put in force by Orders in Council for the War. These Orders in Council when once put in force assume the strength of an Act. The Order in Council issued in Ireland was in practice applied only to small farmers who had always been accustomed to till an adequate proportion of their lot. They were now compelled to till more, while large grazing tracts of land owned by men who did not reside on them at all, men who gave no employment, men who had only a herder and his dog for a tract perhaps of a thousand acres—these tracts were not touched by the order. I went over the country advocating in counties especially where such tracts existed that the young men in the neighborhood who lived on poor soil, bogs, and barren hills, should go to these owners and offer to take the lands over at their full value as found by an English Government land valuer, in accordance with the Land Purchase system then in operation. There was no objection in taking the land from a man who does not reside on it and paying him the full value for it, in accordance with government inspection. I advised these young men to take this land, and the money would be provided by the Government, as per the existing Land Purchase law. And if the owners refused, or if anything arose to prevent these men from getting the land on these equitable terms, to go in on the land and plow it up and make it useless for pasture. That advice was acted upon in several instances. The owners gave way, came to terms, and were very glad to take the money. In other instances the owner, not residing in Ireland at all but in England, refused; and then there was trouble. But whether trouble or not for this offense I was sent to jail for six months.

Q. What were you charged with? A. I was charged with unlawful assembly, a very common charge in my case. On account of my age and my health, I was sent to the hospital part of the prison. But otherwise I was to be treated as a convict. That is, to get no visits, no books, no newspapers, or anything else from the outer world. And this was in direct violation from the agreement come to a few months before, after Tom Ash's tragic death, an agreement between the Lord Mayor of Dublin, Lawrence O'Neill, the Bishop of Belfast, and the English Chief Secretary for Ireland, Mr. Shortt. An agreement was come to by these three men that political prisoners should be allowed visits and allowed letters. An attempt was made to break that agreement in my case. I at once went on hunger strike, absolutely refusing to take food and drink from the prison authorities, in order to obtain the treatment that had been promised under the agreement. I was only four days on hunger strike when through the influence of the prison doctors I was given political treatment. Then I came off my strike.

Having spent six months in Mountjoy prison on that occasion, my sentence expired at the end of August, 1918. The prison gate was opened only wide enough to allow my body to pass through. Immediately outside was the door end of a prison van, into which I was forced to walk. I could just see my wife and other friends, who had come to greet me, but I was not allowed near them. I was forced into the van and taken to Arbor Hill barracks till the evening, when I was taken to Reading jail in England without any charge or any reason being given me why I was being treated as a crim-

inal. This did not surprise me, because while I was undergoing my imprisonment in Mountjoy, many Irishmen had been arrested and deported; and some who like myself were serving sentences of imprisonment, were taken off to England immediately upon the conclusion of their sentences without any warrant or charge proffered against them. At that time the English authorities, Lord French and Ian MacPherson, were determined to crush the Irish people like "poisonous insects." In my opinion the real motive for these imprisonments was to deprive the Irish people of any leadership or advisers for the forthcoming parliamentary elections, which were held in December, 1918, in order that they, like sheep without a shepherd, might abandon the Republican cause. The result was different. Forty of those prisoners in England without trial were put up in Ireland as parliamentary candidates and all forty were returned with sweeping majorities. In a country of 101 parliamentary seats, we won seventy-three notwithstanding our imprisonment—a greater majority than this or any other country just emerging from bondage has ever had at the start.

During that winter we all suffered severely from cold and bad food. Imprisonment in an English prison, or imprisonment in any prison ruled by England, is no joke. It is hard for people to realize it. In my first imprisonment, ten years earlier, which I have mentioned, although I was allowed food and all of the comforts from outside, and was supplied with them, all that did not prevent the depressing effect of the prison on my whole system. The monotony of the place; nothing but white walls to look at; nobody to speak to; nobody to visit you; always alone; all this thing has a terribly depressing effect. I should have mentioned that in that imprisonment of 1907 I was held for six months without a trial in the ordinary sense. It is the usual course, and that is why I thought it scarcely worth mentioning. I advocated at that time cattle-driving, which was mainly with reference to driving cattle off large unoccupied tracts of land so that they might be used. For the offense of cattle-driving there is a civil remedy. The owner of the land or cattle may prosecute you or sue for trespass or damages. No owner ever sued me for such a case, although I gave plenty of them occasion for doing so. One particular estate I had dealt with, without my knowing it, was under the jurisdiction of the Court of Chancery. The judge of that court, Judge Ross, still on the bench, did not summon me to a trial. I was never tried nor asked to attend for trial. He treated the matter as contempt of court, with which in Ireland a judge can deal at his discretion. His discretion was to sentence me to six months' imprisonment in my absence and untried. My health broke down, and at the end of four months the prison doctors became alarmed that I was going to die. I was then released, and it took me six to eight months more to recover my normal health.

At the end of March, 1919, I and all the untried prisoners in England were released. I went over the country advocating in counties especially where such tracts existed that the young men in the neighborhood who lived on poor soil, bogs, and barren hills, should go to these owners and offer to take the lands over at their full value as found by an English Government land valuer, in accordance with the Land Purchase system then in operation. There was no objection in taking the land from a man who does not reside on it and paying him the full value for it, in accordance with government inspection. I advised these young men to take this land, and the money would be provided by the Government, as per the existing Land Purchase law. And if the owners refused, or if anything arose to prevent these men from getting the land on these equitable terms, to go in on the land and plow it up and make it useless for pasture. That advice was acted upon in several instances. The owners gave way, came to terms, and were very glad to take the money. In other instances the owner, not residing in Ireland at all but in England, refused; and then there was trouble. But whether trouble or not for this offense I was sent to jail for six months.

My health began to give way completely, although in comparison to what other political prisoners had suffered, I had nothing to complain of. The doctor had ordered me to have daily baths, and when I went into the bathroom one morning I found a low criminal who occupied the cell next to mine putting the contents of his pot—the worst smelling thing I ever knew of—into my bath. I complained to the governor of the prison, but without any effect.

OLD ESTATE HAD MEMORABLE CATHOLIC HISTORY IN ITS DAY

London, April 14.—The announcement that Syn House, Isleworth, the property of the Duke of Northumberland, is to be let, calls attention to an estate which has had a notable Catholic history in its day. The original Syn House was a Bridgettine Monastery, founded by Henry of Agincourt. It accommodated a community of men and women whose adjacent houses shared a chapel, of which the nuns used the gallery, or upper floor. The temporal

Superior of both men and women was the Lady Abbess. The Bridgettines were strict contemplatives. Syn Abbey attracted many notable persons. Some came from the estates of nobles who clustered around Blessed Thomas More, whose "cell" was in the Carthusian Monastery opposite. Syn Abbey shared the fate of the other monasteries at the time of the Dissolution. The community was reinstated in Mary's reign, after the despoiled house had witnessed the episode of the bursting of the coffin of Henry VIII, whose body lay there with the Franciscan martyr, Father Feto, and later the departure of the Queen-elect, Lady Jane Gray, to the Royal Tower, to reign for a tragic ten days. Elizabeth's rule saw the final expulsion of the Bridgettine community from Syn by the Thames. For Catholics, the old Bridgettine days hold sacred memories. They recall with interest the days when the Thames flowed between the two houses of Isleworth and Sheen, and the Angelus bell was carried from the one to the other.

PROSELYTISM IN PHILIPPINES

CATHOLIC MISSIONARY POINTS OUT CONDITIONS WHICH LED BISHOPS TO TAKE ACTION

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

Washington, D. C., April 16.—Steps taken by the Administrative Bishops of the National Catholic Welfare Council, at their meeting here last week, to protect Filipino students in American colleges and universities from the loss of their Catholic faith, has been prompted by reports of inroads which Protestant proselytism is making among these young men. The Administrative Committee has decided to establish, through the Welfare Council's Immigration Bureau, offices in Manila and in San Francisco and Seattle, to register and assist Filipino young men who come to this country to enter school. This contact, beginning at the time of their departure from their native islands, will be continued during their residence in this country, so that they will be constantly in a Catholic atmosphere.

Y. M. C. A.'S PROSELYTING OF FILIPINOS

There are at present about three thousand young Filipinos in the various educational institutions of the United States. Practically all of these are Catholics, but many of them have come under Protestant influences. The Y. M. C. A. has been notably active in offering them assistance in the form of proselytism as its ulterior motive. The Y. M. C. A. is at work in Manila and has representatives who supply the Filipino students with letters to its secretaries and agents in this country, where, on their arrival, they are received and coddled by that and other sectarian organizations. Rev. Father T. A. Murphy, C. S. S. R., of Opon, Cebu, Philippines, has given to the N. C. W. C. News Service an account of the extent and zeal of the Protestant propaganda in the islands, and of the menace which it represents not only to the Catholic faith, but even to the Christian beliefs of the native populations. The Y. M. C. A.'s campaign is only a part of the campaign which Protestantism is waging against the Catholic faith of the Philippines. The Presbyterians, with vast resources and a large number of agents at their disposal, are making a vigorous and not un-successful attempt to estrange the Filipinos from the Catholic Church. Silliman Institute, which the Presbyterians founded twenty years ago, is the center of their propaganda. Most of the young men and young women in this institution are baptized Catholics who are attracted to it by the material advantages which it offers at little cost.

NEWS FROM FRANCE

CARDINAL BANS Y. M. C. A. IN BORDEAUX

Paris, April 6.—Cardinal Andrieu, Archbishop of Bordeaux, has published the following note in the bulletin of the archdiocese. "We urgently beseech the priests of Bordeaux and the whole diocese to remind their parishioners from the pulpit that the Y. M. C. A. has recently been denounced by the Sovereign Pontiff, Pope Benedict XV., as being engaged in proselytism of the most dangerous kind, since, under pretext of 'purifying' the faith of young men, it weakens their faith by placing itself above all churches and outside of any religious confession. This association, although calling itself Christian, is nothing short of a school of religious indifferentism. It has just opened a centre in Bordeaux to which it is endeavoring to attract young people. We declare that Catholics of all ages, but more especially the young, should refrain from entering it, for their faith would be menaced, and it is never permissible to expose one's self either through reading or through one's acquaintances to lose the faith without which, says Saint Paul, it is impossible to please God; and, consequently, to gain salvation."

SOLDIER-BISHOP PLANS MIDNIGHT PILGRIMAGE

Paris, April 6.—A picturesque and touching pilgrimage of ex-soldiers will be made on the Monday after the Pentecost to the ancient sanctuary of Notre Dame de Liesse, in the devastated regions to the north of Leen. Mgr. Binet, Bishop of Soissons, invites all the soldiers of that district who safely returned from the War, to assemble at the bishop's residence at eight o'clock on the evening of the Pentecost. "There," he says, "I will take my place at the head of the column. We shall then proceed by a night march to Notre Dame de Liesse, talking and praying on the way, and will reach our destination toward eight o'clock in the morning. If we are tired, our

atigue will merely increase the merit of our pilgrimage of thanksgiving." From Soissons to Notre Dame de Liesse the distance is about 40 kilometers. The road passes by the Moulin de Laffaux and crosses the Chemin des Dames, where, for many months, some of the most desperate fighting took place. Mgr. Binet is himself an ex-soldier. He served as a stretcher-bearer for a long time before becoming an army chaplain.

CHAMBER OF DEPUTIES AND CHURCH SCHOOLS

Paris, April 6.—The Chamber of Deputies has just passed a law establishing compulsory physical education for all children. The State will assume responsibility for all expenditures entailed by the acquisition and maintenance of certain pieces of land and buildings to be used for this purpose. By virtue of the principle that the State is only to support its own Public Schools, the radical deputies demanded that the land acquired by the Government should be reserved for the pupils of the Public Schools. "Otherwise," they said, "we shall be encouraging indirectly private education, the rival of the Public Schools." Their move was defeated, and the Chamber decided that pupils of Parochial schools and the gymnastics of the Catholic societies should have the same rights as the pupils of Public schools on the public playgrounds. The question of competition between Public and confessional schools was again brought up in connection with the education of the orphans under the jurisdiction of the "Assistance Publique," a State institution. The orphans are generally boarded out in the homes of farmers, who receive a small amount each month from the Government. A Catholic deputy asked whether these orphans could be sent to the Parochial schools, or whether they were forced to attend Public schools. The minister decided that they could be sent to the Parochial schools provided the children of the family in which they were living attended the Parochial schools.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE OUTLOOK

For many of our people no doubt the year that is just opening in a business way will have such an uncertainty about it that they will be inclined to exercise more than ordinary caution. This is what all must expect. The world is not yet at peace, and with the practical downfall of the League of Nations programme, the international situation is yet a very complex problem. True, the general policy of the Allies towards Germany seems to be definite and fixed and based upon the attitude assumed in the Treaty of Versailles, but it is only too evident that the Allies are by no means settled in their policies towards one another. At present all eyes are on America and Russia, and it is not possible to definitely say what the future holds in store for us. Nor is there peace, or likely to be peace for some time, under the British flag. All this affects business and of course will have a very direct influence on our missionary possibilities. We believe that, generally speaking, it should be recognized by all that the foundations for good business are solid and that time only is required to bring back very general prosperity. In the meantime the good work begun should be continued. In Extension work we hope to meet our further obligations by acquiring new and valuable friends. How necessary this will be for us to be able to carry on our work will readily be appreciated when we reflect that the bishops and priests whom we assist are those who are much worse off than ourselves who have many well established organizations to supply our needs. It is not too good what must be the lot of the pioneers many of whom are war victims and in need of everything. They cannot with their limited resources supply the crying needs of religion.

THE CARES OF LIFE

We all receive heartaches once in a while. Everyone does. If it is not one kind of sorrow, it is another. We should not be here if our lives were to run along without a ripple. Because we have met with disappointments or sorrow, we must not let ourselves become embittered. Rather, we must forget the wrongs, do the best we can, and face the future with courage.

FATHER FRASER'S CHINA MISSION FUND

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

QUEEN OF APOSTLES BURSAR

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The religion of the older race of Ireland has been written imperishably on the national heart.—S. Hubert Burke.

Kindly accept our best thanks for such a good service to our clergy, appreciating all this useful help. I remain, Very Rev. and Dear Father, great fully yours in Christ, V. GABILLON, O. M. I., Chancellor.

The last letter shows how one good pastor gives the Extension work a regular place in the parish activities without in any sense interfering with the regular work of the parish. Frederickton, N. B., April 5, 1921. Very Rev. Thos. O'Donnell, President of Catholic Church Extension Society, Toronto.

Very Rev. and Dear Father: Enclosed please find my check for the sum of \$55.68, made up as follows: Contributions of the children of St. Dunstan's parish, taken at the services on Good Friday, \$20.85; my own membership for 1921, \$10.00; subscription for Register Extension to March, 1922, \$2.00; stipends for Masses, to be offered according to the intentions specified in the enclosed slip, \$23.00.

It affords me very much pleasure to be of some little assistance to you in the work that is being carried on so successfully by the Church Extension Society. I desire to congratulate you very sincerely on the manner in which you, as President, are performing your duties, you seem to have the situation very well in hand and I hope your spirit will be imbued by the priests of the whole country. The people will follow the lead of their pastors. Wishing you continued success, I am, Rev. Dear Father, yours most sincerely, F. L. CARNEY, V. F.

We feel that the future of this great work is assured. It can not be denied that the need of its active assistance is fully appreciated throughout the country and that our good friends will carry on the task allotted to us with renewed courage. Begin the new financial year for us with a gift to the Extension work. Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS Previously acknowledged \$4,592 90 MASS INTENTIONS E. G. P., Ottawa, 4 00

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

FIFTH SUNDAY AFTER EASTER

RETURNING TO THE FATHER

"I came forth from the Father, and am come into the world; again I leave the world and I go to the Father." (John xvi. 28.)

Would that the world realized and felt the truth of these words of Christ, and applied to them itself! Christ in all His greatness, in the wonder of His power, in the depth of His wisdom, in the clearness of His knowledge, humbly recognizes whom He came—from God, His Father—and to Him again would He return. He could have spoken of Himself only, since He is God, equal to His Father, and was with Him when He created everything. In a word, He had supreme dominion over all things; but His glory was to know that He was doing the will of His Father, who sent Him, and that He would return again to Him. Who does not note His wisdom? After all, what was the mystery, in itself, that He bore? It was great because united to a God, but it was not His glory in the full sense of the word; it was only assumed in order that His Father's glory might be manifested, and that man might have a chance to partake of it.

If, for a moment, we contrast man with Christ, we see immediately man's pride and folly. He is living not as he should, completely for His Father, but for himself, or for the things around him. Never do we hear him, especially when rising to worldly greatness or when receiving earthly honors, humbly profess that he came from God, and that to return to God is his greatest ambition and principal aim. No! He loves to magnify his deeds, and to show his apparently wonderful strength and power. He seems to forget that God sustains him and is his life and strength, more than the trunk of the huge oak is the life and strength of its limbs and branches. As the branches cut from the tree wither and become lifeless, so would man die if cut away entirely from God. It is not pessimism to say that man continually endeavors to show his independence and to become self-sufficient. He lives in a world of plenty, and few things openly point to the Lord of the harvest. The origin of all these things, their powers to fructify and endure, he scarcely ever considers. They are practically matters of fact with him. He should stop to consider what he would be, if God had placed him somewhere in emptiness. What could he bring forth? Nothing; he would soon expire. Or he should ponder again what would become of him, if he were born without reason or left it, as happens so many. He would be useless to himself and to the world. He could not restore reason. But who gave him this great wonder? God. If man had given it to himself, he could renew it if it should wear out, become incapable of action. We might contemplate for hours all the so-called great powers of man, and we would arrive at the same conclusion; namely, that without God, man never could possess them, or put them into action.

We are too prone to forget that we must leave this world; and we seldom ask ourselves whither we are going. Christ fully realized this fact, and spoke of it in the Gospel. He knew that He must go; but more than this, He knew where He was going. He realized this, because He felt that He was doing His Father's will. Moreover, since He came from God, He must return to Him. All men, likewise, must leave the world, and they should all say, each one individually, "I came from God, and to God I must return." But the second part of this statement is true only under certain conditions. If I am living such a life as will lead me to God, and continue to persevere in it, eventually I shall arrive in His presence. But if I am living otherwise, I shall indeed return to God, but only to see Him as a stern judge, and then be banished forever from Him. We always should bear in mind that the day will come when we shall be helpless and in need of God's assistance more apparently and more certainly than we need it now. We have heard the boastful athlete, in their pride and blindness deny God and make a mockery of belief in Him; yet later, when he had done so; but in death he was helpless. The same spirit that rose in rebellion against its Maker most bow in penitence, suffering servitude while the body rots in the earth. As we can see from history, how futile are the deeds and how useless the life of him, who tries to perform his actions without God's help, and endeavors to live separated from Him! If you doubt the truth of this, study how God has conquered by death (if you will admit nothing more beyond) those who defied Him and His help in life. Those who live for God give their lives up to God; those who live not for God must have their lives snatched from them.

The majority of the people in this country believe in God, but many, as we mentioned before, do not extend

their belief far enough. Herein lies the danger. There must be no limitation to our acknowledgment of God, and no occasion can arise when we are not bound to show our belief in Him. Our interest must be such that, like St. Paul, we live, not ourselves, but Christ liveth in us.

GENERAL INTENTION FOR MAY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

MARY, CONSOLER OF THE AFFLICTED

Every year, with rare exceptions, the general intention for the month of May asks us to recall one or other of the privileges of the Mother of God; for, while the members of our world-wide League are devoted to the Sacred Heart of Jesus, they should not forget that a tender heart also throbs in the bosom of His Blessed Mother. This year we are urged to appeal to her as a consoler in affliction.

Who will say that the invitation is not opportune? In these years of affliction and misery are crushing many a human heart, and the call is loudly heard for some powerful intercessor near God to ease the pressure which, as the aftermath of a horrible war, is bearing down upon the world. In Europe thousands of homes remain shattered, thousands of widows and mothers are still shedding tears, millions of little children are starving, poverty and hardship are stalking through the land, and no one knows where it is all going to end. Man sees putting their faith in the powers of the earth, in Leagues of Nations, and Supreme Councils, combinations in which God seems to have been left out. But the months are passing and disappointment is following disappointment in rapid succession, until at least the victims, millions of them in deep despair, are asking to what tribulation they appeal for help and consolation in their affliction? On whose powerful arm may they lean to draw them out of the present chaos?

The answer is heard throughout the Catholic world: "Turn to Mary, Consoler of the Afflicted!" St. John Damascene assures us that she is the best consoler to those who suffer anguish of heart and that we shall receive from her what we seek in vain from men. Several seasons might be given for this assertion. In the first place, a true consoler should know what suffering is; secondly she should be moved to compassion at the spectacle of suffering; thirdly, she should have the power to alleviate suffering, even to remove it entirely. These conditions are fulfilled in the Mother of God.

Mary knew what it was to suffer. If she was favored with the most glorious privileges ever granted to a creature, she was also tortured in a soul more than any other creature. From the moment her Divine Son was born in Bethlehem down to the hour of His cruel death on Calvary, Mary's life on earth was one continual anxiety, a slow martyrdom. The prediction of the holy man Simeon was amply fulfilled that a sword of sorrow would pierce her immaculate heart. Our Blessed Mother drank of the bitter cup of suffering.

Because she suffered, Mary is tender; she is compassionate for others; her sympathy far surpasses the sympathy of earthly mothers; she knows what we suffer; she knows the source of our suffering and its depths. She sees tears glistening in the eyes of those who are dear to her; she hears their sighs and complaints.

But, with all this knowledge, can she help us? Is she willing to help us? Undoubtedly. Saint Bernard tells us that no one has ever appealed to her in vain. From her seat beside her Son in Heaven her power is limitless. As Queen of Heaven she can obtain what she wishes. Christ our Lord will not refuse His Blessed Mother the favors she asks for her children of adoption. Often it suffices merely to utter her name to be consoled.

But her intercessory power is reasonable. When she acts, she consults our spiritual welfare. If she does not always free us from earthly crosses, it is because she knows that many of the crosses that God places upon our shoulders are for our own good and are not lightly to be cast aside. Our vision is limited; our views are often not God's views. What the world calls crosses—such as poverty, sickness, misfortunes, tears—are not always crosses in God's sight. They may be sent to us to purify our souls, while preparing for another and better world. Why then ask to be freed from them? Why ask Mary to do what she knows would be contrary to the plans which her Divine Son has carved out for us? And yet we have the testimony of the saints to prove that, if she does not choose to remove our crosses, or console us in our afflictions, or soften our earthly trials, she at least lightens their weight by strengthening us in patience and in resignation.

True to the title of Consoler of the Afflicted, which we give to our Blessed Mother, Mary brightens life in this valley of tears. She is, in fact, our life, our sweetness and our hope. To her, therefore, we should turn, poor children of Eve, and ask her, as our gracious Advocate, to look down on us with eyes of tenderness, to watch over us in our various stations of life, and after our exile

here below to lead us to our heavenly home.

When the moment of our dissolution comes, we shall view things in a different light. We shall then understand that what seemed heavy crosses and afflictions were simply evidences of God's ineffable goodness, leading us as gently towards our true home, where we shall see Himself and His Blessed Mother face to face. Is it necessary to ask our members to spend the present month meditating on Mary as Consoler? She who so often pressed to her bosom the Sacred Heart of Her Divine Son will not fail to console fully her adopted children.

E. J. DEVINE, S. J.

WILL MY SOUL PASS THROUGH IRELAND

(Published by Request)

"O Soggarth Aroon! sure I know life is fleeting; Soon, soon, in the strange earth my poor bones will lie; I have said my last prayer, and received my last blessing, And if the Lord's willing I'm ready to die. But, Soggarth Aroon, can I never again see The valleys and hills of my dear native land? When my soul takes its flight from this dark world of sorrow, Will it pass through old Ireland to join the blessed band?"

"O Soggarth Aroon, sure I know that in heaven The loved ones are waiting and watching for me, And the Lord knows how anxious I am to be with them, In those realms of joy, 'mid souls pure and free; Yes, Soggarth, I pray, ere you leave me forever, Relieve the last doubt of a poor dying soul, Whose hope, next to God, is to know that when leaving 'Twill pass through old Ireland on the way to its goal."

"O Soggarth Aroon, I have kept through all changes The thrice-blessed shamrock to lay on my clay; And, oh! it has minded me often and often, Of that bright smiling valley, so far, far away. Then tell me, I pray you, will I never again see The place where it grew on my own native sod? When my body lies cold in the land of the stranger, Will my soul pass through Erin on its way to our God?"

"Arrah! bless you, my child! sure I thought it was heaven Your wanted to go to the moment you died; And such is the place on the ticket I'm giving, But a compton so Ireland I'll stick to its side; Your soul shall be free as the wind o'er the prairies, And I'll land you at Cork, on the banks of the Lee, And two little angels I'll give you, like fairies, To guide you all right over mountains and seas."

"Arrah, Soggarth Aroon! can't you do any better? I know that my feelings may peril your grace; But, if you allowed me a voice in the matter, I won't make a landing at any such place. The spot that I long for is sweet County Kerry; Among its fair people I was born and bred; That Corkies I never much fancied while living, And I don't want to visit them after I'm dead."

"Let me fly to the hills, where my soul can make merry In the North, where the shamrock more plentiful grows—in Counties of Cavan, Fermanagh and Derry I'll linger till called to a better repose. And the angels you give me will find it inviting To visit the shires in the island of saint; If they bring from St. Patrick a small bit of writing, They'll never have reason for any complaints."

"A soul, my dear child, that has pinions upon it Need not be confined to a province so small; Through Ulster and Munster and Leitrim and Connaught, In less than a jiffy you're over it all. Then visit sweet Cork where your Soggarth was born; No doubt many new things have come into vogue— But one thing you'll find—that both night, noon and morn, As for certain back, there's no change in the brogue."

"Good Mother, assist me in this, my last hour; And Soggarth Aroon, lay your hand on my head, Sure, you're Soggarth for all, and for all you have power, And I take it for penance for what I have said, And now, since you tell me through Ireland I'm passing, And finding the place so remarkably small, I'll never let on to the angels while crossing, That we knew a distinction in counties at all."

OUR LADY'S MONTH

All the months and all the years belong to God, and some of these are more especially His, in human regard, by reason of the beautifully mystic happenings related to them. May and October are peculiarly dear to the Catholic heart because they are dedicated to the Virgin Mother of God, and June to St. Joseph, her chaste spouse and temporal protector and provider. November is mournfully prized, too, for the reason that so many of the holy souls await our pious pleadings to Mary that she may obtain from her Divine Son their early enfranchisement.

It is very difficult to fathom the meaning of the mystery of the Incarnation. This mystery, they seem to forget, was a union—a hypostatic union, as it is rightly termed—of the Divine nature with the human nature; and if they were able to realize the true import of that tremendous fact, they then would not have the least difficulty in comprehending also the other mystery of the Immaculate Conception—since it must follow as heat from fire that the God of all holiness, purity and truth could never be united, hypothetically or in any other personal sense, with a nature sullied by the inheritance of disobedience.

This particular age is one in which the lesson of Mary's sweet humility is invaluable as a lesson for those "men of good-will" who are really desirous of bringing about a harmonious agreement between science and religion. True science is modest; presumptuous science demands from God an answer as to why, how and for what purpose He created, if He create, the visible universe. When Mary, the white soul and ingenuous, demanded of the Angel Ambassador how could the fact which he foreshadowed be brought about, under the conditions of her holy life, she did not question as to the process which he intimated. It was enough for her to be assured that the power of God was to do it. This was all sufficient. She was able at once to realize the awful grandeur and glory of the distinction which was to be hers and prophetically applied to proclaim aloud her entire ecstasy of soul over the tidings, in the words of eternal truth, "Behold, all generations shall call me blessed." The Handmaid of the Lord was to be blessed on earth and blessed forever in Heaven as well—as the only mortal being that ever was so honored.

Similar was the faith of the Disciples when our Divine Lord instituted that greatest of all mysterious ties between Creator and creature—the mystery of the Eucharist. When He made them the amazing assertion that the bread His offered them was His body and the wine His blood they knew that He stated what was perfectly clear to Him in effatuation, though unrealizable by them save by the eyes of faith. He had previously spoken, "hallowed words" to them, as they said—things hard to believe—but they had nearly all been made clear by fulfillment. His body and blood were to be the cement for His Church, to last and keep together inseparable all the masonry, until the end of the world.

Mary's glory is her childlike trust and belief. It placed an eternal diadem of more than angelic lustre upon her brow in the court of Heaven. So, too, the Disciples' faith. They asked for no scientific explanation of the marvel propounded to them, but they trusted Him Who gave it out. Science could not, never can, explain it—for science has its limitations, though scientific may not think so.—Catholic Bulletin.

THE PURPOSE OF THE STATE

The State, or civil society, is not a voluntary or optional association, such as a trade union or a social club. It is a necessary society, a society which men are morally bound to establish and to maintain. This obligation arises from the fact that without a political organization and government, man cannot adequately develop his faculties, or live right and reasonable lives. God has so made human beings that the State is necessary for their welfare. "Man's natural instinct," says Pops Leo XIII, "moves him to live in civil society, for he cannot, if dwelling apart, provide himself with the necessary requirements of life, nor procure the means of developing his mental and moral faculties."

To all these theories, which either frankly mark the State an end in itself, or tend to do so by exaggerating its authority and scope, we oppose the Catholic doctrine as expressed by Pops Leo XIII, toward the close of his Encyclical, "On the Condition of Labor." "Civil society exists for the common good, and hence is concerned with the interests of all in general, albeit with individual interests in their due place and degree." In this statement are two significant declarations: first, that the end of the State is not itself, either as an abstraction, or as a metaphysical entity, or as a political organization, but the welfare of the people; second, that the common good, "is not to be conceived in such a collective or general or organic way as to ignore the welfare of concrete human beings, individually considered. A brief analysis of the

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phrase, "common good," as interpreted by Catholic authorities, will enable us to see specifically and precisely what is the true end of the State.—John A. Ryan, D. D., in Catholic World.

SHUNNING THE SERMON

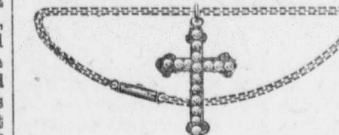
Why is it that so few Catholics are willing to listen to sermons? From year's end to year's end they attend the low Mass in order to avoid listening to the Word of God. Not for them has St. Paul written, "Faith cometh by hearing, and hearing by the word of God." No wonder there are so many Catholics who have little faith and less ability to explain their belief since they shun hearing the Gospel preached to them. And of those who do attend High Mass out of mere mechanical routine, how many profit by what they hear? They go to sleep. They yield to distractions of all kinds. Present in body they are absent in mind. They think of their business, of household matters, of the dress and mannerisms of those in the next pew, or of the decoration on the altar, paying little or no heed to the substance of the priest's remarks.

Others, instead of applying to themselves the salutary words of the preacher, look like the lady Tom Daly



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writes about, employ themselves in turning over in their own minds the names of their acquaintances whom they think the cap fits. They put up a sort of moral umbrella and allow the showers of grace to fall upon their neighbors. Others, again, are dissatisfied with sermons on the common doctrines of the Catechism. They want something "new." As if there could possibly be anything new in the duties of man to God, to one another, and to themselves. All this is wrong—very wrong. The man or the woman who shuns the sermon, or when he hears one, unmercifully criticises the priest, picks flaws in what he says, should we believe (let the theologians correct us if we err) make such a thing matter for confession. The most common-place sermon ever preached cannot fail to help us if only we but have the receptive mind. No Catholic can have proper understanding of his religion who weak by weak shuns the Sunday sermon. Think on these things my brethren of the laity.—Michigan Catholic.

OLD AGE

Do you know a man or woman getting on in years, whose life is made a torment by swollen joints, gravel, rheumatism, backache or sciatica? If so, you can perform a charitable act by telling them that Gin Pills will surely bring relief and a healthy old age. A prominent consulting engineer writes us: "Your remedy, I find at 60 years of age, to give me perfect relief from kidney and bladder troubles. I urgently recommend them to friends of my age as being the only thing that does me good." You don't have to buy Gin Pills to try them. Write for a free sample: National Drug & Chemical Co. of Canada, Ltd., Toronto, Ont. U. S. Address: Na-Dru-Co., Inc., 202 Main Street, Buffalo, N.Y.

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OUR BOYS AND GIRLS

ERIN GO BRAGH

Swift from the East comes the light of the morning... In purple and gold, how it springs from the sea!

OUR BOYS AND GIRLS

TWO GIRLS IN A PULLMAN

The old lady across the aisle had fallen asleep again... Her book lay open on her lap, and her head bobbed so energetically that it seemed certain that her spectacles would fly off.

OUR BOYS AND GIRLS

THE HIDDEN TREASURE

Devotion to the Holy Sacrifice of the Mass, and Devotion to the Blessed Virgin, have ever been the favorites with the Irish people... These two devotions are really inseparable.

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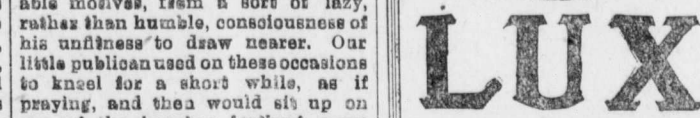
for all; and the lives of persons of various conditions and circumstances establish the fact that the poor and the rich, the business man, and the man of leisure, the educated and the uneducated, have alike found before the Tabernacle the peace which the world could not give them.

During the recent War a few persons were in a little village Church just behind the firing line, when a French officer, attended by an orderly, passed up the Church and silently and reverently knelt down before the Tabernacle.

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STORY OF A DAY

The day was weary. There had been so much care. The tramp of many feet, the breath of many sighs, and the pain, ah, the pain, the anguish, of the long, long hours!

SUCCESS SLOW IN COMING

Charles Goodyear, who became a millionaire and was the inventor of vulcanized rubber as well as many other forms of the tree sap products, at one time was forced to beg for \$5 to keep him from starving.

EDUCATION PAYS

The prize fool is the boy who will not go to school when he has a chance, says Spectator in the New York American. Perhaps, however, the first prize ought to be divided, for the girl who will not go to school is just as big a fool.

THE HIDDEN TREASURE

Devotion to the Holy Sacrifice of the Mass, and Devotion to the Blessed Virgin, have ever been the favorites with the Irish people. These two devotions are really inseparable.

THE HIDDEN TREASURE

Though the Irish people still preserve a most fervent devotion to the Holy Sacrifice of the Mass, it is to be regretted that the practice of visiting the Blessed Sacrament is not so frequent or so widespread as it ought to be.

THE HIDDEN TREASURE

The girl and the days long and the years short—Dignot. To have too much to do is for most men safer than to have too little.—Cardinal Manning.

THE HIDDEN TREASURE

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THE NEW AMERICAN CARDINAL

By Charles Phillips (For the N. C. W. C. News Service) TYPICAL INCIDENT

Rome, March 20.—While I was waiting in the reception room of the American College, which looks out on the pretty palmed court of Our Lady, the door suddenly opened and a strange priest entered. He fairly burst into the room, an exuberant was his step, so joyous the expression of his face. He was Italian, and plainly from the country, and poor, dressed in the black soutane, the long black overcoat, the shiny little round crowned hat—and the umbrella, the inevitable umbrella—which is the customary clerical garb in this country. But he spoke perfect English.

"You are American? You have come from America?" He was disappointed when he learned that I had not seen the United States since 1918. He had thought I was "just over," that perhaps I had come with the new Cardinal. "We are old friends, your new American Cardinal and I," he explained happily. "And he has not forgotten me. Just think, it is years and years—O, twenty, thirty years—since I have been in America; and last night in my little parish away up in the Bologna district I received a telegram from him saying I was to come—He has arrived, yes?"

"He arrived last night?" "By way of Ancona, yes; and these mad communists and bolsheviks, they very likely made it as disagreeable as they could!"

"So I have heard." "But you see, nevertheless he does not forget me! The moment he reaches port he telegraphs me that I am to come—"

At this juncture the door opened again and a secretary appeared to take the happy man to his friend the Cardinal. He disappeared up the stairs still talking, with eloquent joyous gestures.

Friends of His Eminence the Cardinal Archbishop of Philadelphia tell me that that little incident of the Bologna priest is characteristic of our new American Prince of the Church. In the midst of the most urgent affairs and in the distracting delays of a journey which the Bolshevik railway strikers of Italy came very near holding up altogether, Archbishop Dougherty remembered his old time friend, a poor Italian priest of a remote country parish, and sent for him that he might share the joy and honor of his elevation to the Sacred College. "Just like him!" Philadelphia here in Rome exclaim. "He is the kindest hearted man, the most simple, modest, courteous. He never forgets anyone. And he is always ready to see and hear whosoever has a plea to make. He never shuts his heart or his door to any human being." "The wonder of it all is," adds another who knows him well, "the wonder of it all is how he gets through with it all. Letters alone—he must answer hundreds of them, personally. But he is famous for that, for doing things himself, and for never neglecting or ignoring the most unimportant or insignificant people. There is no glory of aloneness hedging Cardinal Dougherty around with inaccessibility."

THE MEANING OF THE RED HAT

To me His Eminence said: "Our Holy Father in conferring the Cardinalatial dignity on an American has paid his whole country a tribute of esteem and very particular regard. I know that my fellow citizens of all classes feel complimented by the honor bestowed on our nation." Pope Benedict was not averse to allowing this interpretation of the event, so great is his interest in America and the Americans. But His Holiness was careful, however, to state in his allocution at the Consistory that it was first of all the personal merits of the Archbishop of Philadelphia, his achievements as an administrator, especially his remarkable record as a constructor in the Philippines, which had won for him his place in the Supreme Council of the Church.

The Red Hat, like every other symbol in the rich ritual of the Catholic Church, down to the minutest item, has a special and particular significance. From the days of the primitive Church, when every man who gave himself to the preaching of the gospel of Jesus Christ did so at the peril of his life, the Cardinal's Hat has prefigured the red crown of martyrdom. Cardinal Dougherty, I can assure you, has not missed this deep significance of his new honor. After the Public Consistory he referred to it in a touching manner.

"The words which the Holy Father spoke to me this morning ring in my ears," said His Eminence; and he quoted "even to the effusion of blood," repeating that solemn passage of venerable Latin from the ceremony of the Consistory in which the Supreme Pontiff reminds the Cardinal of the true meaning of the "galatrum rubrum, insignis singulare dignitatis cardinalatus."

Yes, even to the effusion of blood," said Cardinal Dougherty, "because devotion means immolation. To love is to be willing to die for the sake of the object of one's love. One who does not love to that extent does not love at all."

As he spoke I recalled the marked pallor of his usually ruddy face that morning in the Sala Regia when he knelt at the Pontiff's throne and the Holy Father had held the Red Hat

over his head, repeating those memorable words, "even to the effusion of blood." And I wished that some of those mad bigots could hear him, who have made a bogey out of those beautiful words to delude their followers into the belief that Catholic Cardinals are really secretly sworn fanatics pledged to the "effusion of the blood" of poor unhappy heretics. There is a sensational anti-Catholic book going the rounds in Europe just now which specializes on this point.

WEEKLY CALENDAR

Sunday, April 24.—St. Fidelis of Sigmaringen, a noble and lawyer, who found it difficult to be a rich advocate and a good Christian entered the Capuchin Order. He preached against the Calvinists in Switzerland and after a sermon at Sevis was attacked by a body of Protestants, headed by a minister and slain.

Monday, April 25.—St. Mark the Evangelist, who was converted by St. Peter and became secretary and interpreter of the Prince of the Apostles. He founded the Church in Alexandria. His graphic gospel is based on St. Peter's testimony. Mark, after governing his see for many years was seized by heathens and tortured to death.

Tuesday, April 26.—Saints Cletus and Marcellinus, Popes and Martyrs. Cletus was third Bishop of Rome, reigning from 76 to 89. Marcellinus succeeded to the papacy in 296, the time of Diocletian. He reigned eight years and is termed a martyr though his blood was not shed in the case of religion.

Wednesday, April 27.—St. Zita, a citizen of Lucca. On one occasion having spent a long time in church, she neglected to make some bread. Arriving home she found it already baked, an angel having performed her duty. She fed the poor and by gentleness overcame the jealousy of fellow servants. She died in 1272, a bright star appearing over her attic to show she had gained eternal rest.

Thursday, April 28.—St. Paul of the Cross, whose eighty-one years were modeled on the Passion of Jesus. He enlisted in a Crusade against the Turks, but, warned by heaven abandoned this work to found the Passionist Monastery on Monte Argentario. On Fridays his heart beat with a supernatural palpitation that scorched his shirt. He died while the Passion was being read to him.

Friday, April 29.—St. Peter of Verona, Martyr, the son of heretical parents was received into religion at the age of fifteen by St. Dominic at Bologna. He had special devotion to Our Lady. He was often cruelly calumniated and slandered and finally suffered martyrdom near Milan.

Saturday, April 30.—St. Catherine of Siena, a saint and guardian of the Church in the fourteenth century. At fifteen she entered the Third Order of St. Dominic. Later she travelled through Italy reducing rebellious cities to submission to the Holy See. She brought Gregory XI. back from Avignon to Rome and proved an able counsellor of Urban VI. She endured many hardships to avert harm to the Church, Catherine died at the age of thirty-three, in 1380.

ENGLISH MASS MUSIC

LONG UNUSED AND FORGOTTEN RESTORED AT WESTMINSTER

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

Westminster, April 4.—Holy Week at Westminster Cathedral, within the last few years, has come to mean something that is intensely national in the religion of this country. When the Cathedral was first opened for public worship the Anglican journals from time to time gave expression to opinions that made up in smartness what they lacked in Christian charity.

But for all that, Westminster Cathedral has shown to the English people that they wish to find something lasting and enduring in the treasures of national music, they must go back to the days when England was a Catholic country.

TREASURES FOUND THROUGH SEARCH

For some years the Holy Week music in the Cathedral followed various foreign schools; the Italian, the Spanish, and that of the Netherlands. Then, under the direction of Dr. Terry, the able musical director, the museums and libraries were searched and the result is that some marvellous treasures of Catholic church music have been restored to use. Some, if not most of these compositions have been found in manuscript, and a body of students is still hard at work transcribing this music for the use of choirs.

Some of the Masses now restored to use were performed in the Chapel Royal of Henry VIII., before that monarch set himself off from the Pope, and these volumes bear the royal manuscript of that King and his first wife Catharine of Aragon.

The number of these old Catholic masters is becoming greater each year, and this year the whole of Holy Week was taken up by a separate Mass each day by the pre-Reformation composer Taverner.

Of these Masses, some were only transcribed from the ancient manuscripts in Peterhouse College library at Cambridge last year, and which have apparently lain there unknown for centuries.

The tendency of ecclesiastical music in this country, certainly

since the Reformation, has been towards the florid Continental schools; indeed, any idea of a national school of sacred music had almost died out, while what church music existed was strongly tinged with the ideals of the Lutheran school.

Westminster Cathedral has brought to light the almost lost treasures of national music, music composed for Catholic worship. And the fact that these treasures find their restoration by means of the very medium for which they were created, gives to them a setting and effect that could never have been accomplished in the concert hall for, as these Masses were composed to fit the Latin text, could the Anglo-Saxons apparently revive them for use in their own services.

MUSIC ATTRACTS NON-CATHOLICS

This accomplishment of Westminster Cathedral has been a great thing from every point of view. Every year the Holy Week music at the Cathedral is a feature in the great London dallies, which generally devote at least a whole column to a description of the music to be performed during Holy Week. And the restoration to use of this old English music not only attracts a number of persons to Catholic worship who might otherwise never set foot within a Catholic place of worship, but it has shown, more strongly than all argument, that the Catholic religion is something very far from foreign to this country, which was one of the planks by which the Anglo-Saxons tried to keep themselves in the popular mind.

YOUNG PRIESTS OF FRANCE

(By N. C. W. C. Special Cable)

In past years the recruiting ground for large numbers of the clergy in France was the rural and agricultural districts; the cities were far behind. This state of things is now entirely reversed. As in England there is a tidal wave of vocations in France and a large proportion of the candidates are military officers who went through the World War, some of them having received military honors.

While during the last century the peasant population supplied cities with priests, it seems now that the urban population will furnish villages with pastors. Among these vocations from the cities, moreover, there are to be found representatives of the nobility, of the highest intellectual classes, and people of considerable means.

Sixty-four officers of various ranks entered the Grand Seminary of Paris in 1919 and 64 more in 1920.

At this moment are to be found at St. Sulpice a Staff Colonel who bears one of the greatest names in France, a Major, several Captains, ten Lieutenants, four former Naval Officers, five Civil Engineers who graduated from the Polytechnic School, three graduates of the Central School, a Mining Engineer and an Inspector of Finance. Also an Army Surgeon, and the chief auditor of one of the largest Department Stores in Paris.

It means in France, as in England, a new line of experiences in our clergy. New conditions need new methods, and God has sown the vocative seed on new soil.

We have to deal with all sorts and conditions of men, and so we need unity in dealing with the world. An ounce of experience is worth a ton of theory. A great change came over the world of the Church when the Friars of St. Francis and St. Dominic introduced a new method. The Mahomet going to the mountain when the mountain showed no inclination to go to Mahomet.

Another great reconstruction came centuries later in the introduction of the Clerks Regular. "The Clerk Regular," says Father Bada Jarrett, "is, more than his predecessors, a complete break in the canonical theory of religious life." The Clerks Regular, of whom the Jesuits are perhaps the best known to the world, sacrificed all the beauties of chanting the Divine Office in choir, of the romance of a religious habit, regarding the world as from as trenches and blood-stained fields in which everything pertaining to peace must give place to the laws of war. Since the sixteenth century practically all the important religious institutes have been modelled upon this military plan.

The new vocations are on the same lines and the movement will provide priests and apostles who come from the cities, who know the world, who are men of experience in the world of war. Men like the twelve apostles, like Augustine, Francis and Dominic, Alphonsus Liguori, Ignatius, and Xavier.

It is quite possible that we shall witness a decline in boy vocations, or at least put them off till they are tested by ripper years and experiences and are able to know the minds of others because they know their own.

One remembers Cardinal Vaughan raising to let a maiden, who from her childhood had lived in a convent, enter as a novice. He prescribed that she should leave the convent, and with a reasonable shapson, visit London, Paris, and the Continent, see life and all its attractions. She had considerable means.

It was done, and she had two years' experience of what she hoped to leave. Some excellent people sighted the danger, the temptation! She finished her tour, and still determined to become a nun, and the great Cardinal gave his approval and blessing.

Passing from London to Paris, where we passed some fields under floral cultivation the other day, and

noticed a huge advertisement: "Carter's Tested Seeds." This is the idea. Our Lady's tested vocations.

But will these young men of the business world be half baked and half educated? Will they have the correct clerical style? We have got so accustomed to the idea of the Little Samuels that we may forget the tent maker, St. Paul.

This we can safely leave to the Giver of all vocations. If God calls, God wants it. It is for us to fit in. As a matter of fact these late vocations, whose supporter and admirer has always been His Eminence the Cardinal, will be found to possess qualities that no early enclosure can give. If ten years of study cannot fit a candidate as efficiently as Kitchener did his army it would be passing strange. And, be it noticed, our improvised armies won and defeated fifty years of military drill. It is the man that matters.

It is character that counts, and these young men must have character, or our great Commander-in-chief would never have called them. We shall find that in matters of learning, in preaching, in power of organization, they will shine. One remembers the remark of an experienced priest: "I wish every candidate for the priesthood was made to earn his own living for two or three years before going on to his studies."

—Rev. Edmund Lester, S. J., Campion House, Osterley, Middlesex, in The Tablet, London, Eng.

CONVERSIONS IN BRITAIN

NEW TABLE COVERING HALF CENTURY GIVES INSPIRING NUMBER OF CONVERTS

London, April 14.—Comprehensive figures on one special feature of the progress of conversions to the Catholic Church in Britain are given in the Jesuit Directory, the new addition to Catholic annuals which has recently made its advent.

The figures on conversions for England and Wales as a whole are given yearly in the Catholic Directory. New comes a table, covering a half century, which shows the number of converts received by priests of the Society of Jesus alone. The Jesuit Directory makes public for the first time the details of each year's receipts in Jesuit churches. These total 35,308 for the 50 years.

According to the tabulation, in 1870, which was the first year for which the figures are given, the number was 898. In 1919, with which year the table closes, it had reached 974. To take an average over a period at either end of the list, it will be found that 4,933 converts were received by the Jesuits in this country during the years from 1870 to 1879. This is an average of 493 annually, which rose to an average of 821 during the years from 1910 to 1919.

The increase may be accounted for partly by the growth in the number of Jesuit parishes, but the ratio of their converts is more than proportionate to this cause. It shows that the stream of conversions is steadily growing in yearly volume.

It is also stated in the Directory that, since the restoration of the Hierarchy, nearly 1,500 graduates of Oxford, Cambridge, and what are termed here "the Public Schools" have been received into the Church. So also have more than 650 Anglican clergy, 430 men from the Navy and Army, 32 Peers and 55 Peersesses. The English nobility as a whole has supplied some 450 converts from its ranks.

Perhaps it is because First Fridays come on weak days when people are obliged to hurry off to business that there are so many who rush from the church a few minutes after receiving Holy Communion, sometimes even before Mass is over, giving themselves no possible time to make an Act of Thanksgiving. To watch them is almost appalling. It has caused the Editor of The Messenger of the Sacred Heart to dwell on an important point of the First Friday devotion that these careless communicants seem to miss entirely. They ought to give his words serious attention. He says:

Our Blessed Saviour complained in His private revelations to St. Margaret Mary of the coldness and indifference which He receives in the Blessed Eucharist, and He inspired her to receive Holy Communion on the First Friday of every month as a reparation for the indifference of those who should show their appreciation of His great gift of love. Thus began the beautiful devotion of the First Friday.

Holy Communion on the First Friday of the month has now become a practice that is almost general among our readers, but we found ourselves recently asking the question, "Do all those who go to Holy Communion on the First Friday do so as an act of reparation to the Sacred Heart?" Our question was suggested by the scene in one of our large churches on a recent First Friday. Hundreds were going to Holy Communion at the different Masses, but many, very many rushed from the church immediately at the end of Holy Mass. There was no remaining for a fifteen minutes' thanksgiving of love and reparation.

These were others who came only in time for Holy Communion, and hurried away after a few minutes. These did not even hear Holy Mass. It is because of such coldness and indifference that our Lord complains. There is seldom any excuse for leaving without having made at least five or ten minutes' thanksgiving. There is no excuse for coming late to Holy Mass, and then after Holy Communion making a hasty exit from the church.—Catholic Transcript.

READ A CATHOLIC PAPER

Catholics are very liberal supporters of the non-religious press. They spend thousands in buying and subscribing for magazines, many of which should never be seen in a

self from the conventionalism and artificialities that then were common to sacred oratory. Padre Agostino thrilled vast congregations in Pisa, Milan, Bologna and Rome itself. Pope Benedict XV, then in Bologna, was one of Padre Agostino's admirers, and, it is related often went unobserved into the church of San Carlo to hear the brilliant Franciscan preach.

An accident, sad as it was strange, brought to a premature end Padre Agostino's career as one of the most eloquent orators in Europe. By mistake a cup of hot water into which snuff had been infused instead of coffee, was given to him one day after he had finished a sermon. His rich and powerful voice was ruined. He then turned his whole energies to the relief of the poor.

CATHOLIC PROTEST

(By N. C. W. C. Special Cable)

London, April 8.—The value of prompt and united Catholic action to procure the removal of public advertising matter objectionable to Catholics, has just been vindicated by the steps taken by the Westminster Catholic Federation in regard to a much advertised commodity.

This commodity, which need not receive free publicity here, is a popular cordial that has been built up on the railways and other public places by huge posters representing a couple of bibulous friars, of some nondescript order, regaling themselves copiously in a monastic cell with a generous libation of this same cordial.

This is but a carrying-out of the Protestant propaganda idea that monastic establishments exist mostly for the purpose of gastronomic research. Quite an elaborate theory of the religious life has been built up by Protestants on this assumption, and the Westminster Catholic Federation thought it high time to kill the slander.

A strongly worded letter of protest was sent to the secretary of the company responsible for the objectionable advertisement, and in course of time the Federation received a reply in the following polite terms:

"With so much on record my regret for any inconvenience or bad feeling caused by the exhibition of the Firm's posters in and around London, as far as I am just about to take over this business I shall see that no poster or advertising matter is put out liable to upset the good feeling of the Westminster Catholic Federation and its allied Societies. I shall be glad if in future you will give me any advice on any further advertising matter which I shall submit to you before having same put out. I shall be calling on you with a new showcard we have just got out."

Although the incident is a small one, it has a very valuable lesson, for it in a so-called Protestant country well organized Catholic protest can make itself felt in so strong a community as the commercial world, it gives a great impetus to Catholic publicity in other parts of the world, where the Catholic force is much greater.

The Federation has also taken in hand another matter in which its voice will be heard. A Vigilance Committee, with a considerable number of members highly qualified for the task, has been appointed to keep a sharp eye on the journals of the London press, with the idea of notifying the central committee of any objectionable matter appearing in these publications. The working of the Vigilance Committee promises to be thorough, as each member is to keep no more than two current publications under review. Under no searching a scrutiny none of the London newspapers and weekly journals will escape, and nothing in the way of Catholic misrepresentation is likely to get by the scrutineers unchallenged.

FAMOUS ITALIAN PREACHER

(By N. C. W. C. Special Cable)

Milan, April 14.—Padre Agostino de Montefelro, famous pulpit orator and more famous still as friend and helper of the poor, is to be buried in the orphanage church at Marina di Pisa, where he will rest near the hand of little children in whose service he spent the last decades of his life. Padre Agostino died at Pisa last week in his eighty-second year. He was surrounded in his last moments by the orphans for whom he had built a large home.

Before becoming a Franciscan Friar, Padre Agostino was Dr. Luigi Vicini. When he entered the Franciscan Order, after abandoning a career as physician, he was urged to devote himself to the big social problems of the time. Freeing him-

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