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

VOLUME XXXXII.

The Catholic Record

LONDON, SATURDAY, JUNE 12, 1920 THE GENTLE ART OF KEEPING FRIENDS

Of making friends, in the vulgar and superficial sense of the phrase. an indissoluble union. there is not much to be said that has not been made commonplace by frequent repetition, even among the juvenile and unlettered of our people. All grades have some elementary needs in common. The craving for human interceurse on their own terms is almost universal. Only temperamental misanthropes and fanatics withdraw themselves from society, preferring solitude to the remarkably successful in keeping his risk of association with their upon life is the old Hebrew one-"It is not good for man to be alone." So a helpmeet was provided for the primitive Adam. Now, the very notion of a binding tie between two persons who cannot be legally joined together "for better, for worse,' seems at first sight to conflict with the tenure upon which our domestic institution rests, and many reflections, more or less wise, upon friend. ship in general, from the old ecclesiast of the days when Hebraism was undergoing a process of disintegration down to the counsels of evangelists and apostles, have been made familiar to us by scriptural injunction. Proverbs about the advantages and dangers of hasty alliances are found in all languages. The Greek and Latin classics are full of instructive examples of profitable and injurious acquaintanceship. Socrates laid great emphasis upon the importance of youthful comradeship. Cicero's famous treatise gathers up the wisdom of ancient observation, and Emerson's Essay leaves little unsaid in so far as our modern civilization carries us. Yet so vast and deep are the recent changes wrought by the War which has desolated the world that we stand wistfully on the verge of a development that may alter the outlook surprisingly, affecting all our social relationships for good or evil.

The spostolic declaration that " he who neglects to provide for his own household is worse than an unbeliever " does but clearly echo the intuitive conviction of every man and woman, though the hurry and bustle of our modern life gives an air of old-fashioned impracticality to the stock examples of friendship. Yet when life reduces itself to its simpler elements, as it has done so widely and tragically of late, the old stories are seen to represent changeless types : danger and distress still call forth reserves of strong feeling which have lain hidden beneath the veneer of a pretentious civilization. Were it not so, what chance would there be for the realization of our cherished dream of a perfected world Clearly, any widespread union of mankind for beneficent ends must take rudimentary form in families. societies, and grouped individuals. Every pair of friends, one in spirit and essential aim more than doubling their personal power for good in their circle, must needs infect less full of bracing, manly virtues; and opulent natures with their own frankness, making more credible to find that the friend who was welthose glowing anticipations of a come at one age is still welcome nobler age when soul shall mingle at another ?" Again he remarks, with soul in an unenvious fraternity, fit harbinger of an unbroken fellowship not limited by temporal change. maxims of the worldly school if we here is a task for all that a man has would strike down to the virgin soil of fortitude and deliency." With which alone can nourish true and our chosen friends the truth is counsel of old Polonius, "Keep thy comprehended by the other. A hint does not carry us far. Doctor Jehn. gist of long and delicate explanason's reminder that " our friendships tions, and where the life is known will chiefly appeal to those who are apt to take too much for granted where love is well founded and amid the preoccupations of these equally shared, speech is half disslight vexations and misunderstand. ings of daily association are founded to share their good and evil and in mutual esteem and deepening uphold each other's hearts in joy. for the interplay of patience; "the blind to many things, and acquire or woman who is bent upon getting In silence each of us must test the rather than giving usually makes possibilities of the life that trans-

poised nature it would seem that a certain disparity of natural giftsperhaps also a contrariety in those minor qualities which help to make the intellectual outfit of either-calls forth that fine sense of mutual dependence which coments a true amity, gradually transforming it into

The great and famous friendships of modern times are really typical of the wide possibilities that open of thousands of soldiers, thousands before those who lay themselves out of machine guns and uncountable for mutual appreciation, whose tanks and aeroplanes - threatening natures incline to be complimentary in essential matters. So it was with Cowper and Mrs. Unwin ; each contributed help and gained stimulus from the other. Coleridge was risk of association with their friends. His early association with a desire for parleys. They are thrown tellows. One of the first reflections Thomas Poole in the Somerset days ing out their feelers so diplomatiwas never jeopardised, though his cally as they think, and through such weakness laid heavy burdens on a hospitable household. His friendship with Wordsworth, Lamb, and indignation, publicly deny that they members of their circle outlasted ever stepped to seak a conference many trials ; his personal magnetism and ever-abounding wisdom in subjects which must always fascinate innumerable readers in a union which reached beyond the visible ference. able. Coleridge's last days were pitiful on the surface, yet his High-

gate friends mourned his loss and cherished every fragment of his conbeyond valuation. Those who ministered to him first and last were character and the stimulus of his thoughts. Francis Thompson certainly bore all the pangs of "mismisunderstood, and through it all he kept his radiant faith, his high vision and his courage of song. It will be many a long decade before a discerning world accords due credit to the admiring charity and true friendly kindness of the Meynells who gave the poet a home and that peace of heart that enabled him to endow posterity with deathless songs.

Carlyle and Emerson were extreme temperaments; never were turbulence and serenity brought into a working alliance with finer effects. Separated by thousands of miles and world pelicies she is working out, moving in contrasted atmospheres of and with her various troubles in all social life, they influenced each other whelesomely. Their published correspondence compares favorably with Ireland ? that of some more famous letter.

writers, as, for instance, the correspondence of Geethe and Schiller. The fast is that, as flint and steel to their Government, in order that yards of the lighted tar barrel, adcontact, so a healthy discussion of Ireland. newspaper says: high themes between unflattering friends promotes a real growth of intellectual sensitiveness. The best because, in fancy and in reasoning power is called forth under such conditions. Sinn Fein, and Among modern writers Robert Louis Stevenson handles this topic Irish Government has, as a conse-with rare force and sanity. Thus he quence, been sacrificed to Sinn Fein. with rare force and sanity. Thus he says in one of his gay moods, "Times change, opinions vary, and still this world appears a brave gymnasium. what can be more encouraging than "To make a family happier for his presence, to keep a few friends, but these without capitulation-above We must outgrow the prudential all, to keep friends with himself- published, in a non official way of maximum of the worldly school if we here is a task for all that a man has course, the names of Sinn Fein which alone can nourish true and lasting friendliness. The shrewd easily indicated by the one and apily laws of Ireland, the Brehon laws, SEUM friend under thy own life's key," taken, a look understood convey the the present day, are being to large need to be kept in constant repair " even "yea" and "nay" become the English system. It offers much luminous. In the closest relations. talent. strenueus days. But surely the carded, and the two communicate arguer who wins. friendships that are to outlive the directly by their presences, and with tive enough to give verdict to the few looks and fewer words contrive man who is right. sympathy. Equality of means or Who can do justice to such a there blindfolded, and by devious routes. And with an amazement talents need not be looked for; thems? The best of friendships that is amusing, they relate that said to be equal to any of those in indeed these often afford small room must needs glide over deep places, be certainly a kind of rude justice seems Venice, and the largest, both in tone calculated less or more " of the man semething that cannot be analysed. people in a manner that these correrather than giving usually makes possibilities of the life that trans. for disappointment. To a well- cends the common day's requirement. Fein judge can satisfactorily try and stolen by the invaders.

LONDON, CANADA, SATURDAY, JUNE 12, 1920

WEEKLY IRISH REVIEW IRELAND SEEN THROUGH IRISH

Arrests ...

average.

Copyright 1920 by Seumas MacManus A DOUBLE-BARBELLED POLICY With that clear-sightedness that

EYES

has always been their most marked be expected from them. characteristic, the English rulers in Ireland are now trying a double bar.

reled policy. They are transporting to Ireland, to terrorize it, hundreds the reconquest of the country-and at the same time, through seemingly neutral and impartial friends, they are making big endeavors to parley indirectly with the Sinn Fain leaders. They consider that the terror of the big army which they are importing will reduce the Sinn Fein leaders to the following, which speaks for itself, is extracted :

neutral channels that when their approaches are rejected (as they are sure to be) they can with splendid with assassins. Government : Raids.

SINN FEIN CONDITIONS

They are seeking it very much thoughtful people riveted these and though. And they are terribly anxious that the Sinn Fein would make the way easy for a private conwhich reached beyond the visible ference. At such a conference, limits of his earthly career. Here though they would have themselves we touch a mystery that is unfathom. represented by men who are not immediately identified with the Govern. ment-so that in case of failure, and of news of it reaching the English public, they could say these men were not acting for the Government, versation and writing as precious and represented notody but them selves. Sinn Fein will absolutely refuse to attend any conference without being satisfied of two preliminary compensated by the elevation of his conditions ; in the first place the men with whom they would confer must agree to show unmistakable Government credentials ; and in the second place they must beforehand inform prized merit," the anguish of Sinn Fein on the proposals they domestic rejection, of dire poverty, of | would submit-which proposals must sickness, of weakness mercilessly be of such nature that Irish Republicans would not be compromised by agreeing even to discuss them. As the English Government, in dealing with Irish movements, always starts with the assumption that Irish leaders are, like themselves, players of politics, with elastic principles, and moreover that they are of calibre very much inferier to the splendid English politicians, the English Government has several jolts ahead of it. Meanwhile it will require an army of little less than a million men to keep Ireland quiet, and that enforced quietness will then last as long as the million men remain-net twenty

four hours longer. The question is how long can England, with the the world's corners, afford to keep her many hundreds of thousands of men sitting on the safety valve in THE SHRIEK OF THE MORNING POST

Meantime the Tory Morning

decide ten cases in about the same time that it takes the big-wigged, Each of the new bells is ornamented with the scutcheons of high salavied, English appointed judge to hear and unsatisfactorily Udine, the arms of Venice, the Episcopal See of Udine, and of the Archdecide one. Some people think that rude justice has its compensation bishop. Maria Annunciata.

but then these people are neither qualified lawyers nor imperial rulers. So I suppose no better opinion could A LETTER FROM

BRITISH EX-SOLDIERS' SYMPATHY WITH IBELAND

THE BRITISH HUN IN IRELAND

.....

HOW AUSTRIAN CATHOLICS ARE There is a monthly journal called The New World that was started in London by ex-British soldiers and sailors, who even when the War was We owe to a prominent Catholic

ayman of Vienna the following over, thought they should insist striking dispatch, which, we believe, upon the rulers sticking to their is the first direct and authoritative solemn words that the War was fought account of Catholic affairs in Austria to bring a new era of justice to the to be published in England since the world - to establish a new world. Revolution. From this journal, run as we said Vienna is hungering and starving, by ex British soldiers and sailors,

Catholic Record.

and her calls of distress have pene-trated the whole of the civilized world. But till now little has been heard of the fact that in this deeply humbled city, which has lost so much "The daily press reports for the by the collapse of the old Empire, a month ending 27th March provide us with the fellowing totals of acts new spiritual life has sprung up, all the stronger and nobler, for it is of aggression committed in Ireland by the armed forces of the London developing out of the very trials this heavily-afflicted nation has to over-And in this respect Vienna is come. the prototype of Austria.

The largest bell is named

VIENNA

WINNING THROUGH

After the first days of the Revolu-944 60 tion, the aspect of the dethroned Imperial Residence, disfigured by 18 Jacobin passions, seemed to have retained nothing of those graceful features which, as late as 1911, at the Grand Eucharistic Congress, had been the joy of all Catholic Christen

dom. The Christian Social Party in Austria, in which the bulk of the Catholic people are united, thrust into the background of the National Assembly by Social Democracy. Daily the radical socialistic orators and papers threatened the confiscation of church property. and the banishment of religious in-

THE ONSET OF REVOLUTION

For weeks and weeks the life of the Cardinal-Archbishop of Vienna was jeopardised. The Nuncio of Vienna was publicly reviled during divine service. Sermons in churches which seemed in any way suspicious to the Social Democratic Party were repressed by brute force. The forest estates of several monasteries situated near the metropolis were plundered as if they had been unclaimed or common property. Acts of intimidation were perpetrated, and threats and menaces against the freedom of the Catholic press were uttered. At Innsbruck the rabble invaded the time-honored and ancient College of the Jesuil Fathers of the Theological Faculty, and ravaged and pillaged the monastery like vandals. In fact, green ; Its fine bonnie youth and charming the situation, and so great and colleen, And here's to the friends we love exercised by the Socialists, that all the conventuals of the Viennese monasteries and convents had for a long time to be daily prepared for

flight. A Kulturkampf seemed inevitable. But the violence of the stormy waves of the Revolution was broken.

a brilliant academical spiritual bauer, encies, but a scholar of high repute, panegyrised the merits of the Saint in a solemn address. That was, in. Universe. deed, an event for the first and fore

most Austrian university, at which but a few years ago Catholic academicians were exposed to public scorn and hostility. The Austrian Corporations of Catholic Students have, on an average, today double the strength they had before the War; new corporations are being nic (of Maryknoll, New York.) formed, and the most recent work is a union of Catholic juveniles of the Catholic intermediary schools, nowa-

days comprising something like 6,000 youths, the strongest and most important union of our secondary schools.

THE KULTURKAMPF DEFEATED

This progress is, so to speak, the backbone of the Christian Social Party, and the Social Democrate are forced to reckon with it. The threat also of a "Dictatorship of the Proletariat." with all its desnotism, was repelled by the opposing power of its violent plans of attack against the Church, or at least renounced carrying them out. In the contract of coalition formed by the Social Governing Party with the Christian a Bill for doing away with the indissolubility of Catholic marriage under the laws of Austria, many Parliamentarians who were not Catholics opposed the Bill, which was then requished. Since that time socialistic authorities have been trying to obtain a facilitation of divorce by back doors, but only through back

doors. The position of Austrian Catholics after the Revolution is parhaps best shown by the outline of the new Constitution, which at present was submitted to the members of Parliament, and in which Articles 122 and 128 run as follows :

The property and other rights of religious communities, asso-ciations, institutions, endowments and funds, regarding their resources for worship, instruction, charity and other pur poses, are to be safeguarded. In order to secure Divine Service and pastoral ministry in the Army, in hospitals, and other in stitutes, the clergy are to be admitted for the exercise of religious rites.

That is quite a different tune from what was heard in the first days of the Revolution.

Catholic cause among the population will show itself at the next elections. In the autumn the new elections for the National Assembly are to take lic interest as a permanent instituplace. They will not break the tion.

celebrating the centenary of her national Saint, Clement Maria Hof nation ; greater and graver still the nation ; greater and graver still the need. Catholic Austria assembly took place at the university, attended by many hundreds of academiciane, at which the rector of the university back of the sector of the increasing strength of her the university, Professor Doctor religious life, there spring up forces Schwind, a man of no Catholic tend which out of this time of sore felt need and tribulation, give fair promise of a hopeful issue at last.-The

but a short time ago Vienna was made for the needy in our country.

CATHOLIC NOTES

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A Sattlement House for Japanese and Chinese children in Los Angeles, California, is in charge of the Foreign Mission Sisters of St. Domi-

The first native priest of Nigeria, East Africa, evangelized by the Lyons African Missionaries, was ordained in January of this year. His name is Father Paul Emecete

At the personal request of Pope Benedict XV., there is shortly to be introduced the cause of Cardinal Richard, the great Archbishop of Paris, who was murdered by the Communists after the Franco-Prussian War of 1870.

Since last November, when the National Catholic Welfare Council adopted the Boy Scout movement the Catholics. Thus Socialism began as a part of its reconstruction to comprise, by degrees, to withdraw program, there have been organized throughout the country more than 700 Catholic troops of scouts.

The Catholic Church in Australia will celebrate its centenary in 1921. The event will mark that year as Socialists they abandoned the future is the a program for the observance kampf. A trial that was made failed of the anniversary has been pre-completely. When in the National pared. The celebration will be held pared. early in the year, and preparation for it will be made in the near fature.

Paris, May 21.—Owing to the diffi culties of railroad transportation in France resulting from the of coal and from the reduction of the railroad force, and equipment, many diocesan pilgrimages to Lourde in fulfillment of the vows made during the War will have to be postponed till next year.

London, May 28 .- The Protestant Kensit band has brought an action in the ecclesiastical courts of the Church of England against a clergyman for the removal of a crucifix put up outside his church by himself and his wife in memory of their only son killed in the War. The crucifix probably will have to be removed, thus outraging human love and Christian piety.

The call for the second Bishops' Conference, to be held in Washington. September 22 and 23, has been sent out by Cardinal Gibbone, in accordance with the policy adopted at the initial meeting last year of making the meeting of the Catholic hierarchy of the United States an event. The conference will be held at the Catholic University, the The transformation in favor of the trustees of which will meet at the same time. The second call marks the recognition of the annual con-

Deportations..... Suppressions and Proclama-Court-Martials of Civilians "This is an ordinary month's secord and if anything, is below the From May, 1916, to December, 1919 no fewer than fifty papers were suppressed and twenty-eight papers were denied foreign circulation "Is it any wonder the Irish people want freedom from British BRUTAL MILITARY MURDERS struction from school. The details of the inquest held upon three men shot dead in Mil-town Malbay, Clare, on the occasion of their rejoicing over the release of the hunger-strikers, is just to

hand. From it we see why the soldiers and police poured their volleys a la Amritsar into the dense crowd. It was proved at the inquest that, around the bonfire lit at the cross-roads men and women, young and old, were just having a good time. A body of soldiers was marching past and at the bonfire a local ex-soldier who through the War had fought to save England, was singing "An Irish-man's Toast," one of the colorless, hermless kind of fourth-grade songs that are common everywhere, the chorus being : Here's to the dear little island of

dearest and most, May God bless old Ireland, that's an Irishman's toast.

When the picket was returning, apparently from the police barracks, this man had almost finished the song. Just then Sergeant Hampson In the first place for this reason, that Post is sicking the British people on came up and stood within eight Socialism, as soon as, after the Revo-

elicit sparks when brought into sharp the Government may be sicked on to dressing those present in a rough in its latest shrisk this "British Government in Ireland has been defeated and all but deposed by Sinn Fein dressed them, but in an interval "(1) The Executive Branch of Irish he drew his revolver and fired, kill-Gevernment has surrendered to ing a man who was standing within four yards of the barrel. Within an

interval of a second or two, what would be described by some wit-nesses as a volley, and by others The Administrative Branch of 'Dees the British Empire intend to irregular volleys, rang out from the rifles of military and police. surrender to Sinn Fein? If not, it is indeed high time the British pub-The result was that two other men lic, through their Parliament and were killed - one of them within their Government, took drastic, if four yards of the other man, and not heroic action lest a literal and the third within a short distance living Irish Republic comes into away below the crossroads where the tar-barrel was lighted. One of the being under their very eyes.' dead men was carried away by two brothers who also had fought

SINN FEIN COURTS

The jurisdiction of the Sinn Fein courts is being more firmly establiched and more widely every week. Even there is being occasionally circuit judges of various counties. the poet Brian O'Higgins being the

which are the marvel of jurists of extent drawn upon in the adminis tration of Sinn Fein justice. The professional lawyers, it is said, prefer better and far more opportunities for the exercise of the lawyer's paculiar Under the Irish system it is

not, unfortunately, the cleverest They are primi-Seme of the have recently been admitted to sittings at some of these courts - led to be dealt out, which satisfies the spendents never before witnessed in

lution, it had usurped the Government, prepared a cruel deception for and violent manner. He called upon the people. The heaven of heavens the Socialists had promised the them to clear away. The people began to move away when he adpeople revealed themselves as so many hells, with tortures as yet unof not less than a second or two

known. Scarcity and high prices kept on increasing under the wanton political economy of the socialistic potentates; the dissipation of the commonwealth, the bad management of production, the decay of public morals and of justice spread rapidly; the great reform of Socialisation, so uproariously proclaimed, proved to be a dead failure.

CATHOLIC WOMEN TO THE FOREFRONT

However, the bell of Revolution also found an obstacle in the strength of the Catholic people, who after the first surprises valiantly rallied them. selves. The organisation of the people was completed with energetic for England through the War, and each of whom had left some part speed in order to encounter the threatening perile. In this small State of 6,000,000 souls of actual great number were wounded. including an American soldier there Austria, already more than 300,000 farmers have been enrolled in Catho on furlough, who was shot and lic farmers' unions, and these unions are amply supported by rich agricultion of the country. tural funds, and an invisible net of

trustworthy men, and also a good Catholic press conducted on agricultural lines.

As with the Revolution, the general suffrage for women was, at the same time, introduced ; there arose the necessity of initiating into public political life the Catholic woman hood, who until then had been only at work in religious and charitable corporations. In Upper Austria a country of 1,000,000 inhabitants, It in these days the Socialistic Chan-17,000 women were enlisted in the Catholic Women's Organization, and that within a space of eighteen months. The same took place in Styria. In Vienna the Catholi Women's Organisation has absolutely the oppressed, the prisoners. driven to the wall the Socialistic female organization, and today stands at the head of the public institutions

But the source of greatest pleasure With deep felt gratitude Austria re-to us lies in the movement of the ceived the news that in the English juvenile Catholic students. When churches, too, collections had been while in attendance at the classes.

power of Socialism. but they will considerably weaken it.

THE FATHER OF HIS PEOPLE What has been achieved in organi-

sation and in political life has its deep cause in the mighty revival of religiouslife. The Catholic Congress, which took place on March 25, was a magnificent demonstration, in no way differing from those grand festivals which in former times, when the bloom of Catholic life was at its highest, were celebrated in Vienna. An essential factor in this improvement of religious life has been the pare themselves for the priesthood. great personality of the Viennese Cardinal, Dr. Friedrich Piffi, a man

London, May 28.-Reman Catholic circles were deeply interested yester-day in advice3 from Reme which whom Providence has, indeed, chosen these most difficult times, an queted Pope Benedict XV. as saying intropid leader who, with his astound. ing eloquence, works among the that " Ireland needed the assistance of heaven to chtain that which legitimately belongs to her. Carpeople in innumerable astemblies, and whose far reaching gaze watches dinal Logue, Archbishop of Armsgb over all the concerns of Catholic sat at the Pope's right hand when he activity. He is today one of the received 400 Irish pilgrims at the most popular and eminent men of Vatican and gave expression to his Vienna. views on Ireland, according to an The progress obtained has enabled Exchange Telegraph dispatch from the Austrian Catholics to hold their

Rome. The Pontiff was quoted ground in the present great tribula. further as saying that the beatifica In works of tion of Sir Oliver Plunkett occurred charity for the starving and the sick they are the leaders, the largest misat a time when Ireland "needed the help of God for her just rights sions for the sending abroad of chilwhich she could secure, however dren who want change of air and without forgetting her duties.' batter food are in their hands. Of course these works of charity would

A Catholic labor college is to have been impossible if the fraternal be established at Oxford under charity of the whole Catholic world the auspices of the Catholic Social had not, in the most generous Guild of England. As a step toward manner, offered the means for them. this project a summer school in social science for Catholic working cellor of Austria, Dr. Renner has been men to be held in the famous Engreceived in audience by the Pope, this was but a homage offered even Father Rickaby, S. J., widely known by Ametrian Socialism to the concilia as the author of "Moral Philosophy," ting mission of Papacy between the in Stonyhurst series, will conduct nations, to the generous love of the classes in the Principles of Ethics ; Holy Father towards the starving, other teachers will deal with Social And the numerous works of Chris-and the Beginnings of Christian Civitian charity wrought for Austria by Catholics abroad have been engraven bers must be limited for the present into the very depths of the sound will be chosen from among Cathelic common sense of Austria's people. workingmen by means of a written

wounded twice, while trying to shield and drive to a place of safety SEUMAS MACMANUS, Of Donegal

of himself on the field of Flanders

CHURCH BELLS ARE CAST FROM AUSTRIAN CANNON

(N. C. W. C. News Servic

Udine, May 1 .- The Archbishop of Udine, Monsignor Rossi, who was forced to escape from his city before the Austrian invasion, has just consecrated five new bells in the cam correspondents of London journals panile of his cathedral. The ceremony teck place in the presence of the municipal authorities and a vast growd of people

The five bells in the cathedral are and weight, is equal to the largest in St. Mark's. The bells are cast from spondents never before witnessed in captured Austrian cannon, and the what they call regular courts of law. metal was presented by the King of

of charity.

HOW THE STUDENTS HELPED

There are at present 376 students

of theology in the Seminary of St. Sulpice in Paris, the greatest number in the history of that famous institution. Eighty candidates for the priesthood are from Paris. cluded in this number are sixty eight former army officers, who served as engineers and dectors during the War. There are also many students of an advanced age in the prepara tory seminary, many of whom had obtained profitable positions in the commercial and industrial world, which they have given up to preTWO

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A STORY OF EVERY DAY LIFE

BY MRS. CLARA M. THOMPSON

CHAPTER XXV .- CONTINUED

" O, yes, I did," said the Colonel, in a soothing tone. "It was Tom's first appearance on the street; he driving down here, and was all right ; Marion being nearest, he assisted her into the sleigh with his usual gallantry. He cuts a dash with his Indian driver and footman in livery : and you had a charming ride I know, didn't you ?" he added, turning to Marion.

She began at once to expatiate on the splendid equipage, the attention attracted on the street, and to say that the gentleman would call morrow, it being now too near the dining hour.

I'm glad it wasn't you," whisproud look, as he bowed and passed on to the beds of the stricken ones, pered the Doctor to Rosine ; which simple speech renewed the blushes that had faded from her cheek, and she wished Marion back in Illinois most heartily; snatching her hands away, before the Doctor was aware of her intention, she was out of the ly, had already produced a marked room, and up stairs, weeping bitterly, and thoroughly homesick for her mother's heart to rest upon. It is easy to plant a thought in the heart no more than the other Sisters, of another that will mar their happimust be where she could look to her ness for life, and which all their efforts flock. The Doctor refused to argue cannot root out; but through the course of self-discipline Rosine had the matter, but calling in the counsel of Father Roberts, who had come been taught by the Church, she had learned that evil thoughts, though they may "assault," they cannot to give the last sacraments to one of the nuns whose long expected death hurt the soul that has learned the had been hastened by the fright of true secret of daily life, the constant the previous night, together they carried the day, without argument, and the Sister Superior was removed offering of even the small trials and temptations, to be united with those to a room by herself. Rosine left her gift in the hand of her pastor, our dear Lord. With an earnest desire to do right above even the wish to be happy, Rosine set herself and Dr. Hartland added a note of deliberately to think out the way to equal value. rid herself of the impression Marion

had left on her mind by her ill. party," she said as they hurried home again ; "it does seem dreadjudged comments. "Between me and Doctor Hartland," she said to judged comments. there would always be herself. Dora, my dear Dora, and his unconfessed but certain love for her, which I have often seen in unguarded moments." She knew he had Miss poor orphang.' Greenwood's miniature, for once in a moment of confidence he had taken it from his bosom, to show her how much Dora was in her youth like Harry. This was enough ; as to her own heart she felt she was free. half-hour's quiet meditation. and with a short petition to her guardian angel for help, she returned to the library, went immediately with her old sisterly way to forward Ned, and asked him to go with her after dinner to the Orphans' Home,

of which she had just heard the her poor husband, whom she so cruelly wronged, into the grave by The Doctor looked at her a little sharply, then quizzically, but was only too happy to obey her behest. The Colonel had given each of the

I irls a note that morning, to procure material for a new dress for the prohurrying over the slippery side-walks, she said, "Ned, I want to ask you something."

I'm always ready for anything you may have to say," he replied. glad Tom That was not my question," she

" but I should like to know. Isn't he nice? I'm sure he looks family, that he could not have be. opinion. well. 'He was brought up a gentleman, sharp a game.

THE CATHOLIC' RECORD

This jest had brought the blood nobody will look at me ?" to Rosine's cheek, and fixed the

"I shall, for one," he replied, as they stood at the scorched entrance firm resolve in her heart. The time came when they were alone, preparof the only wing that remained of that once noble structure ; atory to retiring for the night neverhesitated, but Marion was before theless I will deny myself with you this time, and lose the sight of you in a new dress."

most of all.

her. "I declare," she exclaimed, throw ing herself into the large arm-chair, where Rosine and Laura had often Rosine found herself amid a scene of suffering when she entered the sat together, " if I were in the market, large second floor, where she had I would set my cap for Mr. Stapleonce seen all those tiny beds with ton; I rather like him, and I. know-." She hesitated, while their dainty coverings, several of the Sisters being disabled, Sister Agnes Rosine put her hands over her face A relay of nuns from and burst into tears. another religious house were already "You silly child, what is the matter ?" said Marion, leaning over on the spot, tending and nursing

with their gentle care; and Mits Greenwood was there, making herher sister, and speaking coaxingly. ("Marion, it is perfectly frightful?" self generally useful. Dr. Hartland she sobbed as soon as tears would let this when he assented to the

her speak. walk : he had met her in the morn. What is frightful ?" asked ing, but he was not prepared to find Marion. Laura in close counsel with Dora.

Why, to hear you talk in this His face assumed at once a cold, way. to Mr. Leighton ?" To be sure I am. Have I denied

leaving Rosine to great her friends as she pleased. The Doctor found it ?' Thep how can you speak, or even Sister Agnes in a bad way ; she had think of another in that way ?'

exerted herself since the morning " One cannot help one's thoughts, for the others, till the wounds, that replied Marion, sulkily. might with quiet have healed rapid.

"Cannot help one's thoughts !" claimed Rosine. "Why, sister exclaimed Rosine. fever. The physician ordered at dear, are not wicked thoughts inonce a separate apartment for her ; but she resisted, saying she required dulged, the very root and fountain of wicked actions ?"

Well, suppose they are, I haven't said I want a man, or that I would break my engagement : I was only imagining what might have been. You preach morality to me. my little saint, but don't you think can see how that small heart of yours flutters between the attractions of the architect, when the letters come from abroad, and the more tangible attentions of the physi-

cian, who is close at hand ?" "I will not hear this !" said Rosine, rising in great anger, her lips quivering with emotion. "I came to warn you of danger, but all I can say will

be of no use. I am only repaid by insult!" and taking her candle, she ful to think we may be so gay, when left the room without another word. Marion would not recall her imperhaps Aleck is at the same moment under fire from the Castle ; and then pudent words, although she was a the money could be spent for the little pained by their result; they burned down deep into her sister's

I see," replied the Doctor, laughheart, and for the first time they ing, "they mean to have you among closed their eyes to sleep alienated them yet; all your thoughts are there. But tell me, did that woman from each other. After Rosine had gone away, her give you any news from Vera Cruz? sister took out a letter she had that

His tone grew bitter as he spoke. day received from Mr. Leighton, and without "Yes, Ned," she said. reread it. It ran thus : appearing to notice his manner, "Athlacca, January, 18-

"I wish we could give up the

"she has had letters today, and Aleck bade her not to be anxious if My dear Love : "Your long absence and infre-quent letters dishearten me. I do she did not hear again for weaks, as the siege might commence any day.

not go about business with the cour-age I would if you were by my side. ' The false woman did not tell you that Le Compte was there, wearing Don't think I would doprive you of a moment's happiness where you his presence." There was no reply. Rosine was both angry and grieved, are, I only wish to share it. Who is this 'Cousin Tom,' of whom you write so freely? Is he a young almost frightened, at the thought of Lieutenant Hartland in constant man? You see already I am anxious contact with Le Compte ; but she on that point, not but I trust you. material for a new dress for the pro-posed party, and as Rosine held and was quite relieved when the envying the half who can be it is and that who can be it is and that who can be it is it is and that who can be it is it is an extra start of the it is and that who can be it is an extra start of the extrest of the extra start of the extra start of the extra s but dear Marion, how can I help Athlacca from Sup altogether. Marion was quite Athlacca from S-, and have only heard that Sobriety had been deannoved at this result, but the contected in efforts for a clandestine stant attentions of Stapleton partial-Do you wish to know why I was Iy satisfied her; she was always marriage with her Cousin Dan; the lad you did not ride with cousin ready for a ride or a walk, or a game girl is not yet fifteen, and your father of chess, in which she was such a thought it should be stopped; but proficient that Mr. Stapleton was led she is shrewd enough to elude us

to declare in the presence of the all. As a magistrate, I gave my family, that he could not have be opinion. Fifteen is quite an old lieved a woman could have played so bride in these parts.

having a new diess for the party; I I shan't think of such a thing with-want to give this note to Sister Agnes out Mr. Leighton's permission." sting of those unjust words. She over the North River. He stood on could not hide the disturbance from the steps of his pastor's house after the steps of his pastor's house after Dr. Hartland's observant eye. He he had rung the doorbell and waited

came to her immediately after break fast, where she stood leaning against the window frame after the family had left the room. He put his arm | came forth a rebel. across her shoulders, and said kindly jocosely, " Quarrelled, Rosa ? She did not reply, but he saw her burning cheek, and the tear just ready to start, and he added, more seriously, "Can I help you, dear sister ?'

Marlon hurt my feelings sadly last night, when I meant it for her Preaching to your elders, ch ?"

he replied, turning her about, and opinion as he listened to the stern, sitting down by her side in the recess incisive words of one whom he had of the window

little about Marion, as I did about hanging on the wall, with its lesson absence, and-and-It is the same game over again,"

if I undertook it, and say something she would never forgive. ever told her of Tom's former habits ?"

"I have told her nothing, Ned; only remonstrated." And she was very angry ?"

"Yes; but I should not so much have cared for that, if she had not accused me of the same thing." mouth, and heartily wished them recalled.

of flirting? With whom, pray? you and me; she can't think of any other love than that ; but we understand it perfectly, don't we, Rosa ?

he said, leaning over her. Yes, Ned, perfectly ; I think." "Then we need not trouble ourselves about others. But perhaps she thinks I keep you from lovers. hops I may, from such as Tom Stapleton.

But she accuses me of carrying on a flirtation between you and Harry Greenwood.

Harry ?" he exclaimed, turning and gazing at her with his piercing glance Nothing," replied Rosine, casting

down, her eyes under his gaze; only she knows that I am when you get letters from him, and

read them to me." "A great foundation upon which to accuse you of a flirtation. Upon I shall tell her so, if she tries to make a hedge between you and me." She cannot do it," said Rosine, bravely ; no one can. Thank you for that," he replied, taking both her hands in his; "thank you, Rosa, you have not said such a sweet word for this long time. I thought once, only for one little ing. It was the day the Asylum was burnt, when you snatched your hands from me in such an unsisterly manner. Was that hedge some of this whoever says a word to mar or destroy the parfect brotherly and enemy. Isn't it so? I can't allow of that dispute, or what, precisely, it

for the door to be opened. He passed across the threshold, apparently a loyal son of Holy Church, and In the plainly furnished, almost ascetic, parlor of the presbytery, he had a serious altercation with his pastor on a matter of vital impor tance. The two men stood and faced each other, the gray-haired pastor

ter?" stern and resolute, with no thought 'Thank you, Ned, I am foolish. of yielding one jot of the Church's teaching to this young man, who came to demand that the laws be abrogated for him. John Holden grew more and more obstinately set in his

hitherto yielded at least outward obed No, not preaching, Ned ; I feel a | ience. He took no note of the crucifix

Laura in the early part of Aleck's of obedience unto death and its abrogation of all rights save that of doing hy, to hear you talk in this Are you not solemnly engaged Leighton ?" I the same game over again." the will of the Heavenly Father. he said, sternly. "I hate it, so do The polished metal of the figure, you; all right — you spoke to her high in relief above the dark-wood about it? Noble sister ! I should caught a gleam from the sun that have done it, only she is our guest, was sloping downwards to its death. and I should certainly get very angry That ray of light intensified the agony in that face and figure which Have you forever sets at naught and makes silent. The few passersby never so contemptible men's puny reballion against "the Power Supreme that

wills. With face flaming red and eyes that flashed defiance, John Holden went forth from the pastoral resi-

Resine looked frightened the a flerce energy which attracted the noment the words were out of her attention of many an idle observer.

'Accused you, Rosa-accused you set his nerves tingling; it flashed Me, through his orbs of vision. It was of course. Ha, ha, ha'' he added, laughing heartily; 'that is too great city that he made his way funny! I suppose she can't imagine any bond but that of lovers between ultitudes of them, dumb witnesses since the hour of creation of the immutability of God's laws and of the the lights gleam out over the river at anchor in the docks, or from shops and dwelling houses. The people

that he passed, men and women, appeared to him like dim phantoms, and he pondered in a dazed sort of way if any of them were rebals. A rebel-that was what his pastor

What does she know about himself so highly on doing his whole duty in every respect, and who had often been quoted, or had quoted himself, as being an argument for education without religion.

When he reached the boarding. house where he had a very comfort. able bachelor suite, since his father and mother had long since paid the

debi of nature and the dwelling in the Seventh ward had been sold, the settlement on his daughter. my word, she is very impudent, and dinner was far advanced. The other boarders, who sat at small tables in business man, who seemed to possess groups of four or six, looked up when he entered and most of them nodded and smiled. Several marriageable young ladies regarded him with wonted interest, but he scarcely reminute, that such a hedge was grow. had dined early and gone their way. mechanically, so much was his mind predominated. He repeated over to young lady's planting? I thought himself the arguments of the priest what doubtful compliment came so," he added, as Rosine made no and flercely controverted them, back to the young man now in the

so," he added, as Rosine made no and flercely controverted them, back to the young man now in answer; "and now, once for all, applying to his pastor the contume- midst of all his warm sentim lious term "Tiresome old formalist !" his pleasant recollections of the No one knew positively, or at least sweet and tender things Gartrude had said and his own vows of everlasting fealty. It was like an icy blast from any man to marry you," he con- was that John Holden wanted to do. the river that caused him to turn "Dr. Nelson is as pious as ever. tinued, laughing, "without a clear Some would have it that he had up his coat collar. It was like the father Sheridan told him in my understanding in this matter." phantom that walked near society, which would have been very useful in business and which he believed was not yet specifically conmock or warn him, or some stirring in the blood from the long line of demned by the Church. Others sur-Catholic ancestors. He shivered, as mised that the matter under discuswith cold, and it was a cold that sion concerned one or the other of penetrated his very marrow. those business deals of which modern It was also a cold that r It was also a cold that remained finance is full. Again it was believed with him through all the years of his that it all originated in Mr. Holden's married life, outwardly prosperous attitude towards a certain young woman who was known to be a bigdecantly decorous as they were. began at St. Thomas, which delight oted Protestant and with whom he ed the heart of the bride and all her might be contemplating matrimony. relatives, to the third and fourth generation. The old Catholic Of course there were varions other theories, and according to the mind warmth of feeling, of rich and of the theorizer the newly made rebal fragrant piety, were wanting foreverwas applauded or condemned. more. John Holden had but few relatives and these stayed away One thing alone was certain, that John Holden gave up altogether the practice of his religion. He was from those sad nuptials in silence which deeply mortified and enraged the bridegroom. Also a brother, with whom he had always been on never seen in church. He neither frequented the confessional nor pproached the altar. Otherwise his good terms, turned his back on him in a public place. life flowed on very much in its accus. tomed channels. He attended to bus-The couple had no children, which iness more sedulously than ever and with his usual measure of success. circumstance left an aching void, a with his usual measure of success. deep regret, in the heart of John After the perturbation of the first few days he ate his three meals with make him irritable, moody, irascible, his customary relish and acted pretty and as his wife confided to her much in his ordinary way, only that mother, simply unbearable at times. some of his fellow boarders found His independence of character and him more moody and irritable than devotion to his own will, which he had ever been before. increased with age, made him a

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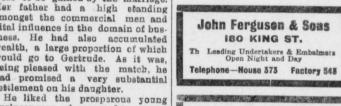
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she

perceive the river lying dark and grim, save for lights on the ferry boats and tall vessels in the dock To his mind recurred, with quite unpleasant vividness, afternoon when he had quarreled with his pastor. He began to walk rapidly to drive away the remem brance, which haunted him troubled persistence. The old argu ments that he had used then came back

to his mind, and those few remarks with which they had been controverted by the priest. He remem-bered his own indignant declaration that he was as good a Catholic as anybody and his pastor's answer:

"You may call yourself a Catholic or anything e se you like, but you are a rebal at heart, sir, I tell you ; you

are a rebel.' A rebel then I am, and a rebel I will remain," John Holden said, hardening his heart and raising up his eyes to the vault above There was a fierce defiance in his tone, a hot anger in his heart, and he almost fancied that he had said the words aloud. He looked around with his habitual caution, but the street bordered on either side with brownstone dwellings, with their railed basements, were cold and much as glanced at him. So that it

was clear he had not spoken his thoughts aloud. His face, turned towards the sky, wore an angry scowl; but the stars, deep set and burning in clear blue of the firmadence without even the courtesy of a ment, looked scornfully on that farewell and walked the streets with worm of the earth and his poor defiance. They seemed to say :

"For your brief moment of time He was a man possessed with a single you may strut and swagger as you idea. It burned into his brain; it will, but then you will pass on. will, but then you will pass on and we shall look down on other

atoms. After a time the man's thoughts forced themselves into another channel. He recalled how delightful had been that evening in the Bennett household. Gertrude had been look ing so well. She was not a beauty, value of truth and stability. He saw and he was not sufficiently infatu ated to endow her with that quality. from ferryboats and tall vessels lying | But she had a certain cleverness and a certain kind of attractiveness and

she was assuredly very fond of him as he reflected with complacency. The softness in the sparkling eyes and the tremulousness in a voice that was habitually hard appealed to his vanity. He felt a very satisfachad called him-he, who had prided tory degree of affection for her, himself so highly on doing his whole in addition to the advantages that

were to be gained by the marriage. Her father had a high standing amongst the commercial men and vital influence in the domain of bus-

iness. He had also accumulated wealth, a large proportion of which would go to Gertrude. As it was, being pleased with the match, he had promised a very substantial

such sterling qualities, and he was particularly glad that the prospec tive son.in.law had made no trouble about religious matters, as so many Catholics would have done. He did turned their greetings and sat down not even insist on being married alone at his table, mentally congratby a priest. He left everything in ulating himself that his fellow-guests the hands of the prospective bride by a priest. He left everything in which, as the father reflected, was the He gave his order curtly and ate sensible thing to do. He had complimented John on his independence in a ferment. Anger, astonishment, of character in refusing to be under the thumb of a priest. That some.

said.

Rosine, gently. "You know I believe in probation; things?" and as not many years since he was offtimes in the gutters of this Sodom, he was afraid of his Cousin Ned ; but I prefer to wait awhile before trust. Marion's face burnt with crimson, ing pure girls in his society. He's and she retorted, "You are dreading pure girls in his society. He's and she retorted, "You are dread-worth a million at least, and father's fully cynical, Ned. I should think his only relative, so I suppose I must endure him, and you must meet him. I only wished to caution had not been of the best.'

you.' Thank you, Ned ; he isn't mar-

ried, of course ?" No, Heaven forbid," said the

trating glance from which she Doctor, "he is a confirmed old shrunk. bachelor, almost as old as the Colonel. But you had something to tell me, and we are almost at the Home. Rosa, did Sister Agnes ever ask you to join the sisterhood ?" "No, indeed round for the sisterhood ?"

No, indeed, never," replied she. self useful in many ways, with his in a tone of wonderment; what good natured, indolent habits, and could put that into your mind ? It his heaps of money, and he had donis not my vocation ; I have too many friends, and love them too well."

Yes, it is a very unnatural did not divulge to her sister the fail. state," said he, shaking his head, contrary to nature."

.

Doctor had made known to her, but Now, Ned, there is no use in you she shrank from him, and was and me controverting about this always reserved, even when it came matter. I believe it to be a state to be an almost every day occurrence higher than nature, to which not that he dropped in after dinner and stayed till late in the evening. many are called. You do not believe she added inquiringly, as he sisters never talked over Mr. Stapledid not reply; "you have been read-ing those miserable books of escaped been reminded of what Doctor Hartland had told her, by a freedom of

nuns." "No, Rosa, I leave that for the manner on his part which she felt divines : I credited the nonsense that her sister should resent, and divines; I credited the nonsense that her sister should resent, and slightly, till I was called to one of she was questioning in her mind it those same escaped nuns in the way of my profession. But here we are a remark of the Colonel's decided ful things she could do with it !-of my profession. But here we not her. at the very corner, and I have not "Marion," he had said laughingly,

O, dreadful !" exclaimed Rosine, " if you were in the market, Tom is as they came upon the mass of not too old to try his hand ; blackened and still smoking ruins. know men are never too old to What a wonderful escape ! no life hope." What a wonderful escape ! no life 'Ah," she replied, with a mock

lost, and all those children to get lost, and all those children to get "Ah," she replied, with a mock out 1 wanted to ask you if the serious tone, "but twenty and fifty ! morning, but Rosine, although she tried to forgive, still carried the faintest yellow deepening into orange, the street, where dimly he could were his natural virtues that every.

re old enough," replied the Father Sheridan told him in my he hasn't a bad heart, but I don't Doctor, catching at his words, "to hearing that he should have been a priest-I think so too. He has no of bimself with drink, and not have better than we, good or bad. Did tie in the world but his little sister of bimself with drink, and not have a bad heart, but they say he has reformed !" "And if he is reformed?" said or cheat like a woman, if she thing has conceived a strong affecchooses to try her hand at these tion.

poor

The

"I have seen some pratty

raised cycbrows, and with that pene-

Matters went on thus through the

trived to find it "not altogether dull."

as he told his outside friends. Rosine

ings of his past life, which the

Who could help it? Were it not for your mother, my separation from you would be unendurable, but Stapleton was cowed for a moment. she always gives me strength and hope. 'Old Cap' casts his 'pity' at me every time we meet, says I look 'cut up,' which is the truth. When your acquaintance among the ladies

may I come for you, my Marion My circumstances warrant our marrisge whenever you will name the day. Tell me when it shall be, specimens," he replied slowly, look-ing at her intently from under his dearest. Your faithful, HORATIO LEIGHTON."

As she closed this letter, two tear-

drops started to Marion's eyes, but she dried them instantly, and as hastily thrust the letter into a for the night. She was not in an knew from her womanly instinct, as well as from words to which she had that day listened, that she could, if she chose, be mistress of the golden store pertaining to Thomas Stapleton, Gant.

No direct offer had been made, how could he so insult her, when he of her engagement? knew

tried, as she slowly brushed away her long hair, deliberately to consider her case in all its bearings upon that which was her goalworldly advancement. Here was an opportunity that the west in those days could not afford her, an establishment in any city of the Union, an establishment with an inexhaustible fortune, and nobody with any claim

dark pall that bung between them and her weary gaze.

Rosine smilsd through the linger. ng tear drop that hung on her eyelid, and determined that nothing should ever mar the comfort of her sisterly intercourse with dear brother Ned.

TO BE CONTINUED

THE REBEL

John Holden's history, like that of most atoms of humanity, can be very briefly told. It's setting was in New York City. He was born in a quiet, respectable neighborhood, during the palmy days of the old Seventh ward. There he toddled about a child, and played top and marbles and ball as a boy. He was entered as a pupil in the Ward Public School. His father, He was entered as a pupil in though a Catholic, and as men went,

drawer, and went about her toilet such a place of education best tended a good one, was of the opinion that to material success. There the boy enviable state of mind, although she learned to pride himself on what he called independence of character, which led me to not infrequent disputes between him and his equally strong willed paternal relative. Even in matters of religion, the lad began presently to do a certain amount of

thinking for himself." However, there was no serious fault to be found with John Holden, and he practised his religion faith-She fully enough, though it might have been noted with but little leaning towards its more spiritual side, and but a scant appreciation of its profounder mysteries. He was a fairly good looking boy, straight and well outside the house a young lady of plicity of taste on his part built, of a medium height and with excellent financial prospects and vented from being sybaritic. faatures that showed some strength and an unusual obstinacy.

batall which forms the subject of this and she fell asleep dreaming of con-vents and churches in the distance, which she was straining her eyes and spring were still at odds for the master the voring man felt in all man. Miss Gertrude Bennett had mind. He was careful and absterto look at, but could not see for the mastery-the young man felt in all bis veins the vitality of nature striving to reassert itself. He never

The sisters met as usual in the forgot the appearance of the sky that have been, a very happy man.

Mr. Holden presently inflicted a household tyrant, of whom his wife often bitterly complained. upon the

various young ladies in the house It does not take long to tell the with whom he had been wont to ex-change many pleasant words or to play sociable game of cards. He chose from the circle of his acquaintance coincide the house a round had a cartain simwith whom he had been wont to exexcellent financial prospects and vented from being sybaritic. He of good appearance. He presented made new friends and had entirely nd an unusual obstinacy. He was nearing thirty when that father's residence. He was dressed which had at first tormented him cat adrift from the old. The Faith with unusual care, but his ordinary assured manner was nervous and gradually died or lay dormant. He ious in his diet, and temperate to degree. He used to boast that a



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man. Miss Gertrude Benneit had accepted him. He stoed outside on the pavement and was, or should

severe disappointment

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thing pointed to a green old age. One day, however, he was impru-dent, and an attack of pleurisy brought him to death's door. He prayerfully observed him. rallied, but the doctor said his heart had remained weak and he suffered at times from agonizing attacks. and subtle perfume, as if a breeze He was obliged to give up business, which was a great grief to him-and it must be owned that his temper grew worse from day to day. His trim, erect figure was missed on the Produce Exchange, where for years he had appeared every morning, to the moment. His punctual brother and other relatives, hearing his illness, which they knew ight terminate fatally at any might moment, made efforts from time to time to see him and speak seriously of those eternal truths which once had regulated his whole conduct. But without the slightest result.

Once, hearing that John had had a particularly bad attack, they sent a priest to see him. It fortunately happened that Mrs. Holden was absent, and when the pricet, waiting in the drawing room, sent up his card, he was at once invited to go up to the invalid's room. There found Mr. Holden, who was a perfect stranger to him, worn and wasted to a degree. To the experienced eyes that scanned the sick man's counter. ance it was all too evident that death had marked him for his own. A curious conversation ensued between the two, at first on various topics. Then the Jesuit, kindly but some what bluntly, exposed the real object of his visit. John Holden, who had been courteous and even so far genial in manner, smiled sardonically.

"Do you know, Reverend Sir," he said, "that I am a rebel; that for the past twenty five years I have been a rebel ?"

" Most of us have, in one way or another," returned the priest com-"But there comes a time posedly to all when rabels must lay down their arms. And without unduly alarming you, I would say that that time for you is near at hand." has said John Holden winced. It takes a his life."

brave man to hear that statement in cold blood from the lips of one who is experienced. "Why?' he asked. "Have you

heard anything ?" "Only some of your symptoms.

Your illness is a dangerous one." "Not at all," John Holden answered snappily. "The doctor assures me that I may live a long

time. "Can he assure any of us that ?" the priestasked. "He is a wise man

who puts his house in order." At that point John Holden broke into a flerce denunciation of his former pastor who had driven him

out of the Church. The Jesuit listened tranquilly. "I should like to see the person, dismissal.

priest or layman," he responded, who could make me lose my immortal soul! What do you mean ?" thundered

John Holden. "Just what I say," the priest made

answer composedly, adding, "Now, remember that I don't know the circumstances, so I am not offering any opinion. But suppose that pries! to have been altogether in the wrong, given you scandal-" "He was what you Catholics call a

holy man," snapped Holden, with the sense of justice that was one of his that its master was dying. The characteristics.

observed the Jesuit coolly. "But I nearest presbytery and brought, not was going to say that let him be as bad as you like, is that any reason with whom John Holden had had you are going to damn your soul on his memorable dispute. his account?

John Holden's face blanched to an

tion with its Maker. The Jesuit THE VEN. MARGUERITE noted the struggle that was going on in the man's soul and silently and

At that instant there was the frouhad swept over a garden full of roses and Mrs. Holden stood in the door The good looks of her youth way. had faded considerably and in her face was something hard and grim.

Yet in her rich silk and furs the lady was of imposing presence. "My dear, dear John, how impru-dent," she said, with the faintest possible recognition of the clergy-man's presence. "You know how strict were the doctor's orders that you should receive no visitors.' "The doctor would very likely make an exception in my favor,"

replied the priest with smiling composure. He had arisen as she approached

and stood facing her. "The Reverend Mr. Gleason, my dear." introduced Mr. Holden.

From St. Thomas' Church ?" the

lady inquired, an angry light in her eyes. As the priest laughingly shook his head Mrs. Holden added : "That is the church we attend."

"I entered the place only about once in the year," growled the inalid, " and then just to please her." Mrs. Holden made an indignant valid retort, but the priest put an end to the scene by declaring :

"I am from the Jesuit Church of St. Ignatius and," addressing the sick man, "very much at your serv-ice, any hour of the day or night."

"I hope you will come again," said Mr. Holden with something im ploring in his expression. "I shall think over what you have said and in any case I shall always be glad to see

They shook hands and the priest followed Mrs. Holden down stairs.

"It was so imprudent of you to come," the latter said, "and dear me, suppose it was some of those med dling relatives who sent you here Why according to what the doctor

has said, you may have imperiled "As you would imperil his soul," the Jesuit retorted sternly. "And I warn you that on you and you alone will fall the responsibility for the loss of his soul if you offer any

obstacles to the exercises of my For a moment the woman quailed. But there was real bitterness underlying her wordliness and frivolity against that discarded religion of her husband, which with a woman's intention, she knew had remained as a shadow between them. And carcely was the visitor gone when

she gave orders that neither that gentleman nor any other was to be permitted without her knowledge under pain to the servant of instant

Father Gleason came to the house two or three times, but was already

refused admittance. There was nothing more to be done, save to The sick man querulously expray. pressed his wonder that the priest had never returned, and his wife

ministry.

with tightened lips, kept her own counsel. Less than a month later came the final scene in that busy life. John or even a wicked man, who had Holden was seized with a particularly violent attack, and the word spread through that palatial mansion and down to the servants' quarters

only Catholic servant in the house racteristics. So much the worse for you," an upper housemaid, rushed to the nearest presbytery and brought, not nearest presbytery and brought, not

THE CATHOLIC RECORD

she also mothered. Later on, after the Mountain Mission fort or reserve

Hurons and Algonquins was com

menced in 1676, she undertook with

her companions in 1680 to teach the

Indian girls and instructed the

women in knitting, lacemaking and

the like arts. The two Martello

recall their school (W.) and their

towars on Sherbrooke street west

"LA CONGREGATION "

out canonical vows, a me

and girls who were capable of learning lessons. BOURGEOYS The site of the first school, 36 x 18 feet, with 48 perches of land adjoin-ing, is today located on the south side of St. Paul street, between St.

America !

home (E.).

retain.

them in 1672 thus:

in the Island of Montreal."

here is a summary up to 1672 :

PIONEER SOCIAL SETTLEMENT HOUSE

was a house. This stood at the

A CANADIAN EDUCATIONIST OF THE SEVENTEENTH CENTURY Dizier lane and St. Lawrence boule-By William Henry Atherton, Ph.D., LL.D., Litt.D. vard extension, on the ground where On April 176b, 1620, there was born Middleton and Gilmour have their stores, the block immediately east of in Troves of the Province of Champagne, in Old France, the first school-St. Dizier lane being dwelt upon by St. Dizier, her neighbor. The St. mistress of Montreal, Marguerite Bourgeoys, the foundress of the Insti-Lawrence boulevard, extended in

tute of the Congregation of Notre Dame de Montreal. Her tercentenary will be celebrated this year in many parts of the Dominion of Canada, and in the United States, for from her first schoolhouse on St. Paul street opened at the end of 1657, many homes of education have branched out over this continent for primary

secondary and normal school teach ng, of which more than 135 exist today, with a clientels of about 41,000. Montreal should be proud of such a citizen.

THE CALL TO CANADA

In 1653 Marguerite Bourgeoys was invited to New France by Paul de Chomedy, Sieur de Maisonneuve, well as several Indian girls, whom governor of Montreal and its founder in 1642. He was then on a visit to France to obtain fresh recruits, else for domiciled Christian Iroquois he would have to abandon Ville

Marie, which his settlement was called, as a forlorn hope. This practical young lay woman came with the object of teaching when there should bachildren to direct; but truth to tell, there were none yet, for during its first twelve years of existence, the

Fort Perilous of New France was no place for homemaking and child bearing, the few men and fewer women (one of whom was Jeanne Mance, the foundress of the Hotel Dieu hospital) living within the fort

enclosure almost entirely, in deadly fear of the incessant Iroquois attacks. PIONEER SOCIAL WORK

For four years Marguerite found hereelf sadly nesded as a social worker among the bachelor artizan-soldiers of the fort and the newcomers (about a hundred) who began to take up land and build their homes on what was to be St. Paul street. Then too she had to organize the girls, who had come over with her, and to help them manage their households. In the spring of 1657 she was helped by the settlers she had aided, to lay the stone founda tions of the first Bonsecours church which she wished to be a place of pious pilgrimage and also, according to Montgolfler, a meeting place for

the young women whom she espe cially desired to organize. Although the work was suspended that autumn, she had the satisfaction of seeing the little shrine erected in 1675-the first stone church in Montreal-and opened as a place of pilgrimage and a chapsl of ease for the Sulpicians who

still have charge today. THE SULPICIAN "SEIGNEURS " In July, 1657, the long expected

Sulpicians arrived to be the permanent resident clergy and to relieve the Jesuite, who by agreement had the care of the Mission until the congregation of priests founded in 1642 especially for the Montreal venture, by Jean Jacques Olier, at St. Sulpice in Paris, had been trained. The Abbe Olier would have come himself but he died on April 2, 1657, shortly before their departure. It must be remem-

bered that Olicr was, with De la Dauversiere, the co-founder of the Company of Montreal, whose mem bers had maintained the upkeep of the settlement out of their private pockets, not for gain but to rear up a young church at Ville Marie which

was "to rival the fervor of the prim-

the seventeenth century in Canada. Opposite there is the lle St. Paul, or Nuns' Island, lying in the St. Law-rence. The farm is in communication with that on the island ; a flag being waved, a boatman rows to the mainland for visitors, messages, mail the teaching Ursulines of Quebec, and provisions. Both of times prop. at this period ecclesiastical approerties are owned by the Congregation

early an acquisition. Somewhere about the above period Marguerite Bourgeoys received from the Seigneurs of the seminary a con-1912, cuts right through the later extensions on the south side of St. Lake St. Joseph to which other Paul street, but it has left the site of arpents were added by M. de Bretonthe school at the corner. Surely a tablet should be there placed soon to mark the site of what was probably the first stone schoolhouse in North arpents she put under cultivation, Till about 1661, when the Sulpician Souart, who delighted to style him-self "Superior of the Seminary, first Cure of the town, and first school master of the district," formed a boys' school, she had mixed classes. In addition, in her bome she had the Rapids, in the St. Lawrence. But care of two orphans, Jean Derochers and Jeanne Loisel, the first girl born through the Seigneurs of Montreal,

being outside their possessions. But the nascent congregation could not employ much outside belp. Sister Crolo was chief farmer. Novices like Marie Barbier led the cows to the pasturage, milked them, carried corn to the mill on their necks and brought it back in the form of flour and, says Marie in her "Memoires," she was "the laughing stock of those who have known her in the world." for she was the daugh ter of a notable in the city, none other than Gilbert Barbier, the car-penter architect of the fort, its chapel and also one of the first three

Hardly had she set up classes when church wardens appointed to its she began to gather the girls too old successor, the first quasi-parochial to go to school, but to whom she gave chapel, on St. Paul street, known as supplementary and continuation les-Hotel Dieu Chapel, where Dolsons, but especially forming them into a pious sodality, so that her lard and his band met before their home began soon to be familiarly known as "La Congregation," fore-casting her subsequent famous instire-built an enlarged " Congregation tate of today. In 1658 she went to France, returning next year with threateaching belners, who lived with her, as lay women, but following, by ecclesiastical stability and the future stantly behold with renewed mutual consent and voluntarily with looked indeed rosy. Alas, this stone form of life-the basis of her future religious community, which was not. however, formally and canonically recegnized by the Church till 1698, forby five years after her arrival in New France. During the long interval she gained gradually a number of ite Soumillard. other self-sacrificing associates, who

SECOND SITE-IN" HAUTE VILLE " taught gratuitously during the day and supported themselves early and After the fire, nothing daunted,

late by external work of a humble nature, for the habitants, such as these brave women determined to leave Basse Ville, or lower town, and sewing, tailoring, &c., for, requiring no dowry from her followers, she enbuild in Haute Ville, or upper town, as the portion between St. Paul street and Notre Dame street, on the joined on them the love of hard work, and manual arts, and by rigid econ rising slope, now being used for homes, was called. There they omy, poor food, simple clothing, and the barest of lodging and household would erect a more solid, more comfurnishing, they managed to acquire modious and more regular commun. property which they were able to

ity block, with a school and a pensionnat, for the best families were A contemporary, Dollier de Casson. their patrons. So Marguerite Bour-geoys began next year, rich in hope the ex-soldier, Curs of the parish and first historian of Montreal, wrote of one, for she had not a sou, says

the Governor General de Denonville, "What I admire about these young and later with only forty, according to Madame Juchereau, of Quebec. women is that, being without means, and willing to teach gratuitously, But she had some land, as follows : they have nevertheless acquired, by There was the land bought from St the grace of God, and without being Ange in 1662 (three fourths arpent) a charge to any one, houses and lands nlus another one quarter arpent He does not mention these, but

already acquired from his family when his two daughters joined the associates, and two thirds of an arpent (adjoining the Hotal Dieu on In July, 1662, from Charly dit St. the northwest,) which they received Ange, a lot three quarters of an from the seminary in exchange for arpent (c. an acre), on which there some marshy, uncleared land near

cessor to make the congregation an enclosed nunnery and a at this period ecclesiastical appro-bation being seldom fully given to today; but St. Paul Island was not so sarly an acquisition. was one of the first pioneer institutions to receive it, which came a last when Bishop St. Vallier accepted cession of 60 arpents situated near their rules and formally and fully recognized it in 1698. Having ac complished her life vocation, the villiers, Superior of the Seminary in Paris, who was the chief Seigneur, the Montreal Seigneurs being his representatives. Thirty five of these or entities the and the original set of the arian and his successor at the constructing a granary and putting a ary, Francois Vachon de Belmont farmer in charge. She also received author of the small, but important farmer in charge. She also received a land called "Le Bon Pasteur" on History of Canada. The "Venerable" Ile Jesus, on the Back River to the Margaret Bourgeoys left a reputa-north, and furthermore the Ile tion for heroic virtue. This has Heron, at the foot of the Lachine been confirmed by Rome in its decree of June 10, 1910. The process these two lands were never acquired for that of " Sanctity " is now before the Ecclesiastical Curia.

THE VERDICT OF HISTORY

Her success as an educationist may be gauged, by relying on the safe judgment of Francois Xavier Charlevoix, the historian, facile princeps, of New France. By order of the King he visited the French colonies of the Western hemisphere for several years. On returning ha made his report, but his book, "histoire et Description Generale de la Nouvelle France," did not appear school house or its successors, ex until 1744. There Livre viii., Vol.

1,343), he says : "A city (Montreal) began to grow, the foundation of which constitutes one of the fairest ornaments of New France. Montreal owes it to Marguerite Bourgeoys. With no other resource, but her courage and her famous exploit at the Long Sault, in trust in God, she undertook to afford 1660. Finally in 1672, on the south all the young persons of her sex, no side of St. Paul street, she entirely matter how poor or destitute, an education which many girls, even of on the former sites and beyond, for good families, do not receive in the she was, as we shall relate, begin-best ordered kingdoms. She sucning to receive a meed of civic and ceeded to that degree, that you conishment, women in the very depth of uilding, and imposing monument of indulgence and want, perfectly in Montreal's progress at the time, only structed in their religion, ignorant stood for about a decade later, for on of nothing, they should know how to the night of December 6 7, 1683, a employ themselves usefully in their terrible fire consumed the block, two families, and who by their manne of her companions perishing in the of expressing themselves and their flames, one being her niece, Marguer. politeness, are not inferior to the most carefully educated amongs! us. This is the just meed of praise rendered to the sisters of the Congregation by all who have made

any stay in Canada." This tribute from a French scholar from France, together with his well known testimony to the excelence and purity of the French tongue as used in this colony under the French regime, is a severe in-dictment against those thoughtlessly presuming to stigmatize it. and its descendants as lacking in education and refinement

Of the success of the teaching ability of the daughters of the Congregation of today. let the tens of thousands of their pupils on this contin-

ent testify. As the Congregation of Marguerite Bourgeoys was efficient in her day, so are those of the present institution which is but the lengthened shadow of a great name.

mountain slope at Villa Maria, for-merly "Monklands," the residence

EXTENSION AFTER FIRE OF 1768

Note .- After the fire of 1768 the "Congregation" was rebuilt, and entered the September of the same year. The chapel of Notre Dame de Victoire being rebuilt in 1769, stood was a house. This stood at the northwest corner of St. Jean Baptiste

AND NIGHT The Toriures of Dyspepsia Relieved By "Fruit-a-tives" LITTLE BRAS D'OR, C. B.

"I was a terrible sufferer from Dyspepsia and Constipation for years. I had pain after eating, belching gas, constant headaches and did not sle well at night. Finally, a friend told one to try" Fruit-a-lives". In a week, the Constipation was corrected and soon I was free of pain, headaches and that miserable feeling that accompanies Dyspepsia. I continued to take this splendid fruit medicine and now I am well, strong and vigorous". ROBERT NEWTON. 50c. a box, 6 for \$2.50, trial size 25c.

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imposing, though smaller, edifice, on the opposite side of Atwater avenue. The work of demolition on the ancient sits was then quickly completed. But not a tablat is to be seen in the vicinity recording the sites of two bistoric shrines, of the settlement house. "La Providence," school house or its successors, extending over a period of 250 years of pioneering educational work by Marguerite Bourgeoys and the institute she founded for Montreal !

TITIAN'S MASTERPIECE RESTORED TO VENICE

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

Rome, May 2 .- Titian's celebrated Assumption of the Virgin" which the renowned artist painted for the Church of the Frari at Venice, in 1516, hange once more in its original home. Its return to the magnificent frame of carved marble which was originally built for it, and which is shown in almost every photograph of the renowned painting, was deided upon when the treasure was prought in, with hundreds of other talian masterpieces from the underground cellars and distant galleries where art treasures were stored during the War to prevent destruction by shell fire. The "Assumption of the Virgin" is counted one of the seven great masterpieces of the world and marked Titian's first successful attempt to unite in the same composition two or three scenes superimposed on different levels, earth and heaven, thus contrasting the temporal and the infinite. The Venetians are more than delighted to have their masterpiece which for many years previous to the War was hung in the Venetian Gallery, safely back in the place where its donors and the great genius who composed it intended it to remain, more especially because of the fact that another of Titian's greatest works. "The Death of St. Peter of Verona," was destroyed by an Austrian shell in 1867.

The Grey Nuns in the Far North

By Father P. Duchaussois, O. M. I.



THREE

ashy gray as he sat staring at the Son of St. Ignatius who had fearlessly told truths which he had not heard in many years. For some moments he did not speak or made any attempt to justify himself. He hoped, even now, to hear the judgment reversed and his own side of the contention maintained by the man beside him with the calm, strong face and the attitude of one who knew mankind to its very core, who detested shams and viewed matters with a light priest. that came from the soul no less than John Holden, facing the intellect. the issue, asked him squarely for his udgment.

You are altogether in the wrong,' decided the visitor deliberately, that priest of God in the right. He could not have ruled otherwise

'Oh, you all hang together," cried disappointed invalid. You the wouldn't pronounce judgment against him."

.

Map, man !" exclaimed the priest " can't you leave us and our short-comings out of the reckoning? It is not for them you will have to De Lima, of Pernambuco, Brazil, has answer at the judgment seat of begun to arrive at the Catholic God.'

was the other who spoke : If you find anything harsh or tion of South Americana in the it was the other who spoke :

abrupt in my words or manner," he world, and has been donated by Mr. exclaimed, "remember that it pro-De Lima to the Catholic University ceeds from my anxiety for you. I on the condition of its use by him during his life. There goes with as your father in Christ, and I beg this splendid library a notable collecyou not to spurn the graces I have come to offer you. For bear in mind that you were baptized a Catholic, as a Catholic you will be a chair of the Portuguese language judged.'

John Holden was profoundly moved. Old influences were at work within him; old prayers that he had said, or that had been said for him was for a time minister of Brazil to by devout progenitors, arose within What would now be called some atavistic longing for the Faith bassy at Washington. He will de-he had forsaken seized upon him. vote himself at the University to He knew then that there was nothing else in all the world, save that tions, between the Catholic people which the priest had to offer, that could bring a soul into communica-

Though now bent with age, he itive church." The numbers of the came in all baste and hurried up the original associates had been gradustairs. He arrived at the door of ally dwindling in such a way that that luxurious bedroom at the the onus of seigneurship of the very instant when John Holden very instant when John Holden breathed his last. The rebel had Olier and his Sulpicians, who still laid down his arms.

very decorous and by no means immoderate grief, remarked to a friend, with a deep sigh of relief: their own name. Hence it is that friend, with a deep sigh of relief: their own name. Hence it is that "I was really afraid sometimes that the "Gentlemen of the Seminary of he would insist upon seeing the St. Sulpice" became the Seigneurs of priest. You know what sick people the Island of Montreal. They were are, and then we could not have had the funeral at St. Thomas."

It was a very grand funeral indeed. after which John Holden, according ready great projects were on foot; to his widow's desire, was cremated. they would build the first parish -Anna T. Sadlier in Extension Mag-

azine. THE CATHOLIC UNIVERSITY

RECEIVES GIFT OF FAMOUS LIBRARY

Washington, D. C .- The famous Portuguese library of Mr. Oliveira University from Brussels and Lon-Again John Holden was silent and don. This library of 20,000 volumes

and literature at the University.

Mr. De Lima was for many years diplomatic representative of Brazil Belgium, and for eight years was connected with the Portuguese smthe establishment of closer rela-

found the funds, so that a few years The widow, in the midst of her later the charter of the original com the Island of Montreal. They were men of vision, and steadfastness of purpose. Their advent in 1657 was practically as "The Seigneurs." Alchurch and erect the first canonica parish, but first of all they must make provision for a parish school This is the beginning of the well known banefactions of the Seminary for education in this city.

island

THE FIRST SCHOOL IN "BASSE VILLE" This was Marguerite Bourgeoys opportunity. A disused stable was found, one of the few stone buildings of the period, and she opened it as a school on St. Catherine's day. It is mmonly thought to be that of St.

Catherine of Alexandrie, November 25, 1657, though it may be that of St. Catherine of Sienna, April 30, 1658. Certain it is that the act of formal donation was made by Maisonneuv acting for the Seigneurs, is dated January 28, 1658. Her own memoirs,

written in her old age, tells us that Four years after my arrival, M. de Maisonneuve was good enough to give me a stone stable to make a school of it and to lodge therein persons to conduct it. This stable had

cattle. It had a granary and a lott

and St. Paul streets, not far from the schoolhouse. This house, known as hostel to receive the Filles du Roi, who arrived regularly by the ships from France. They were pensioners of the King's bounty, often of good but impoverished families, living in the orphanages of Paris, and sent as willing and prospective brides to a more or less womanless colony These Marguerite received, mothered, instructed in domestic science, pre pared them for the day of their mar riage and followed them in their after careers. Later on, her com panions founded a "Providenc Juebec, and continued that at Monteal till 1692, when there were others carry on such a work, which was beginning to interfere with her more formal scholastic vocation. in the same year (1662), on August

22, she acquired the prairie St. Gabriel, and on October 31, twenty parches of land to the river edge probably near the school grounds.) In 1667, the stable-school and dwelling becoming too small, she built another on the same spot, "large enough to lodge twelve par-The great Intendant Talon sons. visiting it, this year, mentions in his census that there were at the Congregation "four girls ready for marriage."

ST. GABRIEL FARM

In the following year (1668), on morals, establishments in his diocese. In August 29, she bought the next house and grounds to the east from the 1671 Marguerite had also received the civic charter of stability by widow of Claude Fezeret, while on letters patent from the King, through September 21 she acquired from Francois Leber, at Point St. Charles, the intervention of Talon and the Minister Colbert, on the occasion of a a land of 200 arpents in superficies, on which there was "a stone house." special visit to France for the pur pose. Thus fortified the sisters served as a dovect and a home for cattle. It had a granary and a lott house, which, though added to, stands thence forward adopted the to ascend by an outside staircase. I nost of its original features—to the today, and which was then worn at that period by women of the mother house and temporary home of their Notre Dame College, in middle class in France, but in a varie- for the higher education of young

the carpentering, the oaken stair-ty of hues. In 1693 Marguerite Bourgeoys, now day. Ma soeur Margaret Pacaud (who was afterwards Madame La Montagne) then lived with me, and there I tried to enrol the few boys

de Verdun. There they remained | at the same time was rebuilt in 185 till they suffered their next great to receive the famous statue of loss in the fire of April 1, 1768. In "Notra Dame de Pitie," and this La Providence," she turned into a loss in the fire of April 1, 1768. In shrine, quaintly picturesque, was a 1693 there was added the Congregation Church, the predecessor of the delight to the citizens till 1912, when famous shrine of Notre Dame de the vandals destroyed another old the vandals destroyed another old Pitie, known to so many of us. This link between the French and Engwas founded by Jeanne Leber, who lish regime. This was when the St stipulated that she should be allowed Lawrence Boulevard was extended through the " Congregation grounds to enclose herself as a recluse in a portion reserved behind the sanct to the river. It could well have been left standing, as an island uary, and there she lived from 1694 to ber death in 1714, but before this, shrine, breaking the monotony of in 1713, she provided funds for the the boulevard. The history of the extension of the pensionnat. The mother house and pensionnat down first chapel of Notre Dame de Vic- town (formerly upper town) is as toire was erected close by in 1718 as follows: They stood, being occasion result of a vow to commemorate the ally remodelled or enlarged, notably saving of New France in 1711, by the in 1845, till recent times. In 1654 a destruction by the elements of the second pensionnat was added on the fleet of Sir Hovenden Walker in the

Lower SI. Lawrence. FINAL SUCCESS AS FOUNDRESS

of the Governor General. Lord Elgin, the down town pensionnat being removed in 1860 to Mont Ste. Marie All the above efforts to obtain roparty were to prove the ability of on Guy street, after it had been use previously as St. Patrick's Hospital a branch of the Hotel Diev, and the Congregation to be self sustaining, for there was a desire to be recbefore that as a Baptist College being now a boarding and day school ognized as an ecclesiastical corporation. Already in 1669 an informal conducted by the Corgregation Sisters. In 1880 the old mother permission had been granted by Bishop Lavel, which was formally ratified in 1676, when he recognized house was transferred near to Villa Maria, but their magnificent them in quality as "filles seculieres" -not as a religious organization structure was burned down in 1893, when they returned to the old hom canonically erected, but as a teach-ing body of approved learning and

y of approved learning and down town. There also was housed competent to extend their in 1890 the Normal School for girls, opened that year by the Sisters and conducted by them for the Govern. ment of the province. PRESENT MOTHER HOUSE AND COLLEGE In July, 1908, the magnificent

omanesque group of buildings on black Sherbrocke street, at the west corner formal dress, that is closely followed of Atwinter avenue, were opened for

ILLUSTRATED

Here is a record of heroism, self Here is a record of heroism, self-denial, and sacrifice in the lone Northland. At Fort Frovidence on the Mackenzie River, the Grey Nuns in 1867 established their convent, the Sacred Heart Hospital, and entered upon their chosen task of bringing religious instruction and education to the Indians of this wild region. The opening chapters of this volume give the story of the found-ing of the Order of the Grey Nuns at Montreal by Madame d' Youville, and the extension of their work later

at Montreal by Madame d' Youville, and the extension of their work later to Manitoba. The remainder of the book is an inspiring account of the achievements of the Grey Nuns in spreading their work of healing the souls and the bodies of these hitherto neglected Indian tribes. "The Story of the Grey Nuns in the Far North' is full of incidents of extraordinary human interest and appeal.

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LONDON, SATURDAY, JUNE 12, 1920

THE LAW AND ITS LIMITATIONS

A month or so ago Bishop Fallon izations notoriously active in promoting moral legislation to state where they stood on the legislation facilities for divorce. The measure was still pending ; it is pending yet Surely it was a natural and pertinent. ly, interested for years past in Ontario's social welfare.

The Christian Guardian, not inappropriately, constituted itself the amongst Catholics. No honest man spokesman for the uplifters. It calls can read the decree without recog. the Bishop's query a "savage attack nizing that that is its object and on the 'moral uplifters.' " That is a purpose. specimen of the Guardian's method of argument. It is not a method that reflects credit on Methodism. We shall see more of it.

At the time the Bishop put his pointed but very natural and perti. as such falls exclusively under the grievance? The obvious thing to nent question to those very loud advocates of moral reform legislation he was able to say, without contradiction, that on this great moral issue of divorce there was not a cheep of the marriage contract. In Canada protest from any one of them. Since that time many religious assemblies have put themselves on record as referred.

the eyes of the civil law. But the Methodists have come out just as squarely in its favor, with, however, the proviso that the Court's jurisdiction be limited to the one alleged "scriptural reason" for divorce.

As to that reservation the whole history of divorce throughout the world shows how utterly worthless it The Catholic Church legislates for ciples of justice which largely, is. You cannot open the dyke in her own subjects. Her marriage almost exclusively, through her injust one place without letting in the laws do not concern Protestants at fluence are embodied in the laws of flood that will soon widen the breach all except in the case of mixed Christian civilization, still hold good. and submerge the land. England, marriage. proverbially conservative, did that in 1857 and now England is menaged her God-given right in this matter. of justice on the part of the Catholic with Lord Buckmaster's Matrimonial Non-Catholics have here no griev- husband toward his Protestant wife which culminated in the raising of he receives scandal; he is shocked During the past year Assumption our universities, renders timely the

Catholic husbands who had been quite true. It is a legal marriage, legally married to Protestant wives. but not valid. That is the Catholic have told those men that they should desert their wives, that the Roman Catholic road to heaven position; and it ought to be perfectly intelligible to any one of lay only over the ruins of a wrecked average intelligence. home.' And we can only sorrowfully reiterate this state. If Monsignor West is not Churches declare that it is." aware of this fact then he had better inquire a little before he denies it. The law of the land, neither in The probability, however, is that Monsignor West knows all about such cases, but that he shelters him elf behind the teaching of his marriage Church that a mixed colemnized by a Protestant minister tian Guardian seems unable or is not a valid marriage. The law of the land says it is, all the Protestant unwilling to make the distinction between the sacrament and the Churches declare that it is, but the Roman Catholic Church insists that civil contract it is not, and threatens the Roman Does the Guardian really think that Catholic husband with eternal perdition if he remains loyal to his wife declare" ought to be binding on the and children.

Catholic Church? "A lie that is half truth is ever the blackest of lies" wrote the poet. this subject is not secret. It is not at all in the internal discipline ous situation into which she has need much more truth in them to Ne Temere decree was promulgated, make them superlatively black, read and explained in all Cath. though for many of its misinformed olic churches for a full year before and credulous readers its reference going into effect. Then it was to the Ne Temere conditions for a discussed, dissected, derided, and valid marriage will make them damned from platform and pulpit swallow the whole monstrous charge. throughout the country. Hasty and ill-considered marriages It can bardly be said

are an evil deplored by all who have unsuspecting " Protestants peremptorily challenged those organ. a serious care for the welfare of married Catholics without knowl-Christian society. Until a few years edge of the Catholic law in the ago we had in the border cities of matter. If a Protestant, knowing Canada an object lesson in such mar- that law, still insists on marrying avowedly proposed to increase the riages, thousands of them. Couples a Catholic wife before a Protestant married in Windsor one week and minister he knows beforehand that divorced in Detroit the next. Hasty the Catholic Church regards that and ill-considered marriages are the marriage as invalid albeit legal. query to put to those individuals and prolific cause of divorce ; and divorce He knows, too, that if the wife organizations so intensely, so blatant. facilities are the cause of hasty and retains her Catholic faith or returns to it she, too, will look upon the The Ne Temere decree was de-

marriage as invalid. signed to prevent such marriages And Catholic husbands with Protestant wives likewise.

That is just as widely known as the conditions for legal marriage laid down by the civil law-such as the Now marriage has a two-fold competent civil official, witnesses, aspect. As a civil contract it comes etc. And it should surely be known

under the jurisdiction of civil law. to the Protestant man or woman who But to Catholics marriage is also a is about to marry a Catholic. sacrament instituted by Christ, and Where then is the Protestant jurisdiction of Christ's Church.

do is to be married by the official The civil power designates certain recognized both by the Church and persons, and not others, as competent the State as entirely competent to civil officials to witness and register marry them.

We now come to the Guardian's every clergyman is for this purpose a slanderous and outrageous charge that civil official. But there are several should they be married by a Protestmillions of people in Canada who ant minister, Catholic priests tell squarely opposed to the divorce have no authority whatsoever to the Catholic husbands that "they legislation to which Bishop Fallon perform the marriage ceremony so as should desert their Protestant wives, in the case of those Catholics about to give legal effect to the marriage in that the Roman Catholic road to With regard to sacramental mar-

a wrecked and desolate home." riage the Catholic Church acts in That is neither the teaching nor precisely the same way. It is her the practice of the Church. right surely to lay down the condi-Absolutely not. Apart from the marriage laws of

tions for valid sacramental marriage ditions for a valid civil marriage. recognizes those fundamental prin-There is here in this irregularly

The Church is absolutely within contracted marriage, an obligation

THE CATHOLIC RECORD

marriage on the ground that his wife, mother tells them is the most tion Cellege on this golden occasion. But "the law of the land says it Bessie Goldstein, was a divorced comment. Queer, because newspapers which have commented so Canada, nor in Turkey, nor in the frequently and over so long a period contradict the mother.) United States has or claims to have on the Quebec marriage laws, might

sacrament of matrimony ; the Chris- those marriage laws. Catholic Church in Quebec is special- family duties; in the education of two points the ideas of the Basilians finding it barren seil have now rely favored in this matter it appears the child for whose education and are out of harmony with the ideas they simply took the allegations of salvation both the parents are

ignorant clamor for provisions of the responsible. what "all the Protestant Churches civil law.

it gives to all Churches the same less stifled; it must be. When a The legislation of the Church on rights and privileges, and interferes Catholic mother realizes the dangerproclaimed from the housetops. The they choose to adopt. Section 127 of the Civil Code of Quebec reads :

"Other impediments recognized she stifles her conscience. by the different religious persuasions as results from relationship or affinity or other causes, remain subject the rules hitherto followed in the situation which the Church can different Churches and religious never favor, nor view with satiscommunities.'

that

have

So the decision of the civil court driven, in order to have some sort dent of Assumption College, strove eral centuries now the Turke was a foregone conclusion if the of peace within the breast, to make Jewish pricet could show that by less of the danger than reason and Jewish law his contention was conscience suggest. "Oh, they'll upheld. Judge Bruneau granted the be all right if I die!" How do you decree just as he would have done if know? "Oh, they don't mind their these Jaws had been Catholics whose father's not going to Church ; they marriage was invalid in the eyes of follow me." Yes, they follow you the Church. outwardly; but "the thoughts of

The Catholic Church is not alone in declaring that there are diriment impediments to marriage, impediments which render the marriage themselves what mental impresnull and void from the beginning. The Westminster Confession of

only half consciously.

Faith very emphatically and unequiv- grip of ideas that have been received ocally lays down such impediments in Section iv., Chapter xxiv :

" Marriage ought not to be within the degrees of consenguinity or affinity forbidden in the Word ; nor religion. And it is not in the least can such incestuous marriages ever surprising to find that the children be made lawful by any law of man, of mixed marriages are not usually or consent of parties, so as those persone may live together as man good Catholics. The surprise is, and wife. The man may not marry when as sometimes happens, they any of his wife's kindred nearer in are good Catholics. blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own."

Therefore two Presbyterians declared unlawfully and invalidly married by a competent Presbyterian Church court would, precisely as whom such ill-informed agitation heaven lay only over the ruins of was raised, receive from a Quebec civil court a decree of nullity in accordance with Quebec civil law.

> It will be noted, too. that the Westminster Confession of Faith is not only quite as emphatic and

just as the State lays down the con. Church or State the Catholic Church unmistakable in its language concerning invalid marriages as the Catholic Church, but brands such marriages as "incestuows," and utterly denies any competence in the civil power to validate them.

> A few years ago the Trembley Despaties annulment caused much righteous indignation in Ontario

MARRIAGE LAWS IN QUEBEC whom they believe to be the firstly, goodness; secondly, disci- pidity, the other can emanate only The application to a civil court by greatest man in the world; to whom pline; and thirdly, science. The a Jawish priest, Simon Kaplan, they look for guidance and advice CATHOLIC RECORD is highly pleased form. Montreal, for declaration of nullity of and example? In this, which their to offer its felicitations to Assump-

important of all things, their father The triple ideal of the Basilian is [valid], all the Protestant woman caused some queer newspaper has nothing to tell them; (we are Fathers is sadly antiquated in these taking the case at its best; if he is prospesous days. "Teach me Wealth, an active Protestant, he will Liberty and Science" seems to be

any jurisdiction whatever over the be expected to know something about life; in the most essential phase for the inspired words which have were born to a Catholic inheritance, of family life; in the fulfilment guided the pelicies of the successive surrendered their Faith and went to Obsessed with the idea that the of the greatest and gravest of Superiors of Assumption College. In the very limit of materialism, and very prevalent in modern educational What happens? In actual life,

Liberty are replacing them.

With the innovation of the latter ideals and the decay of the former This is a situation into which many Catholics come; and it is a faction. The Catholic parent is youth are long, long thoughts;" how do you know what they are thinking? they don't always know sions they have received; until they find themselves some day in the The one thing above all others in which there ought to be perfect har-Father Cushing. These men, the Greeks any prior claim. mony and concord in the family is

founders of Assumption College, were learned, manly men ; were exponents of the ideals of Goodness. the western peninsula of Ontario; scattered through the dioceses of Detroit, Grand Rapids, Cleveland and People talk and write eloquently about the need for compati-Toledo are found the fruits of their labours in the lives of more than bility of temperament, and for three hundred priests who claim harmony in tastes, and for Assumption College as their Alma physical attraction, and for every-Mater. thing and for anything but spiritual

harmony ; and that they would take a chance on, or, if religious enough to be concerned about it, they look to God to give them twice as much held learning in high esteem neverof His grace as He gives to better people in order to save them from the theless men like Auchbishop O'Connor lish and German taking precedence And if God does, in His mercy, save them and their families from those willing to sacrifice the services of results, they proceed to tell you even an Aristotle rather than have before the War, that although fourth cheerfully that the danger was not so much after all; not with such any shadow of the licentious bol- ceded all, after Portuguese, in regard

ance in many of our modern schools. are ; or wives, as the case may be. Let me emphasize this point : When a child gets old enough to Perhaps the present Basilian Staff realize that his father (or mother) is have made a more pretentious ad- America, and the new impetus given not of the religion he is being taught, vance in the pursuit of science. thereby to the study of Spanish in.

from malice in its most sinister

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GABBIELE D'ANNUNZIO, the " poetking" of Fiume, is said to be the latest convert of name to the spiritistic cult, thus taking his place beside Arthur Conan Doyle as an the man-made motio which our exponent of the art of swinging from Here is a great gap in the family modern illuminati would substitute one extreme to the other. Both bounded to the extreme of credulity and superstition. The lesson is circles. Goodness and Discipline obvious. Having dismissed the Pilot are disappearing from the curricula on a rockbound coast (if we may The civil code is clear and explicit; the Catholic conscience is more or of modern schools. Wealth and change the metaphor) resulting shipwreck was inevitable.

> ARCHBISHOP MELETIOS, described brought her offspring, she must the definition and aim of education as Metropolitan ef Athens and either stifle her conscience or suffer, are being alsered. To produce Primate of Greece, has put forward a Sometimes she suffers; more often wealthy men, men ef liberty is the strongly worded protest against the proximate goal of many educators claims advanced by the Holy See for rather than to educate maply men, the restoration to Catholic hands of men of discipline and goodness. To the cathedral of Santa Sophia in his perpetual credit, The Most Constantinople. The Archbishop Reverend Danis O'Connor, former puts forward the plea that this Archishop of Torento and first Presi- historic church, which for sevincessantly to graduate young men have profaned, belongs by right to of manliness, or, to use the latinism the Orthodox Greek Church to which with which we are better acquainted, it belonged (to use the Archbishop's. men of virtue. Not satisfied with own werds) for a thousand years bestocking his students' memories with fore falling into the Turk's hands. facts of science or of history it was But what of the centuries that prehis constant endeavour first to soften | ceded the Greek schism ? If restitutheir hearts with the fear and love of tion is to be made, the claim of the God, and then to mould their wills Catholic Church as builder and to obey. Not that he or his staff original possessor cannot be lightly neglected the culture of the world ! set aside. The population of Con-The older graduates are not forgetful stantinople is approximately one of his theologic and philosophic million, one half of whom are Musselability. Well they recollect the mans. In the other half Catholics erudition and polish of the Reverend have at least equal representation. R. McBrady; the unmatched rhe- with Orthodox Greeks, and other torical ability of the late Father Eastern churches. So that neither Ferguson ; the crystal-clear mind of in the matter of possession have the

CONTRARY TO general supposition the predominant language of Brazil, Discipline and Science. Throughout the largest of the South American. republics, is not Spanish but Portuguese, Brazil having formerly been a colony of Portugal, and thus deriving its language and traditions from the lesser Iberian nation. The last emperer, Dom Pedro, was of the royal line of Portugal and retired to the mother country upon his de-The success of the Basilians is thronement forty years and more owing largely to their policy of ago. Spanish, therefore, in Brazil "Goodness, Discipline and Science." ranks among the foreign languages, Although these educators of youth and is in that category, we read, a very bad fifth, French, Italian, Engand Father Cushing, Father McBrady | in the order named. It is worthy of and Father Francis Forster would be note, however, and eloquent of the thoroughness of Garman propaganda him introduce directly or indirectly as a speken language, German prepeople as they and their husbands shevism which is making its appear. to literature. The tendency in Canada since the return of peace, to The same spirit prevails today. cultivate closer relations, commercially and otherwise, with South

United States points clearly to what sooner or later will follow.

Well, Bishop Fallon has had his answer. There is encouragement in it; but it does not seem that the moral welfare organizations' opposition to easier divorce will be quite so strenuous as a Prohibition campaign.

Last week we published Monsignor West's letter to the St. Thomas Times. The Guardian's reply is characteristic. It evades the question of statistics. It does not acknowledge the glaring parversion of truth involved in confusing commitments for trial with convictions. It picks out just one statement in the whole letter and labels it, "Monsignor West's defence of the Ne Temere decree." Now Monsignor West never mentioned the Ne Temere decree as our readers may see by referring to his letter. Monsignor West simply gave the lie direct to a Guardian statement. But the Christian Guarheap. dian thus adroitly revives its readers' impressions of a villainous and un. scrupulous campaign of slander and Temere decree was made an "issue" in an electoral contest and promptly buried after the contest was over. The ass was across the bridge.

.

We have little hope of reaching the Christian Guardian's elusive sense of fair play ; but we shall take its own land," which is sacrosanct in the statements and show conclusively that Monsignor West's charge of marriage. But neither in Turkey falsehood is entirely justified. Here is the Guardian's own "sorrowful reiteration" of the charge especially with regard to the saerament of matrimony. which was branded as false :

"We said : 'It is true that even in this Prevince of Ontarie Roman

plaint or interference. Catholics comply with the condi-

ill-assorted marriages.

try to do is to validate this irregular tions required by the civil law ; there and invalid marriage. the civil power ceases. We can never Monsignov West declared-and no regard the State as having any voice one who knows him will doubt his Kaplan Goldstein case? whatsoever in the matter of sacraword-" I have known Protestant mental marriage.

Speaking of marriage in the United States an American exchange says:

"Among our non-Catholic population the marriage relation is fast Protestant Church teaches this cruel losing its sacredness. There is no and abominable doctrine. Never has longer any general regard for its sacit been known that a Catholic ramental character. The civil law has come to be locked upon as the hushand has forbidden his Protestant foundation upon which the mawriage wife to practice her religion."

relation sests, as the source whence The one act of brutal tyranny and it derives its validity and as the expounder of its obligations and duties. Accordingly, it is concluded that, as the civil law alone gives validity to the contract, so the civil law alone may break the bond.'

And the Protestant Bishop Rhine. marriage. landers says that " Christian marriage is frankly thrown on the dust-

The Catholic Church, neither here, nor in the States, nor in England, as sanatio in radice. If they will nor anywhere elss, can never permit not marry the Church can not force misrepresentation when the Ne this degradation of Christian them to do so. marriage. Let what will be legal

the Church will maintain her own marriage laws. In Turkey it is legal to keep a harem. In the wrote: "A greater falsehood against United States successive polygamy the Catholic Church cannot be conis sanctioned by "the law of the ceived."

Christian Guardian's conception of ner in the United States are Catholics free to do all that is "legal,"

Se in Canada "a mixed marriage Cathelic priests have gone to Roman is not a valid marriage." That is paper.-Gilbert K. Chesterton.

The one thing that any priest will Council. Is it rashly assuming the role of

prophet to predict that there will be no such agisation or action in this

Were we younger we might husbands to declare that they would indulge the hope that the people of desert their Cathelic wives if they Ontario would sconer or later get attempted to practice the Catholic sick of being made the dupes of religion. I cannot believe that any bigots at once rancorous, ignorant and self-seeking.

THE MIXED MARRIAGE BY THE OBSERVER

Ordinary people have no such unreasoning bigotry in the whole marit as would lead us to imagine sorry business of mixed marriages is that God would work special when the Protestant husband refuses miracles in their favor. Yet, Cathto quiet the conscience of his Catho- olics who marry Protestants expect lic wife by consenting to validate the God to work a special miracle for them; or else they don't care,

Evan then the Church, always a or never think.

tender mother, if the parties still consent to live together, validates the marriage by the process known explanation. But if they do think,

The Christian Guardian's calumny in the premises is properly characterized by Monsignor West when he

Whatever we decide to give to Ireland, we must give it; it is now worse than useless to promise it. I will say here, once and for all, the

hardest thing that an Englishman has to say of his impressions of another great European people ; that over all these hills and valleys our

Ferhaps the last is the most unbanding. accurate, as it is the most charitable. as some of them must, what do necessary. they think of the dangers they run into headfirst? Love may throw so much rosy glamour over the future as to hide those dangers for a time from sight; but, even when love et Scientiam. lasts always, that rosy glamour goes; and when a mother sees young and Science.)

children about her knee and knows The above quotation is the chosen that if she dies before their youth is past, they will be brought up out of the Church, we wonder how she can endure the thought.

Again, what are the thoughts of a mother when she faces for the graduates had the pleasure of assem- apprehending what to the most of reassurance. bling with the present Faculty to ordinary understanding is self-evifirst time the task of explaining to her boys why the things she tells celebrate the golden jubilee of a sus- dent, or deliberate purpose to missolemnized by a Protestant minister word is wind, and our bond is waste them are vital duties have no place tained effort on the part of the latter construe and deceive. The one is university recalls also the fact that in their father's life; their father and their predecessors to inculcate the outgrowth of menumental stu- the great work of the Bollandists,

and astounded. He may instinctive answer.

way ; she is sure to be vague enough tions established by the Founders about it. The child says no more ; of the College. Let others hold

and she flatters herself she has re- up the ideats of "Wealth, Liberty moved the query mark ; has an- and Science." May the Basilians swared the "Why." ever teach that true wealth is

he stopped wondering about it ? Considerations such as these may line. With these two as a founda-

natural results of their own folly.

not have much effect when Cupid is tion the Priests of St. Basil will be shooting his darts ; and when emo- able to keep pace with, and even that love sick maids and boys may the four graduates who won the not be too quick to accuse the degree in Arts this year are but the Church of God of being narrow and beginning of a long line of manly

Narrow she is not. Unbending she will take their place in the high is, when necessary ; and only when offices of Church and State ; men

THE GOLDEN JUBILEE OF ASSUMPTION

and Discipline and Science. "Doce Me Bonitatem et Disciplinam (Teach Me Goodness and Discipline

NOTES AND COMMENTS

College has become affiliated to reminder that the predominant lanly suppress his emotion ; but it is Western University and is prepared to guage of Brazil should not be overthere; it must be there. Forever tutor students seaking a degree in looked. The fact that Portuguese is a after there is a big query mark be- the Arts Courses. However, no mongrel language as contrasted with fore him; a "Why" that he cannot change either in Discipline or in the classical Spanish tongue, while Goodness has been attempted. The entitled to its due right in regard to His mother may tell him that his endeavour in this regard is to literary studies, does not nullify its father has missed the Faith in some preserve and maintain the tradi- usefulness in a commercial sense.

IT is gratifying to know that the project to restore the great library of Louvain University, so barbar But has she? Is he satisfied. Has the gold of Goodness; that starling in the first year of the War, is ously destroyed by the Germans Liberty is the obedience of Discip. going ahead steadily if slowly. That it should go slowly is not to be wondered at. Great libraries like tion excludes reason to a great surpass many who devote their lives edrals are not built or re-built in extent. But at least they must be to professing the sciences. If the a day, for the simple reason that resserted from time to time; so present is an earnest of the future the mere accession of printed books, while important itself in the highest degree, does not constitute the essence of the institution. Louvain men, of educated gentlemen who suffered less in the destruction of is edifics, and in the number of volumes destroyed than in its pricewho, while enjoying the new henor lass manuscripts which can never and advantage of an Arts degree, be replaced, and in the interruption. will remain faithful to the old of its traditions. The latter can Basilian educational ideal : Goodness of course be overcome, and the

richness of the library's heritage be enhanced by the accumulated memories of those four years of travail, but it will take time to THE RENEWED discussion in the absorb and adjust them and to metto of the Basilian Fathers who daily papers anent the Ne Temere restore to the institution the full for fifty years have successfully cen- decree reveals either incapacity on measure of its venerable atmosducted Assumption College at Sand- the part of certain non-Catholic phere. That the project, however, wich, Ontarie. Just lately the old correspondents, clerical or lay, of goes on apace has its own measure

REFERENCE TO Belgium's great

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interrupted by the War, has been ever shall put away his wife and resumed, and that the "Analecta Bollandiana," the learned hagiographical journal published by these Jesuit Fathers in Brussels, is about to re-appear. The Bollandist "Acta Sanctorium," is perhaps the greatest intellectual undertaking of modern times. Begun in 1615, by the man whose name it bears, John avoid the greater evil which might de Bolland, a Jesuit, the work have resulted from their hardness of enshrines in sixty odd folio volumes the annals of sanctity since the first days of the Christian religion. Scholars of every shade of belief and of none have joined with Christians in testifying to the scientific character of the Bollandists' research, to its critical character and its thoroughness. Its resumption, therefore, is of interest to the whole world.

A SERMON AGAINST DIVORCE

PART 1. THE SCRIPTURAL ARGUMENTS

Preached in the Blessed Sacrament Ottawa, by Rev. John J. O'Gorman, D. C. L.

In the course of our instructions on the Creed, the Sacraments and the Commandments, we have arrived at the sixth commandment : "Thou shalt not commit adultery." This commandment forbids adultery and divorce. It is of the latter that I propose speaking this morning.

Infortunately the subject is a timely one. On the 16th and 27th of April, the Senate of Canada passed two private bills to provide in Ontario and Prince Edward Island for the dissolution of marriage, by giving the superior courts of those provinces authority to grant divorce on account of adultery. Whereupon the Legislature of Prince Edward Island unanimously passed a resolution opposing the establishment of a divorce court in that island, first because the people of the province His doctrine is superior to the have not requested it, and secondly, ancient one with which He contrasts because "the establishment of such a court will tend to destroy the sta- question of divorce. bility of the home and encourage the dissolution of the marriage tie." That the Legislature of a province, which is half Catholic and half Protestan?, and which in all its history has had only one divorce, should nication maketh her an adulteress unanimously have passed such an and whoseever shall marry her when anti-divorce resolution is worthy of she is put away committeth adulnote. In our own province Ontario, neither the people nor the Legislature have spoken. olics of the Province, who form about is not permitted by Christ. Unfaith one sixth of its population, believe fulness on the part of the wife justithe dissolution of a valid and con- fles separation; it does not expose summated marriage of two Christians the dismissed wife to become an to be impossible, except by death. adulteress, for she is one already. This is the teaching of the Catholic However, even after the dismissal. which she has maintained the marriage bond remains ; for who since the time of the apostles. It is marries her that is put away commits found in Paragraph No. 1118 of the adultery. If the marriage bond code of Canon Law. But the docision will rest not with the Catholic minority, but with the Protestant majority. Protestants do not admit unites them both. The Sermon on the authority of Catholic dogmas, the Manna abolishes divorce, as nor the conclusive value of Catholic tradition. Their views on divorce eye for an eye and a tooth for a are based on their interpretation of the New Testament and of the laws of ethics. the Protestant majority in the prov. on divorce. It is found in the nine ince on this question of divorce, we shall turn to Scripture and to ethics. I propose to show to those non Cath-answer, already recorded by St. Mark, olics who directly or indirectly may listen to my words that which

happily many of them admit already, | tollows : "And there came unto Him Pharinamely, that divorce is un Christian, because opposed to the teaching of sees, tempting Him, and saying, Is it the New Testament, and immoral, lastal for a man to put away his because opposed to the laws of wife for every cause? And He ethics ; and that, consequently, not answered and said, Have ye not read that he that made them from the even adultery can justify it. The Scriptural argument, which beginning made them male and will occupy all our time in this first female, and said, For this cause shall sermon, must always be a decisive one with a Christian. If Christ and shall cleave to his wife; and the Lord.' legislated on this subject, those who twain shall become one flesh? So profess themselves to be disciples of that there are no more twain but one Christ must be governed by His laws. flesh. What therefore God hath Now Christ did legislate on this joined together, let no man put question, and His authority is asunder. anterior and superior to that of the Our Lord answers the casuitical Canadian or British Parliament. Three of the evangelists and the Apostle Paul have recorded what he unity and indissolubility of mar-Canadian or British Parliament. non Catholic scholars riage which he now restores. Mar-As said. usually consider St. Mark's gospel to riage consists in the union of one have been the first written, to it we husband and one wife as one flesh or will turn first. Lest anyone should person, a union made by God, and think that my translation is tinged beyond the authority of man to with Catholic theology, I will cite break. Against this absolute antithe Protestant Revised Version. As divorce legislation, the Pharisees matter of fact, the text of the cited the authority of Moses Revisers, in all the instances where They say unto him. Why then divorce is dealt with, differs in no did Mosse command us to give a appreciable manner from the bill of divorcement, and to put her Challoner Rheims Version, except in away? He said unto them, Moses one sentence to which we will refer for your hardness of heart suffered Church.' you to put away your wives; but

marry another, committeth adultery against her; and if she herself shall put away her husband, and marry another; she committeth adultery.' By these words Christ taught that remarriage, subsequent to divorce, is merely legalized adultery. Divorce, which was permitted to the Jews a thousand years before, owing to their imperfect civilization and to heart, was now abolished. The Pharisees sought to entrap Jesus by placing him at variance at once with Moses and with the divorces ruler in whose territory He then was,-Herod Antipas. He answered by referring them to the God of Moses, to the institution of marriage recorded by Moses in the beginning of Genesis. The primeyal unity and indissolubility of marriage Christ now restored, by laying down a principle which annuls in advance all divorce legislation, whether enacted by Emperors, Kings or Parliaments: What therefore, God hath joined together, let not man put asu under. Remarriage, after divorce, whether on the part of the man or of the woman, is adultery. No exception is made. The paragraph is clear and con-

clusive. Our next witness is St. Luke. He condenses our Lord's teaching on the subject of divorce into one sentence : Every one that putteth away his wife, and marrieth another, commit-teth adultery ; and he that marrieth one that is put away from a husband committeth adultery." (16, 18.) This sentence might well form a paragraph in the Revised Statutes of Ontario. The words are ambiguous, and, as in Mark, no exception was made to this prohibition of divorce.

St. Matthew treats of the question of divorces twice in his gospel, and each instance contains new details showing conclusively that divorce is no part of Christianity. The first reference to divorce is in the Sermon on the Mount. In that masterly outline of a moral code, Christ shows how His doctrine perfects that of the Old Testament. In every instance ancient one with which He contrasts it. One of these instances is the

"It was said also, Whosoever shall put away his wife. let him give her a writing of divorcement : but I say to you, that every one that putteth away his wife, saving for the cause of forof tery." (5, 31.32.) this saying."

This sentence is clear enough. The Cath- Divorce was permitted by Moses ; it remain also for the innocent party clearly as it abolishes the law of An

tooth. There is but one other reference in In order then to appeal to the gospels to Our Lord's teaching teenth chapter of Matthew, where which Our Lord gave to the Pharisees. The paragraph begins as

ramain unmarried, or else be recon-ciled to her husband;) and that the grainates of 1920, something no and to give to living souls the divine husband leave not his wife. A wife is bound for so long time as | for the class. her husband liveth; but if the hus. band be dead, she is free to be max. ried to whom she will; only in the There is indeed, a Pauline privilege for certain Pagan marriages. But they have not the perfection of a Christian marsiage which is a type of the inseparable union of Christ with the Church. This argument is developed in the fifth chapter of the Epistle to the Ephesians: "For the husband is the head of the wife, as Christ also is the head of the church. He that loveth his own wife loveth himself, for no man ever hateth his own flesh, but nourisheth and charisheth it. even as Christ also the church; because we are members of his body. For this cause shall a man leave his father and

THE CATHOLIC RECORD

AT CHATHAM

(Contributed)

May 25th brought to the Catholics

Long before the arrival of the

in a body of about 800 strong, headed

Promptly at 11.52 the train pulled

On entering the spacious grounds

At 3.30 the annual graduation

His Lordship the Bishop

give it as above. The second thing to note about this text is that it is obscure. Forn-ication here, as in the prophet Amos

(7. 17,) means adultery. Does the phrase, 'except for fornication' refer Does the to a separation of bed and board only or does it refer also to the unanimous opposition of the very paragraph out of which it is taken, for adultery, find this interpretation ness of St. Paul, and of the teaching condemned by the second half of the of the whole ante Nicene Church. "He that marrieth her ask, is that a safe thing for a Chrissentence : tian to do? Can it be seriously when she is put away committeth adultery." The marriage bond remaintained that Acts of Parliament mains for the guilty party. There-fore it must remain for the innocent bave here in Canada, which permit dulterers or adulteresses to remarry. adulterers or adulteresses to remarry, party, for it is essentially bilateral. me manuscripts omit this second are in accord with the marriage part of the text, and some read legislation of Christ? There are seven paragraphs in the New Testament which answer in the the first part as in the Sermon on the Mount, as the Revisers note in their negative. If we Canadians are to margin. So if we take this verse

alone, and make abstraction of legislate as Christians, our Parliament should pass an Act declaring, in the words of the Civil Code of our the context, of the parallel passages and of the tradition of the early oldest province, that " Marriage can be dissolved only by the natural church, nothing, either pro or con, can be based upon it. It is, however, unscientific to take the text apart death of one of the parties. During from its context, or to ignore the parallel passage in St. Mark, or their lifetime it is indissoluble. to ignore the tradition of the early

Church as recorded by St. Paul and THE PAPAL DELEGATE by the ante-Nicene Fathers. Now, these four authorities, the context, the parallel passages. St. Paul and the ante Nicene Fathers, all teach

that divorce is not allowed, even for adultery. of Chatham an event long to be That the context, this very par remembered, namely an incidental visit of His Excellency Most Rev. agraph of St. Matthew's gospel in which this text occurs, condemns Peter Di Maria, Apostolic Delegate divorce absolutely is evident not merely from the general principles to Canada. enunciated, in the first part of party, crowds had gathered at the the paragraph already cited, namely, C. P. R. station. The Holy Name Society, the Knights of Columbus, "that therefore God hath joined tegether, let not man put asunder," the C. M. B. A. and C. O. F. marched and, "But from the beginning it hath not been so," but also by what

by the Chatham Band, to meet the follows : distinguished guest, and formed a The disciples say unto Him, "If guard of honor from the Station to the case of the man is so with King St. where the motors were in his wife, it is not expedient to marry." readiness to convey the clerical This difficulty of the apostles shows party. clearly that they understood Our Lord to have forbidden divorce even

in and as His Excellency, The Papal Delegate, His Lordship in the case of adultery. For other-wise we would be asked to believe Bishop Fallon, and accompanying clergy, stepped from the platform that the apostles were so carnalminded that they considered marthey riage inexpedient unless divorce were obtainable 'for every cause.' In Our Lord's answer to His dis-ciples, the Revisers have curiously

Pius, O. F. M. allowed a mistranslation of Tyndale's and of Cranmer's to remain in their council then stepped forward and text, namely the phrass "All men canin a few well chosen words extended his welcome in the name of the not receive this saying." Our Lord's words were : "All men do not receive people of Chatham and expressed his appreciation of such an honored If the context condemns divorce, visit. His Excellency graciously

so doce, as we have already seen, the expressed his appreciation of this parallel passage in St. Mark. To act of civic courtesy. those who believe in the divine in The procession, headed by the spiration and consequent inerrancy band followed by the various of the Scriptures, it is impossible societies marching in four, in the center of which slowly motored the Papal Delegate and his party, then that the Gospel according to Matthew should have represented Our Lord as enunciating a doctrine contrary to proceeded to "The Pines. the doctrine contained in the Gospel according to Mark and in the Gospal of the Academy, the pupils who were according to Luke. grouped in a semi circle, burst forth

St. Paul simply takes for granted in a song of welcome, "Vivat Pastor the doctrine of the indissolubility, Bonus." except by death, of Christian mar- in the name of His Excellency riage. In the seventh chapter to the thanked one and all for their dem-Romans, he uses this truth, that onstration and proof of faith and remarriage of the wife during the begged His Excellency for his bless. life of the husband is adultery, to ing on all, which was promptly given illustrate another. In the seventh | wish a hearty "Thank you." chapter of his first Epistle to the Corinthians, he teaches, as the doc-trine of Christ, that Christian mar-opening of which Miss Irene Viola riage, is indissoluble, except by Page, the valedictorian, referred with death

"But unto the married I give enjoyed in having with them such charge, yea not I, but the Lord, that a distinguished guest. At the "Fo perpetuate the memory of dear the wife depart not from her hus request of His Lordship Bishop loved ones who have departed by band (but and if she depart, let her Fallon, His Excellency consented presenting a chapel in less favoured

Version, and the text of the Revisers first introduced by the Royal Blue-give it as above. first introduced by the Royal Blue-give it as above. divide the constant of the rest of the r think that divorce is permissible owing to adultery, hold to this doc. At the c At the conclusion of His Lordship's trine on the strength of the lax speech, His Excellency, who had interpretation of an obscure text of hitherto read his address, arose and

doubtful reading in the face of the expressed his desire of conveying unanimous opposition of the very the feeling of his heart in his own Then followed the Bansdiction of the Blessed Sacrament, also given

by His Excellency, assisted by Father Emery of Paincourt, and Rev. Father Neville of Walkerville, Ont. The Choir sang Novellos "O Salu-aris," and Verdussins "Tentum taris," and Verdussins "Tan Ergo," followed by the Te Deum. The clerical party returned to the parsonage by way of Wellington St. during which the choir sang "Long Live the Pope." At 9.20 His Excellency and the

College on May 27th.

NEWS, TRUE AND FALSE

We are able to give our readers today some first-hand and authentic news about Catholicism in Austria since the conclusion of the War. One cannot but be struck with the entirely new perspective the letter of our authoritative correspondent opens up. There has been plenty about Austria in the papers, but simply nothing that could inform readers either of the attempts of a Kalturkampf or of the way they have been, so far, frustrated. The reason is plain. The news agencies one and all, if not absolutely anti-Catholic, are frigidly unfriendly, and a true, impartial news service simply does not exist. The same thing happened during the bloody persecution of Christians and Christianity in Hungary under Bela Kun. Yet the ment this miscreant's tools began to receive punishment, England rang with stories of a "White Terror," and with appeals for intervention to protect the scoundrel himself, who had taken refuge with the Austrian anticlericals. As for the Austrians, if there is such a thing as shame in the world, we should imagine that the Holy Father's reception of Dr. Renner

they were greeted by Very Rev. Father Prosper, O. F. M., Pastor of the other day must have elicited it. St. Joseph's Church, Rev. Father Perhaps even more surely than this, Bernardine, O. F. M., and Rev. Father the amazing resurgence of Austrian Catholicism may possibly bring reason to the minds and decency to The Mayor accompained by his the behaviour of Dr. Renner's Ministry. Through our correspondent, Austrian Catholics touchingly express their gratitude to their brethren in happily placed lands. They more may be assured that such help as British Catholics have been able to render is not so much an alms as a tribute of sympathy and respect We trust that the flow of generosity -still urgently needed-will con tinue unabated.-The Universe.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

THE MISSION CHAPEL

SACRED TO THE MEMORY OF . ." Mr. A. A. Hirst. L. L. D., of Philadelphia. Pa., has the splendid distinction of having given to Catholic Church Extension Societies the Memorial Idea." Bishop Cusack of Chicago, whose name is familiar to all Holy Name Societies, in intro ducing the speaker at Chicago said : PEOPLE FORCED TO SUFFER A TOTAL

trade or other business bound with the immediate development of "Y only or does it refer also to the paragraph out of which it is taken, way; he was profuse in his thanks of the paragraph out of which it is taken, way; he was profuse in his thanks of the paragraph out of which it is taken, and concluded by bestowing the particularly devoted to the placing you from starving and says to him-remarriage, and thus permit divorce Gospels, of the thrice repeated with the thrice repeated wi of English settlers on the Western self: 'Wh prairies. That the vast majority will boy am I!' be English or Scottish is quite prob-Rev. able for we know from those most expensively governed country in Rev. connected with this work here the world because she is gov-nt. in Toronto in its religious aspect that erned against the consent of her Catholics are certain to come. Indeed they are already here and were to the English Exchaquer, directly in we to guard only those who are in our midst the work of the missions and

> chapel with its cross crowned tower of about \$500,000,000. rising from the plains or the hills is where the generosity lies ! a fruitful source of God's grace for the scattered and often indiffer. of the President of the United States ent pioneers. The chapel to them is a nation of 110,000,000 people as com-

when the valiant missionary is else. of Ireland, and \$100,000 a year salary where.

told a story gleamed from missionary experience. In a little Western town Catholics had been without a church for twenty-five years. The children grew up without instruction, finally they were induced to attend the non-Catholic Sunday School. At first they were not very willing to go. Finally one yielded, then another, until a great portion of the Catholics attended. When a priest later visited the place only twelve families could be rallied to build a church. But in the midst of innumerable difficulties it finally went up with the astonishing result that at the dedication of the building thirty-five families came forward and said that they wished to live in the future in the faith of their fathers. Not every case is so consoling but there is not a single experienced missionary who will not tell you that after the priest, the chapel is for the pioneer the great necessity. Mission houses or stations have their value but they cannot compare with the little church where all may meet to hear Mass, be instructed and receive the sacraments. Build a Memorial Chapel and put over the door : Sacred to the Memory of

He who runs may read and reading will understand and murmur a prayer for your dear departed. 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 :

IRELAND

COUNTRY IN THE WORLD

ANNUAL DRAIN OF \$500,000,000

(F. I. O. F. News Service)

J. A. H. Irwin, Presbyte

Lindsay

EXTENSION. CATHOLIC RECORD OFFICE, plete the Burses. . London, Ont DONATIONS BACERD HEART BURSH Previously acknowledged \$3,476 58 1 00 Previously acknowledged ... \$4.589 75 MASS INTENTIONS Mrs. P. McAllister, Sydney A Friend, British Columbia A Reader, Lewisville, N. B. 2 00 St. John's, Nfld.

bia ...

Michael P. Ryan, River Ryan QUNEN OF APOSTLES BUESE Proviously acknowledged \$1,578 72 Friend, British Colum MOST EXPENSIVELY GOVERNED bia

ST. ANTHONY'S BURSE Previously acknowledged \$907 20

A Friend, British Columbia.. 1 00

IMMACULATE CONCEPTION BURSE Previously asknowledged ... \$1,873 70 A Friend, British Colum-

St.

1 00

1 00

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FIVE

west or with companies other than the C. P. R. having enormous carrying has been more than generous to Ire-

Yes, the generosity of the thief Canada, the cause of the organica-tion is apparent. They are interested appropriated all your prockets and

"In the first place Ireland is the tant Missionary Societies to co-oper-book-keeping we are contributing, in tant Missionary Societies to co-oper-ate with the business men in matters of this kind. But in spite of all this expensive and absurd Government a sum this year of nearly \$200,000,000 taxation and indirectly, through the clever scheme of banking adopted by accompanying clergy left for missionaries is still too great for Windsor where they would attend the Golden Jubilee of the Sandwich money. British financiere, about \$500,000,000 are drained out of the country annually to finance English industries Let us make no mistake, the little and schemes, or a total annual drain That is

"Imagine the \$75,000 a year salary a constant sermon, a perpetual pared with the \$125,000 a year salary reminder of God's presence even of Lord French, the Lord Lieutenant of Ian MacPherson, the Chief Secre-Mr. Hirst in his Chicago address tary of Ireland. These comparisons maintain the same character all the way through the government im posed by British military force upon the people of Ireland.

"Do you wonder that England does not want to lose her grip of Ireland ? But to pose as her generous benefactor under these circumstances is enough to make hens laugh. And this has always been th case, although it is more exaggerated now than ever.

FATHER FRASER'S CHINA MISSION FUND

APPEAL FOR FUNDS

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by! Thirty-three thousand of them die months for them all to go daily unbaptized ! 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 fourteen students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying for missionaries. They out 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 Burse of \$5,000 will support a student in perpetuity. Help to com-Gratefully yours in Jesus and Mary J. M FRASER

1 00

2 00

St. Mark devotes the following from the beginning it hath not been paragraph of his tenth chapter to Our BC. The divorce legislation of Deuter.

Lord's teaching concerning divorce : "And there came unto him Phari-sees, and asked him. Is it lawful onomy was but transitory. It was a temporary dispensation from a more for a man to put away his wife? perfect standard and was due to the tempting him. And he answered moral hard-heartedness of the Jaws and said unto them. What did It was then that our Lord added Moses command you? And they a sentence which the defenders Moses suffered us to write a of divorce claim is a deliberate hill of divorcement, and to put her weakening of the moral standard away. But Jesus said unto them, which He had just enunciated : For your hardness of heart he wrote "And I say to you. Whosoever shall put away his wife, except for fornica-

you this commandment. But from the beginning of the creation, male tion, and shall marry another, comand female he made them. For this cause shall a man leave his father mitteth adultery: and he that marrieth her when she is put away and mother and shall cleave to his committeth adultery." wife ; and the twain shall become one

text is that its reading is uncertain. flesh : so that they are no more twain, but one flesh. What therefore, God The best Greek manuscripts and hath joined together, let not man put most ancient versions contain such asunder. And in the house the disciples asked him again of this matter. And He saith unto them, Whose-

mother, and shall cleave to his wife : and the twain shall become one flesh. This mystery is great : but I speak in regard of Christ and of the This paragraph not merely inti

this union, when consummated by intercourse, is indissoluble.

This completes the witness of the New Testament to the abolition of knew no divorce, even for adultery. In the whole ants-Nicens period there is not a single Christian teacher, Latin or Greek, who allows

it. Thus among the Greeks, Hermas, Justin Martyr, Clement of Alexandria and Origen all expressly state that remarriage, even after the separation caused by unfaithfulness, is adultery. The Roman Emperors at

Constantinople introduced into their The first thing to note about this Civil Code from the laws of Pagan Rome a divorce law, and this is the origin of divorce among Christians. variant readings that the correct In the British Isles it was unheard reading of this verse is doubtful. of during the first twelve hundred The Latin Vulgate, the King James years of their Christianity, and was

nourishment that they so much doubt which will ever be a souvenir Immediately after the graduation

Columbus Hall where a special and a little Bohemian colony in banques of honor was tendered to Nebraska bscame a flourishing His Excellency and the visiting

At the

clergy by the Ladies Altar and Aid industrially. Society of St. Joseph's Church. The color scheme being yellow and purple, forming a rich contrast, at

Wellington St., where preparations were made for the evening service.

Promptly at 7.30 the procession left the parsonage to the church led by the Cross bearer and about thirty acolytes, followed by His Excellency Monsignor Di Maria, His Lordship increase of wealth among Catholics Bishep Fallon, Monsignor Parent of we see rising monuments that are Tilbury, Monsignor West of St. Thomas, and about fifty priests. A double guard of honor was formed of about one thousand

members of the various societies. The Choir under the direction of mates the sacramental nature of the union between the Christian husband Sacerdos Magnus," and as His Sacerdos Magnus," and as His and wife, but it clearly states that Excellency entered the sanctuary an "Ave Maria" was sung by Miss the memorial into something useful

to the throne prepared for him was has taken a firm hold on the Catholic divorce. The early Christian Church then made the recipient of an address by a delegation of the parish consisting of Mr. J. O'Keefe, Mr. F. people. The settling of vast terri-Robert, Mr. J. Flynn, Mr. J. McNevin, tories they know to be an immense Mr. J. Zinc. and Mr. B. Blonde.

Mr. O'Keefe read the address, which was magnificently illuminated, the work of Rev. Mother Clare of The Pines.

His Excellency responded thank-is being carried on by a powerful ing all in the name of the Holy organization known as the "Western Father for the devotion and loyalty they had shown in their demon- At the head of this Association laity for their grand proof of Cath- others. As these men are connected,

need in these far-off scattered out-Immediately after the graduation posts. He himself presented a the party motored to the Knights of thousand dollars for that purpose community, religiously as well as A memorial to the dead has its origin in the desire to perpetuate the

memory of those dear to us in life. At 7 p. m. the visitors were however worldly the monument may wellington St. where preparation, be it bears some employ of faith make our memorials for the dead not merely marks of distinction and affection but something useful

for the faith that promises a glorious resurrection. Every year with the we see rising monuments that are very costly and apart from the immediate service of marking the grave and bsautifying the family plot are otherwise of little practical use. And there is always the danger

of rivalry to help increase the cost and size of the monument. It was this condition which gave impetus to the idea of transforming Margaret Staniewicz. The Papal Delegate having repaired Mission Chapel was suggested. It mind. The necessities of the Church

> undertaking. Into the Western fields will pour peoples of all nations. every tongue will be represented No doubt our readers are noting the large publicity campaign that

Canada Colonization Association.'

clergyman from Ulster, has been addressing public meetings in this COMFORTER OF THE AFFLICTED BURSE country in the interest of Irish inde-Previewsly acknowledged \$301 50 A Friend, British Columbia He accompanied Presipendence. He accompanied Presi-dent De Valera to the Southern Little Missionaries. States. In a recent speech he said Clare's School, Toronto The solution of the so-called ST. JOSEPH, PATEON OF CHINA, BURRE Irish question is exceedingly simple Previously acknowledged ... \$1,443 87 and involves no difficulty whatever. Sir Edward Carson has said (and he A Friend, British Columbia ought to know) that there is no alter. John Malone, St. Columban native between the Union and In-BLRSSED SACRAMENT BURSE dependence. I would go a little further and say that there is no Previously acknowledged \$284 25 A Friend, British Columbia.. alternative between independence and the absolute annihilation of the ST. FRANCIS XAVIER BURSH Irish race throughout the world and Previously acknowledged \$242 80 I am not quite sure that the latter A Friend, British Columbia. alternative would be anything more HOLY NAME OF JESUS BURSH than a temporary shelving of the question. All we ask is freedom to look after our own affairs. We crave no boon but this, and if a jury of neutral nations can show that we owe England anything we are willing to pay provided England is will ing to do the same if the verdict goes against her. ' No English statesman need worry

one hour over the solution of the so called Irish question. If he likes to worry over the attitude which England should adopt towards a free Ireland that is his affair, but he can have the good will and friendship of a free Ireland tomorrow for asking as there is no people in the world so forgiving as the Irish.

" Lloyd George's scheme is only a camouflage to throw dust in the eyes of America and the world generally. And if accepted at all would only accentuate and perpetuate all the present evils without remedying one of them. It is the giving of a stone when we have asked for bread. No meddling by English statesmen in Irish affairs will be tolerated for a moment and, on the other hand, we stration and urged them to continue are some of the most noted business have no desire to interfere in Eng-their noble work. His Lordship men of Canada, Lord Shaughnessy, land's affairs if they do not concern land's affairs if they do not concern In the British Isles it was unheard the Bishop, also thanked the clergy Charles R. Hosmer, Sir Vincent us. Even under an independent which results in the deification of during the first twelve hundred of St. Joseph's Church and the Meredith, Sir John Eaton and many Irish Republic we will have to guard the earnal man, is death to the soul. against the hidden hand of the Great | -Humphrey J. Desmond.

Previously acknowledged \$203 05 A Friend, British Columbia HOLY SOULS BUESE Previously acknowledged \$580 75 A Friend, British Columbia... LITTLE FLOWER BURER Previously acknowledged \$380 87 A Friend, British Columbia.. 1 00 SACRED HEART LEAGUE BURSE Previously acknowledged ... \$526 60 A Friend, British Columbia 1 00

In the saintly lore there is much about cultivating "detachment" from the things of the world. W

get unduly attached to comforts and pleasures, and to the exercise of our own sweet will, as we proceed on the journey. Some of us acquire riches and honor and other successes which belong to " the pride of life.' Scon these grow in our estimation to be the chief affairs of our career, the things really worth while. But wise men tell us that to get attached to the comforts of life is a mistake leading to carking cares and bitter disappointments ; and that pleasure, which results in the deification of

SIX

FIVE MINUTE SERMON

BY REV. M. BOSSAERT THIRD SUNDAY AFTER PENTECOST

WE MUST HATE SIN, BUT LOVE

SINNERS The Pharisees were annoyed at our Lord's friendliness towards publicans

and sinners, for they maintained they were by uttering the two the death of a sinner, but rather is meant, in our common, every-day that he should be converted and live.

There are many people at the special matter. present time who share the Phari- As, for exam trary to the love that a Christian ought to have for his neighbor, and I selves and their families. Eight, ten wish to show you today how a Chris-tian ought to act, and what his fael-

beyond everything else .- Sin is sleep. the opposite of what God commands and wills, and whoever has in his heart true love of God, must inevit. this devotion. They have enough ably detest what is opposed to God's Will. A soul that turns to Him with loving confidence, must have a horror of and aversion to sin, be-cause it is displeasing to Him. The cause it is displeasing to Him. The son of God, during His life on earth. pleasure which they might enjoy, was full of love towards men, and though the sacrifice is not so great yet the Gospels reveal Him to us as a one as it might seem, for this indiguant at the sight of men's devotion gives the only pleasure that wickedness and perversity, and as they care much for. But there are the Judge who will say to all hypocrites and malefactors at the last (and some also who have not) whose day: "Depart from Me into ever. devotion is not to money, but to lasting fire." All who really have pleasure. They spend their money, the love of God in their hearts, hate if they have plenty of it, on luxury evil in precisely the same degree as of one kind or another, on fine they love good. Think of St. Paul's houses or estates, yachts, automoanger at Elymas the sorcerer, who tried to hinder the conversion of If they have not so much money, some eminent man ! Remember the they wish that they had, but they same Apostle's burning words with which he upbraids the Jews and pagans for their hardness of heart: be on drink for themselves, for which If any man love not our Lord Jesus their families have to go without Christ. let him be anathema." Let food. Christ, let him be anatosma. Let us hate all that is evil and sinful as emphatically as St. Paul did! Let our hearts swell with indignation and zeal sgainst all that is contrary to God's holy will! Let us resist in to dia vertice of the world by deed and in word all that offends invention or discovery. The fascina-God, and is wrong and displeasing in tion of this is very strong and not His holy sight. Let us never assent to, never praise, never regard with engrossing and may easily cause the indifference, anything that is bad or neglect of real duties. unChristian. Let us set our faces Then there is the devotion to sternly against all that is wrong, even though we may thereby bring down contempt and persecution on to acquire office or power for them-ourselves. Yes, let us hate sin with selves or their friends. Ambition all our might, but not hate him who this may be called; and indeed the commits it.

2. A Christian is. bound to love sinners, whilst he hates their sing. for Jesus Christ commands us to love our neighbors as ourselves, and to the cultivation of beauty in one according to our divine Lord's teaching, every man is our neighbor, even sinners and criminals, no matter position. They will undergo many how corrupt and abandoned. A sinner is, like each of us, one of God's creatures, not yet completely rejected by GoJ, because he still lives, and may perhaps by a life of we may say a fashionable, devotion penance regain God's friendship, and Now, we have to notice that in all even attain to a high degree of happiness in heaven. He, too, is is necessary and is constantly manimade in God's likeness, and although fested. The miser sacrifices pleasure that likeness is disfigured by sin, it is not altogether destroyed, and may be restored, purified and cleansed by his sleep, perhaps even his meals, to penance. You who in your pride study; the politician his drink and whilst you hate and despise others keeping his influence. The fine lady, find that some of those upon whom you look down are even now better than you, in God's sight. May not your pride be more offensive to Him your pride be more offensive to Him than the sin on account of which you her neighbors. condemn your brother? Who knows All these kinds of devotion require sacrifice of some sort, but whatever you ?-No, we are not permitted to sacrifice of one worldly thing for hate sinners, but we ought to regard them with affection as our fellow very much felt; and, indeed, it would creatures. Let us hate only what is not be made at all were it not that evil, and a wicked and obstinate will, the object for which it is made were but not the weakness, frailty and not much more esteemed than the ignorance of those who have gone one which is sacrificed. As St. astray. Let our love reveal itself in compassion, patience and hope of their ultimate conversion. God him. ure"; that is, by his own pleasure self, instead of hating sinful men, the kind that he specially likes. He loved them so much as to send His Son to save them. Our divine Lord, when He was on earth, did not hate So much, then, for these worldly sinners, but said that He had come devotions. Let us see now how it is to seek and to save what was lost. with spiritual devotion, properly so The Saints, too, never hated their erring brethren, but were unwearied It is all things." Let us therefore hate sin, but cherish in our hearts Christian cherish in our neighbors sin. worldly or temporal. charity towards our neighbors, sin-ful though they may be; let us do

nobling her poverty, strengthening her in danger, comforting her in sorrow, uniting her to the tabernacle for the people, intervene for the of the Crucified One, is the heart-beat of Ireland. God bless her !"

DEVOTION TO THE SACRED HEART

This month of June is especially set apart for devotion to the Sacred that such people ought to be objects Heart, and the fast of the Sacred of hatred and contempt. Our divine Heart is almost always celebrated on Saviour showed them how wrong some day of June. some day of June. What is the true meaning of parables contained in today's Gospel: He taught them that God desires not will appear at once if we think what

resent time who share the Phari-present time who share the sinner as sees' opinion and hate the sinner as well as his sin. This is quite con-well as his sin. This is quite con-to do so, to secure a living for them-to do so, to secure a living for them-perforce, mainly one of sacrifice and or even twelve hours a day are things. occupied with this devotion. They ft is

ings ought to be in this matter. have not much time for anything 1. A Christian is bound to hate else except for their meals and

There are, however, a considerable number who are not obliged to adopt money already, and really are, not

sion

politics. Many will deny themselves pleasure and will spend much money devotion to study, just named is often

not much better than this. Again we have, among women especially, the devotion to dress, or way or another. Or it may be to the thinge, which in a saint we would regard as considerable penances, in order to outshine others, or to attract admiration. This is a very common,

THE CATHOLIC RECORD

forces in the struggle are represented femineo sexu"; that is to say, "pray for the people, intervene for the clergy," and then, as it is commonly translated, "intercede for the devout female sex," from which it is gener-ally imagined that the Church regards the women as more devout than men. So they may be, as the word devout is commonly under-stood ; but the Church says nothing about that ; and this is not the real meaning of its words "devoto femineo sexu." They refer to those indj-viduals of that sex who have devoted themselves to God in holy religion. The simple meaning of the antiphon is "Pray for the people, intervene for the clergy, intercede for the nuns." The clergy, the secular priesthood, Americans realize that matrimony is may also of course, as well as the a natural contract raised by Christ religious of both sexes, be considered to the dignity of a Sacrament with as devoted, as leading a life of devo-America.

true devotion to spiritual and eternal

It is clear from what I have said that devotion to the Sacred Heart kakwaiths, a Mohwak Indian maiden does not entirely, or even chiefly, consist in prayers, triduums, novenas, It consists, rather, in giving some-thing, or everything, to It.

return for the devotion of the Sacred fice of everything that man naturally desires and works for, of riches, pleasure, honor, admiration and and insult; a life full of all these, to carry Its love for us to Brother Sn the highest possible point, in aries, who order to compel us if possible Mowhawks.

return. "Having loved his own who were in the world," says St. John, "He leved them unto the end (John xiii. 1.) Not merely to the end of his life, but to the end of possibility. This is the special motto of the sacred Heart ; of Its de-votion to us. This is typified by the very last circumstance of the Evan after our Blessed Lord

was dead, and the Great Sacrifice was accomplished. He was not satisfied without having the soldier come and pierce His side and draw the very last drops of Blood from His Heart, to show that it was indeed to the very end of possibility that His love had been shown. What the Sacred Heart of Jesus

wants, then, is some return for this. As He has devoted Himself for us, He wants us to devote ourselves to Him. He has made our interests to Him. He has made our meeters His own; He wants now that we should make His interests ours, that we should have no others we have a should have no others should devout ourselves to them, and willingly and lovingly sacrifice any worldly attractions or pleasures that

may interfere with them. He wants and He deserves some keep His commandments, to escape the punishment which will come to us in the very nature of things if we persist in neglecting them and die in that state. He wants that we should

by the aforesaid Executive Secretary trying to cure a plague by police statute, and the minister anxious to perpetuate his blessing in much the same way. The latter will win, for he favors the flesh which battens on statute morality; the former will lose, for he favors the spirit which remains untouched by police regula-tions. And both are wrong, dread fully so, after the manner of heresi-archs. For both of them approach the plague and the blessing, as if matrimony were a mere civil contract to be done and undone by the nod of a magistrate. In that lies the primal curse that has ruined our civilization. And the curse will lie on us until which the State cannot temper.-

AMERICAN INDIAN MAIDEN MAY BE CANONIZED

Washington, May 18 .- Kateri Teseems certain to be the first North American saint. Monsignor William litanics, creven in Holy Communions H. Ketcham, director of the Bureau made in Its honor. Still less does it of Catholic Indian Missions, hopes consist in trying to get what we can for the early canonization of Tekak-from It for ourseives and our friends. waitha, so that the Indians of this country — of whom about 100,000 are Catholics—may have the privilege of In short, our devotion to the venerating one of their own people. Sacred Heart is, or should be, our Short of public veneration in the churches, Tekakwaitha has not been Heart to us. And what was that without honor. The Catholic In-devotion? It was a complete sacridians of the United States and Canada have shown great devotion to the cause of her beatification. Some years ago they sent to Pope esteem; an acceptance, instead of Leo XIII. a petition urging that these, of poverty, hardship, contempt Tekakwaitha be canonized. This petition was printed in several ending in a death of ignominy, Indian tongues, one of which was torture, and shame. And this not of the Flatheads, to whom the Cathus an example and to make the example as complete as possible; to carry Its love for aries, who died martyrs among the

THE BREWERS OF BIGOTRY

"The prohibitionists," said Elihu Root at a dinner in New York, " are too ready with their accusations accusations of drunkenness and libertinism and what not-egainst all who don't share their prohibition views.

"Sometimes I think the prohibitionists are as bad as Billy Grimes. Billy's doctor had bought a fine

new pair of acetylene lamps for his automobile, and one evening the water reservoirs of both lamps got empty, and so, of course, the lights went out. 'The doctor, halting in front cf

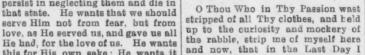
Billy's shack, shouted :

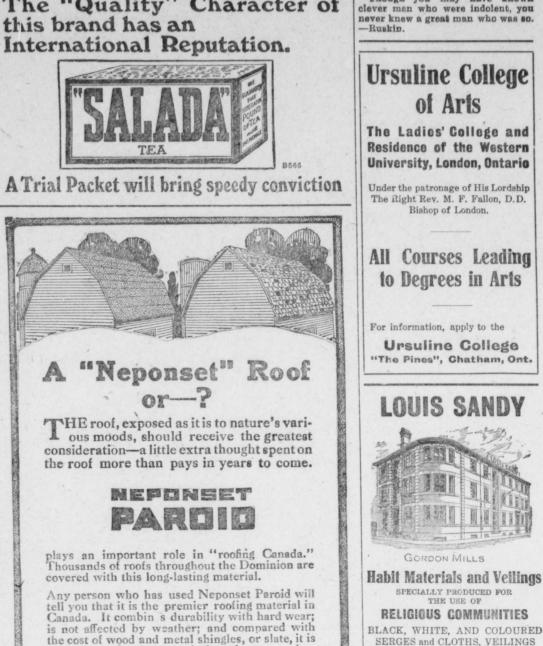
"'Hi, Billy, can you let me have some water for my lamps?' "Billy came forth. 'Water?' he said : 'I guess ye mean oil, don't

'I mean water.' "Billy looked at the doctor, then

he shook his head sadly. "'Better go right off home, doc,'

he said. 'Go home and sleep it off. Ain't ye ashamed of yerself-at your thing more than that we should just age-and all the lives of the commun-keep His commandments, to escape ity dependin' on ye!' "-The Monitor.





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Soul of Ireland " Father Lockington | happiness are really and sincerely re-

love of us and for our own sake; because the love of Him is the only thing that can make us happy, not only hereafter, but now and here in this world. Let us, then, give Him this little

that He wants, when He has given us so much. Let us try in our poor measure to be like His Blessed Mother and the saints, and do all that we can for His sake. It is not much that we can give Him, but that is all the more reason why we should give Him all that we can. That is what devotion to the Sacred Heart means .-- Rev. George M. Searle.

DIVORCE, A CURSE OR A BLESSING?

It is plain that spiritual devotion,

Francis Minor Moody, Executive told the Senate Judiciary Committee that divorce is "a worse plague than

worldly or temporal. The highest and most perfect genother hand, the Rev. Arnold Keller, a

 Intermediate
 <td

IRELAND'S FAITH Writing of Ireland's faith in his Soul of Ireland' Father Lockington nounced by them in order to devote answers, as do thousands of homeles says: "The divine gift of faith that St. Patrick threw like a white mantle answers, as do thousands of homeless themselves to the service of God. To devote themselves, I say; here is the then Sinai is a myth, children are a Patrick threw like a white mantle over the whole land covers it today as pure and untarnished as when he strove to rend and sully it; they did but beautify it with the gloxicus red of the martyr's blood. All through the land Christ sits enthrened amid the ceaseless prayers of Hiz loved and loving people. This is the secret of her undying vitelity. This vivid, fervent love of God, gilding and en-

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JUNE 12, 1920

CHATS WITH YOUNG MEN

A VISIT TO THE BLESSED SACRAMENT

I take my leave, with sorrow, of Him I love so well

I look my last upon His small and radiant prison-cell ;

O happy lamp! to serve Him with never ceasing light!

O happy flame ! to tremble forever in His sight

I leave the holy quiet for the loudly

human train, And my heart that He had breathed upon is filled with lonely pain.

O King, O Friend, O Lover, what sorer grief can be In all the reddist depths of hell than

banishment from Thee ?

But from my window as I speed across the sleeping land

I see the towns and villages where-in His houses stand. Above the roofs I see a cross out-lined against the night,

And I know that there my Lover dwells in His sacramental

might. Dominions kneel before Him and

Powers kiss His feet : Yet for me He keeps His weary

watch in the turmoil of the street

The King of Kings awaits me whereever I may go.

O who am I that He should deign to love and serve me so ?

-JOYCE KILMER

ONLY HUMAN

When we have lost our undue fear and awe of others, their wealth, their learning, their position, by remem bering that down under it all they are "just folks," it is well to try the same treatment on ourselves. Our opinions, wishes, prejudices are entitled to no ruling power; we are only on the common level — just folks.

HE NEVER GOES WRONG

The chief of the St. Louis detective force is a keen observer. He says: "I am frequently asked what is the type of the man who goes wrong. The answer is that there is no particular type. There is a clear type of man, however, who never is This is the man who in trouble. lives within his means, who saves a part of his earnings each day and week and year. It does not matter how much, he lives within his income and saves."-The Transcript.

THE EVILS OF GOSSIP

We heard a clergyman say in a sermon that, in his opinion, there were criminals in our State prisons who were saints, compared with many "respectable" people outside, who deliberately slander others, or peddle gossip about them, which tends to injure their reputation; or to hurt them in the opinion of their neighbors. A pretty strong statement, but we have an idea it is With that Human Heart within It perfectly true.

Much gossip is actually sinful and, taking as charitable a view as pos-sible, we must admit it is cowardly to say unkind things about a parson behind his back, when he has no chance to defend himself.

When the absent are spoken of," says Henry Ward Baecher, "some speak gold of them, some silver, some iron, some lead; some always speak dirt; for they have a natural attraction toward what is evil. I will not say that it is not Christian response.—The Tablet. to make beads of other's faults and tell them over every day; I say it is how the devil feeds, you do know it if you are such a one.

It is true, perhaps, that there is more of artifical dignity in the labor of preparing and delivering a speech, "Something when you or putting over a big business deal than, in distributing fertilizer over a "Once when I was a little boy," said Uncle Pail, 'I asked my mother muggy field on a raw March day. But the distinction is artificial. The to let Roy and myself go out and play by the river." one class of labor is as truly dignified as the other, and, elementally a great deal more valuable to the racs. Still, none of us wishes to remain

Still, none of us wishes to remain a hewer of wood and a drawer of water, and comparatively few of us have to do that, except in the de. gree that every human unit should contribute something to such service. One great trouble in this country with a stick. Then I told Roy to go is the prevailing notion among too many men that it is the proper

deep water, where I couldn't reach it with a stick. Then I told Roy to go and bring it to me. He almost always did what I told him, but this thing to perform any work with the least possible effort and receive time he did not. I began scolding him, and he ran toward home therefor the maximum of pay. The notion is a mistaken one. The happiest people in the world are "Then I was angry. I picked up a stone and threw it at him as hard as

I could. honest people — people who are engaged in dignifying all labor by "Oh. Uncle Phil !" cried Archie "Just then Roy turned his head, and it struck him

"Was Roy your brother ?" "No, but he was very fond of play-

honest effort and who are rewarded in full measure for such service. Ob, Uncle Phil !" said Rob. After all, the world is just a big household, and its members must "Yee. He gave a little cry, and lay down on the ground. But I was still angry with him. I did not go to keep it in order. Some of the duties required to insure this orderly him, but waded into the water for my

said Archie.

arrangement may be unpleasant, but they have to be done. None of us should be ashamed to do them. If we are employed on the so-called boat. 'But it was deeper than I thought. Before I knew it, I was in a strong current. I screamed as it carried me higher levels it is our duty to make it as pleasant and durable and down the stream, but no men were near to help me. "But as I went down under the deep waters, something took hold of

profitable as possible for those who are striving to work forward from the so-called lowness of neces-sary toil.—The Tablet. me and dragged me toward shore. It was Roy. He saved my life." "Good fellow! Was he cousin?" asked Rob. your

"No," replied Uncle Phil. "What did you say to him?" asked OUR BOYS AND GIRLS Archie. "I nut my arms around the dear

THE SACRED HEART fellow's neck and asked him to for-A Heart that hath a Mother, and a give me.' What did he say ?" asked Rob.

treasure of red blood, A Heart that man can pray to, and He said, 'Bow, wow, wow!'" Why, who was Roy, anyway?" feed upon for food ! In the brightness of the Godhead is its marvelous abode.

your worshipful amaze,

that Blessed Vision last,

creation will It cast

essence doth It keep

In the deepest of those depths where

all are infinitely deep;

Unchanging and unchangeable as It hath ever been

As It was before that Human Heart

So It is at this very hour, so will It

was there by angels seen,

EVERYBODY LAUGH

The girl who laughs because she

is sunny hearted, and finds things to

enjoy as she goes along, adds enjoy

ment to others as they go along. There is something in a smile that

calls out a smile, and spontaneous

GOOD FOR EVIL

beating hot with love of me!

-FATHER FABER

asked Archie in great astonishment. "He was my dog," said Uncle Phil A change in the Uncharging, crea--"the best dog I ever saw. I have never been unkind to a dog or to any tion touching God! Ye spirits blest, in endless rest, who other animal since, and I hope you on that Vision gaze,

will never be."-The Bulletin. Salute the Sacred Heart with all And adore, while with ecstatic skill

the Three in One you scan, THE DRIFT TO EVIL The Mercy that hath planted there that Blessed Heart of Man !

The R^t. Rev. Philip M. Rhinelander of the Protestant Episcopal diocese All tranquilly, all tranquilly, doth of Philadelphia, recently spoke these And Its brightness o'er immortalized very plain but equally obvious words to his clergy : Ungrowing and unfading, Its pure

'As for amusements, immodesty in dress, looseness in sexual relations, bestiality and crime as the chief attractions in theatrical shows and photo plays, unbridled license and extravagance in all things are so much the established order of the day that the most respectable among us have ceased even to shrug our

shoulders. "Apply these tests of literature. amusements and education to our world, that is, the world as we know it, and see how in each case there is evident a definitely anti-Christian drift, which seems to be increasing in rapidity of force and movement." Undoubtedly that is a most excellant diagnosis, but what about the remedy? As usual, there is none, and, as a consequence, the Bishop like so many other men of intalli gence, is beating the air in vain. Everybody knows the evils of the day : they fester on the surface of

o make beads of other's faults and ell them over every day; I say it is infernal, If you want to know how the devil faeds, you do know it if you are such a one." It is told of Peter the Great of Russia, that when anyone spore Il of a person, he always asked:

the reparations of the rights that respect of every one's rights and may have been violated. And, once through the reparations of rights through the reparations of rights that may have been violated." justice has been assured, let charity, let mutual good will bind nation to nation as they bind man to man. stead of this, they set about to perpetuate the injustices that had been done and bind tighter the On these conditions the world shackles on subject peoples. will enjoy peace. That

"Since the men working for its is why the league they formulated is already a failure. Ireland is only one example of their refusal to realization have called upon me for an expression of my thought in make reparations for rights violated this solemn gathering, may I be per-mitted to formulate the wish that the by Great Britain. And until justice has been done to Ireland and to future Society of Nations provide a place worthy of Him for the other nations held in bondage by superior military force any league of Supreme Representative of the highest moral authority which nations must be a failure. A league founded on injustice is bound to exists on earth; of that authority which, speaking in God's name, has fail.

the greatest powers to bring men to And at the peace conference in Paris the representative of the Prince of Peace was carefully exthe practice of mutual justice and of mutual love." What a pity that those who drew up The greatest cluded and ignored. the covenant of the league of nations influence in the world for peace was at Paris did not take into account | kept out of the conference. Is it these conditions for obtaining world any wonder that their plans to secure peace ! "Let justice, first of all, peace turned out to be only a hollow



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SEVEN



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THE CATHOLIC RECORD

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ill of a person, he always asked : "Is there not a fair side also to the character of the person of whom you are speaking? Tell me what good qualities you have remarked about him.

Some of the worst sins are com mitted in the home, where little children frequently get their first lessons in goasip and scandal. The neighbors' characters are hauled over the coals, their weaknesses and shortcomings enlarged upon, in the presence of innecent little minds and tomorrow.

thus the ball is started rolling. "It were batter for him that a millatone were hanged about his neck, and be cast into the sea, than that he should offend one of these little ones.

What a paradise on earth if we all would form the habit of thinking and saying only the good and pleasant things about everybody !

NO WORK UNDIGNIFIED

Most people desire to choose the kind of work upon which they expect to found their life success. And this is all well enough. One should have a fixed purpose, energy and aptitude to apply to any selected employment. But multitudes fail in what they attempt to do. There are many reasons for these failurss. We need not stop to enumerate them here. The fact is obvious that pew. the man who might have made a good tailor does not necessarily succeed as a lawyer or merchant, though some men have succeeded in both vocations.

Few of us desire to engage in socalled menial service. The profes-sions, the art, the vast majerity To of business occupations are styled 'dignified," while manual toil is all too generally regarded as undignified. ing the week.

labor can truly be said to be undignified. Scarcely a worth while man lives today who has not engaged, at one time or another, in the plain. est and hardest kind of work-in socalled menial labor. They have not been ashamed to do it - would do it

return good for evil. I'll make you a scent opposition afar off, they fail to nice jally roll and you must take it to compromise and call it prudance, Billy and say, 'Mother says I must whereas in reality it is the basest return good for evil, so here's a jelly cowardice! Meanwhile the enemy scorns compromise ; he continues to roll for you.' "

Tommy demurred, but finally con- strike the structure of civilization sented. The next evening he ve-turned in a worse plight and sobbed : which fairly totters under the blows. Will it fall? Assuredly, unless " I gave Billy the jelly roll and told Christians find their souls once again him what you said, and then he and put them into action to save the blackened my other eye, and says home and the school. For just here you're to send him another jelly roll is the crux of the problem; both homes and schools are godless. Children are perverted at the hearth-

CORRECT THINGS IN CHURCH stone and in the classroom, and the To always be in time for Mass and poison of their souls soon corrupts other sarvices in the church.

the commonwealth. Every same man knows this, and every same man To remember that the church bells are rung for a purpose and not knows that the remedy lies in the merely to keep the sexton busy, and that it would be well, therefore, to reformation of homes and schools. Why then do they not say so, and, obey their call.

having said so, devise ways and means to reform first the schools and To take Holy Water upon entering the church. through tham, the homes? Because

To make the sign of the cross upon they fear the ensmise of God, and so the person and not in the air. To genufict on the right knee and the devil will continue to be king of earth.-America.

have it touch the floor. To remember that the King of

Kings is present on the altar and to

WHY THE LEAGUE HAS order one's conduct accordingly. To walk gently up the aisle if one is unavoidably detained until after

the services have begun. To make a short act of adoration on banded knees before entering the

before a large meeting in the Sor-bonne at Paris in favor of the League To be devout and collected at the

of Nations, Cardinal Amette voiced the hops for a league which would different parts of the Mass. To remember that mere bedily prevent future wars. "In the designs of Providence," he

FAILED

In the course of an address, read

pressace in church with the mind wrote, "narrower are the bonds which unite the members of a family wandering in temporal concerns doss not falfill the precept of hearing or of a nation, but just as families

cannot remain isolated, so must To pay attention to the sermon nations be united. Such union, how-ever, must be founded on two lawsand make it the subject of one's thoughts during the day as also dur justice and charity. Justice pro-claims to the people as well as

For pew holders to offer seats in to the individuals : 'Render to all men their dues.' Charity adds.' 'Love one another.' Such are the their paws to strangers.

UNCLE PHILIP'S STORY

nesseary foundations of a genuine "Tell us a story, Uncle Phil," said

society of nations. "Let justice first of all reign Rob and Archie, running to him. "What about ?" said Uncle Phil, as again if necessary. It was necessary for many during the recent War. Rob climbed on his right knee and Archie on his left. you are all dressed up for a good time.

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.1

EIGHT

THE IRISH EDUCATION BILL

BISHOPS CONDEMN MEASURE

(By N. C. W. C. News Service) Dublin, May 15.-Today in Ireland

the outstanding Catholic crisis is the struggle for the schools. The number of Catholics in the country is over three and one quarter millions, or seventy five per cent. of the the primary education system is in the hands of the "National Schools." Government department. But a cer-tain time has hitherto been set apart for religious instruction. The teaching is supervised by the local clergy who, as 'managers," have free access to the schoolhouses. A bill has been introduced by the British Government revolutionizing the whole system of education-primary, sec-ondary and technical. In brief, this bill seeks to hand over the entire administration of matters relating to education to a new department con-sisting solely of nominees of the Government.

The Bishops of Ireland have condemned the bill as "the most dena tionalizing scheme since the Act of their marriage. Union." They say they are convinced ment force the bill on Ireland and parents in reference to the education of their children in such a deplorable crisis." This clearly fore shadows from the schools thus laicized.

The Government have not yet abandoned their plan of proceeding Parish, nephew of Mr. and Mrs. Bishops has been supported by the whole Catholic community. A minority comprised chiefly of Protestants troversial one of the howr.

Archbishop Harty writes : "The education bill is an example of British incapacity to rule Ireland according to the principles of justice."

of Bishops and priests, have the in the memory of all who were young men of Ireland displayed more present. virtue or devotion to the Catholic faith than at present. Dealing with the sheeting of three men in Clare by police and military, the Most Rev. Dr. Fogarty said : "Our attitude in these sad circum-

stances should be one of Christian fortitude and patience." At the inquest on the victims the religious fervor of Clare people was strikingly illustrated. In the midst of the evidence of a mest important witness 'Angelus" rang out. The jury the ' were in the box. the witness in the chair made the sign of the Cross, and for a moment all in the public court remained with bowed heads in silent prayer.

BLESSED OLIVER PLUNKETT

PRIMATE OF ALL IRELAND WHO SUFFERED DEATH FOR THE FAITH AT TYBURN IN 1681

THE It was really "Irish Day" at the Vatican, the only thing not reminis-Rome is suffering just now from a burst of summer heat, but the oppressiveness of the day was relieved by a shower.

Cardinal Logue, the octogenarian Primate of all Ireland, headed the list of distinguished ecclesiastics With him were Archbishop present. John M. Harty, Archbishop of Cashel fifteen Irish Bishops and many Irish pupils on the primary school rolls is nearly 700,000 of whom seventy five per cent. are Catholic children. Apart from religious establishments, the primary advantage of th bishops Edward J. Hanna of San Francisco, and Michael J. Spratt of the hands of the "National Schools." Kingston, Oatario, and Bishops These are under the direction of a Michael J. O'Brien of Petersborough, Ontario; Edward A. Le Blanc of St. John, New Brunswick ; Daniel M. Gorman of Boise, Idaho; John J. Cantwell of Los Angeles, and John P. Carroll of Helena, Mont. Australia was represented by Archbishop Michael Kelly of Sydney.

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MR. AND MRS. MICHAEL DEWAN On Monday, May 31st, Mr. and

Mrs. Michael Dewan of Lot 2, Con-cession 8, London Township, celebrated the fiftieth anniversary of

Union." They say they are convinced that the measure would deprive the Pastor, Rev. Father Hanlon, P. P. of Bishops and clergy of such control as St. Michael's Parish, London, at is necessary for that religious train. which the family and relatives declared to be a chief part in the care of souls. Should the Govern. son^p, and two daughters, both of whom are religious in the Congregament force the bill on freight and set up an educational department, controlled by British Ministers, "it will be our duty," say the Bishops, "to issue instructions to Catholic "to issue instructions to Catholic pressed their congratulations and good wishes to the Jubilarians and hoped that they may be spared for the withdrawal of Catholic children many more years for the Master's

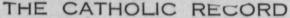
with the bill. The protest of the Bishops has been supported by the In reply, Mr. J. D. Dewan, on behalf of the family, offered heartiest gratitude, congratulations, and good politics, the topic is the most conthat God's blessings may be showered down abundantly on them for many years to come. Six grandchildren were present, two of whom made a presentation of flowers and other suitable tokens. The day of joy and Never, according to the utterances thanksgiving will be long cherished present

THE NATIONAL SHRINE SITE BLESSED

APOSTOLIC DELEGATE SAYS MASS AT ALTAR BUILT IN 1774 AND USED BY BISHOP CARBOLL

(By N. C. W. C. News Service) Washington, D. C., May 17 .- Foreast of the pomp and impressiveness of the ceremony of laying the foundation stone of the National Shrine of the Immaculate Conception on September 23 was given when the Apostolic Dalegate Archbishop Bonzano blessed the site of the great edifice yesterday in the presence of more than 6,000 people, of whom 1,500 were Knights of Colambus and 500 Daughters of Isabella from New York

MCCUE .- On April 20th, at the After His Excellency had blessed home of her daughter, Mrs. Thos. the ground, he said Mass at a small wooden altar built in 1774 and used aged eighty-nine years. May her by Father (afterwards Archbishop) soul rest in peace. MCDERMOTT.-At Alm Carroll, the first Catholic Bishop of enerable Oliver the United States. This altar stood under a canopy erected on the spot McDermott, beloved wife of the late which will be occupied by the main John McDermott. May her soul rest in peace. in the decoration of the altar. To impress upon these attending ne ceremonies the great dimensions urday, April 10, 1920. Pentifical The ceremony took place as it is impress up a tract dimensions of the smaller Hall of of the Shrine, which is to be one of Beatification, where such rites the six biggest churches in the world, the perimeter was outlined with Cardinal Merry de Val and the officers of beatification took their At intervals in the great outline were American flags. This marked the points at which there will be angles in the exterior walls of the Shrine. The building will be 420 feet long,



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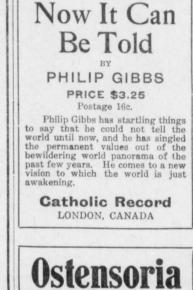
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CANADA

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Plunkett, the Irish martyred Archbishop of Armagh in 1669, and who suffered death for the Faith at altar of the Shrine. American flags Tyburn, July 1, 1681, was today were mingled with the Papal colors beatified.

The ceremony took place at 10 usually occur.

places near the high altar as the ceremony began. The mellow light of hundreds of candles and electric lights illuminated the Basilica, and the summer sunshine streamed down through ancient glass windows, mak. ing more glorious the brilliant scene. In the congregation were Count and Countess George Plunkett, representing the family of the Archbishop: Sir T. Grattan Esmonde and family, Sean O'Cealleigh (John O'Kelly) member of the Irish Parliament and the Lord Mayor and members of the

Municipal Council of Dublin, the Mayor of Drogheda, etc. It had been originally announced

Archbishop Edward Ilsley, of Birmingham, but Irish Bishops objected to the choice of an Englishman for the service, and Msgr. Pietro Paolo. Canon of St. Peter's officiated. Msgr. is one of the first of Saint Joan of Arc Hagan, Rector of the Irish College, delivered to the Pope, in the name of public church in this country. It the postulators, a reliquary contain-ing fragments of the benes of the Archbishop. This reliquary was a present but later w to the big church. the bell of St. Patrick in Dublin.

beatification was read, the relics were exposed, and a Te Deum was chanted, and the bell of St. Peter's rang out the tidings, being answered ber will attract Catholic men and by peals from other churches throughout the city.

In the afternoon there was even a greater concourse when Pope Benedict, in the midst of gergeously robed and uniformed dignitaries and at taches of the Vatican, visited the Basilica to venerate the relies. The ceremonies ended with the Benediction by the Pontiff.

and 194 feet wide across the main transept

Following the Mass, the Right Rev. Thomas J. Shahan, D. D., rector of the Catholic University, addressed the large gathering and explained the significance of the Shrine. Bishop Shahan said it would be the offering of American Catholics to the Mother of God, patroness of the Church in this country, and a monument to their own faith and devotion.

It had been originally announced that the Mass would be celebrated by the site of the Shrine, the Apestolic Delegate blessed a statue of Jean of Arc. who was canonized in Rome almost coincidently with this cerepresent but later will be transferred

the bell of St. Patrick in Dublin. The Papal Bull announcing the interest aroused by the formal ceraof the foundation stane next Septem women from all sections of this ceun-try and Canada. The stone will be laid on one of the days that the

entire hierarchy is in session here.

Although we are always in the presence of God, the soul approaches Him only as it advances in love.— St. Gertrude.

after an illness of one month. May on May 20, 1920, Mrs. Elizabeth his soul rest in peace.

TUFFY.-At Cobden, Ont., Ellen Shields, beloved wife of Esuard High Mass was celebrated by Bishop Ryan with four of his prisets in attendance in Sacred Heart Church Cobden, when burial was made in Osceola cemetery. May her soul rest in peace.

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DIED

CANTY .- At a local hospital, Ottawa.

on Friday, May 28, 1920, John Canty, brother of Mrs. E. K. Fyle. May his

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soul rest in peace.

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Religious reading is practically the

only available antidote for many against the false maxims of the world .- Cardinal Vaughan.



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Wyman, Que., on April 7th, 1920,

virtues .--- Maurice Francis Egan.

..., I will pay for them there.

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