

The Catholic Record.

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

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THE GENTLE ART OF KEEPING FRIENDS

Of making friends, in the vulgar and superficial sense of the phrase, 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 intercourse on their own terms is almost universal. Only temperamental misanthropes and fanatics withdraw themselves from society, preferring solitude to the risk of association with their fellows. One of the first reflections upon life is the old Hebrew one—"It is not good for man to be alone." So a helpmate 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 friendship in general, from the old ecclesiastical 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 unaided in so far as our modern civilization carries us. Yet so vast and deep are the recent changes wrought by the War which has desecrated 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 apostolic declaration that "he who neglects to provide for his own household is worse than an unbeliever" does not 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 opulent natures with their own frankness, making more credible those glowing anticipations of a nobler age when soul shall mingle with soul in an unenviable fraternity, fit harbinger of an unbroken fellowship not limited by temporal change. We must outgrow the prudential maxims of the worldly school if we would strike down to the virgin soil which alone can nourish true and lasting friendliness. The shrewd counsel of old Polonius, "Keep thy friend under thy own life's key," does not carry us far. Doctor Johnson's reminder that "our friendships need to be kept in constant repair" will chiefly appeal to those who are apt to take too much for granted amid the preoccupations of these strenuous days. But surely the friendships that are to outlive the slight vexations and misunderstandings of daily association are founded in mutual esteem and deepening sympathy. Equality of means or talents need not be looked for; indeed these often afford small room for the interplay of patience; "the calculated less or more" of the man or woman who is bent upon getting rather than giving usually makes for disappointment. To a well-

poised nature it would seem that a certain disparity of natural gifts—perhaps 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 cements a true amity, gradually transforming it into an indissoluble union.

The great and famous friendships of modern times are really typical of the wide possibilities that open before those who lay themselves out for mutual appreciation, whose 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 remarkably successful in keeping his friends. His early association with Thomas Paine in the Somerset days was never jeopardised, though his weakness laid heavy burdens on a hospitable household. His friendship with Wordsworth, Lamb, and members of their circle outlasted many trials; his personal magnetism and ever-abounding wisdom in subjects which must always fascinate thoughtful people riveted these and innumerable readers in a union which reached beyond the visible limits of his earthly career. Here we touch a mystery that is unfathomable. Coleridge's last days were pitiful on the surface, yet his Highgate friends mourned his loss and cherished every fragment of his conversation and writing as precious beyond valuation. Those who ministered to him first and last were compensated by the elevation of his character and the stimulus of his thoughts. Francis Thompson certainly bore all the pains of "misprized merit," the anguish of domestic rejection, of dire poverty, of sickness, of weakness mercilessly misunderstood, 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 Maynells 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 moving in contrasted atmospheres of social life, they influenced each other wholesomely. Their published correspondence compares favorably with that of some more famous letter-writers, as, for instance, the correspondence of Goethe and Schiller. The fact is that, as flint and steel elicit sparks when brought into sharp contact, so a healthy discussion of high themes between unflattering friends promotes a real growth of intellectual sensitiveness. The best in fancy and in reasoning power is called forth under such conditions.

Among modern writers Robert Louis Stevenson handles this topic 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, full of bracing, manly virtues; and what can be more encouraging than to find that the friend who was welcome at one age is still welcome at another?" Again he remarks, "To make a family happier for his presence, to keep a few friends, but these without capitulation—above all, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy." With our chosen friends the truth is easily indicated by the one and apply comprehended by the other. A hint taken, a look understood convey the gist of long and delicate explanations, and where the life is known even "yea" and "nay" become luminous. In the closest relations, where love is well founded and equally shared, speech is half discarded, and the two communicate directly by their presences, and with few looks and fewer words contrive to share their good and evil and uphold each other's hearts in joy.

Who can do justice to such a theme? The best of friendships must needs glide over deep places, be blind to many things, and acquire something that cannot be analysed. In silence each of us must test the possibilities of the life that transcends the common day's requirement.

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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A DOUBLE-BARRELED POLICY

With that clear-sightedness that has always been their most marked characteristic, the English rulers in Ireland are now trying a double-barreled policy. They are transporting to Ireland, to terrorize it, hundreds of thousands of soldiers, thousands of machine guns and uncountable tanks and aeroplanes—threatening 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 Fein leaders. They consider that the terror of the big army which they are importing will reduce the Sinn Fein leaders to a desire for parleys. They are throwing out their feelers so diplomatically as they think, and through such neutral channels that when their approaches are rejected (as they are sure to be) they can with splendid indignation, publicly deny that they ever stepped to seek a conference with assassins.

SINN FEIN CONDITIONS

They are seeking it very much though. And they are terribly anxious that the Sinn Fein would make the way easy for a private conference. At such a conference, though they would have themselves represented by men who are not immediately identified with the Government—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, and represented nobody but themselves. Sinn Fein will absolutely refuse to attend any conference without being satisfied of two preliminary 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 Sinn Fein on the proposals they would submit—which proposals must 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 caliber very much inferior to the splendid English politicians, the English Government has several jobs 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—not twenty-four hours longer. The question is how long can England, with the world's policies she is working out, and with her various troubles in all the world's corners, afford to keep her many hundreds of thousands of men sitting on the safety valve in Ireland?

THE SHERIFF OF THE MORNING POST

Meantime the Tory Morning Post is sacking the British people on to their Government, in order that the Government may be sacked on to Ireland. In its latest shriek this newspaper says: "British Government in Ireland has been defeated and all but deposed by Sinn Fein because—"
(1) The Executive Branch of Irish Government has surrendered to Sinn Fein, and
(2) The Administrative Branch of Irish Government has, as a consequence, been sacrificed to Sinn Fein.
"Does the British Empire intend to surrender to Sinn Fein? If not, it is indeed high time the British public, through their Parliament and their Government, took drastic, if not heroic action to save a literal and living Irish Republic from being living under their very eyes."

SINN FEIN COURTS

The jurisdiction of the Sinn Fein courts is being more firmly established, and more widely every week. Even there is being occasionally published, in a non-official way of course, the names of Sinn Fein circuit judges of various counties, the post Brian Higgins being the county judge for Clare. The ancient laws of Ireland, the Brehon laws, which are the marvel of jurists of the present day, are being to large extent drawn upon in the administration of Sinn Fein justice. The professional lawyers, it is said, prefer the English system. It offers much better and far more opportunities for the exercise of the lawyer's peculiar talent. Under the Irish system it is not, unfortunately, the cleverest arguer who wins. They are primitive enough to give verdict to the man who is right. Some of the correspondents of London journals have recently been admitted to sittings at some of these courts—led there blindfolded, and by devious routes. And with an amazement that is amusing, they relate that certainly a kind of rude justice seems to be dealt out, which satisfies the people in a manner that these correspondents never before witnessed in what they call regular courts of law. Moreover, the inexperienced Sinn Fein judge can satisfactorily try and

decide ten cases in about the same time that it takes the big-wigged, high-saluted, English appointed judge to hear and unsatisfactorily decide one. Some people think that rude justice has its compensation—but then these people are neither qualified lawyers nor imperial rulers. So I suppose no better opinion could be expected from them.

BRITISH EX-SOLDIERS' SYMPATHY WITH IRELAND

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 over, thought they should insist upon the rulers sticking to their solemn words that the War was fought to bring a new era of justice to the world—to establish a new world. From this journal, run as we said by ex-British soldiers and sailors, the following, which speaks for itself, is extracted:

THE BRITISH HUN IN IRELAND

"The daily press reports for the month ending 31st March provide us with the following totals of acts of aggression committed in Ireland by the armed forces of the London Government:

Raid.....	4,179
Arrests.....	944
Deportations.....	60
Suppressions and Proclamations.....	18
Court-Martials of Civilians.....	9

"This is an ordinary month's record and if anything, is below the average."
"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 RULE?"

BRUTAL MILITARY MURDERS

The details of the inquest held upon three men shot dead in Milltown Malbay, Clare, on the occasion of their rejecting 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 Irishman's Toast," one of the colorless, harmless kind of fourth-grade songs that are common everywhere, the chorus being:

Here's to the dear little island of green;
Its fine bonnie youth and charming colleen,
And here's to the friends we love 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 Hampton came up and stood within eight yards of the lighted tar barrel, addressing those present in a rough and violent manner. He called upon them to clear away. The people began to move away when he addressed them, but in an interval of not less than a second or two he drew his revolver and fired, killing 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 witnesses as a volley, and by others irregular volleys, rang out from the rifles of military and police. The result was that two other men were killed—one of them within four yards of the other man, and the third within a short distance away below the crossroads where the tar-barrel was lighted. One of the dead men was carried away by two brothers who also had fought for England through the War, and each of whom had left some part of himself on the field of Flanders. A great number were wounded, including an American soldier there on furlough, who was shot and wounded twice, while trying to shield and drive to a place of safety a lot of children.

SEUMAS MACMANUS, Of Donegal.

CHURCH BELLS ARE CAST FROM AUSTRIAN CANNON

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

Udine, May 1.—The Archbishop of Udine, Monsignor Rosati, who was forced to escape from his city before the Austrian invasion, has just consecrated five new bells in the campanile of his cathedral. The ceremony took place in the presence of the municipal authorities and a vast crowd of people.
The five bells in the cathedral are said to be equal to any of those in Venice, and the largest, both in tone and weight, is equal to the largest in St. Mark's. The bells are cast from captured Austrian cannon, and the metal was presented by the King of Italy to replace the bells that were stolen by the invaders.

Each of the new bells is ornamented with the scutcheons of Udine, the arms of Venice, the Episcopal See of Udine, and of the Archbishop. The largest bell is named Maria Annunziata.

A LETTER FROM VIENNA

HOW AUSTRIAN CATHOLICS ARE WINNING THROUGH

We owe to a prominent Catholic layman of Vienna the following striking dispatch, which, we believe, is the first direct and authoritative account of Catholic affairs in Austria to be published in England since the Revolution.

Vienna is hungering and starving, and her calls of distress have penetrated 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 by the collapse of the old Empire, a new spiritual life has sprung up, all the stronger and nobler, for it is developing out of the very trials this heavily-afflicted nation has to overcome. And in this respect Vienna is the prototype of Austria.

After the first days of the Revolution, the aspect of the dethroned Imperial Residence, disfigured by 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 Christians. The Christian Social Party in Austria, in which the bulk of the Catholic people are united, was thrust into the background of the National Assembly by Social Democracy. Daily the radical socialist orators and papers threatened the laws of Austria, many Parliamentarians who were not Catholics opposed the Bill, which was then relinquished. Since that time socialist authorities have been trying to obtain a facilitation of divorce by back doors, but only through back doors.

THE ONSET OF REVOLUTION

For weeks and weeks the life of the Cardinal-Archbishop of Vienna was jeopardized. 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 mancoes against the freedom of the Catholic press were uttered. At Innsbruck the rabble invaded the time-honored and ancient College of the Jesuit Fathers of the Theological Faculty, and ravaged and pillaged the monastery like vandals. In fact, so insecure and so precarious was the situation, and so great and formidable was the terror everywhere 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. In the first place for this reason, that Socialism, as soon as, after the Revolution, it had usurped the Government, prepared a cruel deception for the people. The heaven of heavens the Socialists had promised the people revealed themselves as so many bells, with tortures as yet unknown. Scarcity and high prices kept on increasing under the wanton political economy of the socialistic pretenses; the dispersion 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 hell of Revolution also found an obstacle in the strength of the Catholic people, who, for the first time, surprised victoriously rallied themselves. The organization of the people was completed with energetic speed in order to encounter the threatening pestilence. In this small State of 6,000,000 souls of actual Austria, already more than 800,000 farmers have been enrolled in Catholic farmers' unions, and these unions are amply supported by rich agricultural funds, and an invisible net of trustworthy men, and also a good Catholic press conducted on agricultural lines.

As with the Revolution, the general outrage for women was, at the same time, introduced; there arose the necessity of initiating into public political life the Catholic womanhood, who until then had been only at work in religious and charitable corporations. In Upper Austria a country of 1,000,000 inhabitants, 47,000 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 Catholic Women's Organization has absolutely driven to the wall the Socialist female organization, and today stands at the head of the public institutions of charity.

HOW THE STUDENTS HELPED

But the source of greatest pleasure to us lies in the movement of the juvenile Catholic students. When

but a short time ago Vienna was celebrating the centenary of her national Saint, Clement Maria Hofbauer, a brilliant academical assembly took place at the university, attended by many hundreds of academicians, at which the rector of the university, Professor Doctor Schwind, a man of no Catholic tendencies, but a scholar of high repute, panegyricized the merits of the Saint in a solemn address. That was, indeed, an event for the first and foremost 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 formed, and the most recent work is a union of Catholic juveniles of the Catholic intermediary schools, now-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 Democrats are forced to reckon with it. The threat also of a "Dictatorship of the Proletariat" with all its despotism, was repelled by the opposing power of the Catholics. Thus Socialism began to comprise, by degrees, to withdraw 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 Socialists they abandoned the *Kulturkampf*. A trial that was made failed completely. When in the National Assembly they had tried to bring in 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 relinquished. Since that time socialist 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 perhaps 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 123 run as follows:

The property and other rights of religious communities, associations, institutions, endowments and funds, regarding their resources for worship, instruction, charity and other purposes, are to be safeguarded. In order to secure Divine Service and pastoral ministry in the Army, in hospitals, and other institutions, 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. The transformation in favor of the Catholic cause among the population will show itself at the next elections. In the autumn the new elections of the National Assembly are to take place. They will not break the power of Socialism, but they will considerably weaken it.

THE FATHER OF HIS PEOPLE

What has been achieved in organization and in political life has its deep cause in the mighty revival of religious life. 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 great personality of the Viennese Cardinal, Dr. Friedrich Piffl, a man whom Providence has, indeed, chosen for these most difficult times, an intrepid leader who, with his astounding eloquence, works among the people in innumerable assemblies, and whose far-reaching gaze watches over all the concerns of Catholic activity. He is today one of the most popular and eminent men of Vienna.

The progress obtained has enabled the Austrian Catholics to hold their ground in the present great tribulation of the country. In works of charity for the starving and the sick they are the leaders, the largest missions for the sending abroad of children who want change of air and better food are in their hands. Of course these works of charity would have been impossible if the fraternal charity of the whole Catholic world had not, in the most generous manner, offered the means for them. It is in these days the Socialistic Chancellor of Austria, Dr. Renner has received in audience by the Pope, this was but a homage offered even by Austrian Socialism to the conciliating mission of Papacy between the nations, to the generous love of the Holy Father towards the starving, the oppressed, the prisoners.

And the numerous works of Christian charity wrought for Austria by Catholics abroad have been engraven into the very depths of the sound common sense of Austria's people. With deep-felt gratitude Austria received the news that in the English churches, too, collections had been

made for the needy in our country. Bitter is, indeed, the misery of our nation; greater and graver still the spiritual need. Catholic Austria owes it to her Church and to the Catholic brethren abroad that, today, from the increasing strength of her religious life, there spring up forces which out of this time of sore-felt need and tribulation, give fair promise of a hopeful issue at last.—The Universe.

CATHOLIC NOTES

A Settlement House for Japanese and Chinese children in Los Angeles, California, is in charge of the Foreign Mission Sisters of St. Dominic (of Maryknoll, New York).

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 Emeceste.

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 as a part of its reconstruction 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 a red letter one for the faith. Already a program for the observance of the anniversary has been prepared. The celebration will be held early in the year, and preparation for it will be made in the near future.

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

London, May 28.—The Protestant Kessit 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 Gibbons, in accordance with the policy adopted at the initial meeting last year of making the hierarchy of the United States an event. The conference will be held at the Catholic University, the trustees of which will meet at the same time. The second call marks the recognition of the annual conference to discuss matters of Catholic interest as a permanent institution.

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. Included in this number are sixty-eight former army officers, who served as engineers and doctors during the War. There are also many students of an advanced age in the preparatory seminary, many of whom had obtained profitable positions in the commercial and industrial world, which they have given up to prepare themselves for the priesthood.

London, May 28.—Roman Catholic circles were deeply interested yesterday in advice from Rome which quoted Pope Benedict XV. as saying that "Ireland needed the assistance of heaven to obtain that which legitimately belongs to her. Cardinal Logue, Archbishop of Armagh, sat at the Pope's right hand when he received 400 Irish pilgrims at the Vatican and gave expression to his views on Ireland, according to an Exchange Telegraph dispatch from Rome. The Pontiff was quoted further as saying that the beatification of Sir Oliver Plunkett occurred at a time when Ireland "needed the help of God for her just rights which she could secure, however, without forgetting her duties."

A Catholic labor college is to be established at Oxford under the auspices of the Catholic Social Guild of England. As a step toward this project a summer school in social science for Catholic workingmen to be held in the famous English University town this summer. Father Rickenby, S. J., widely known as the author of "Moral Philosophy," in Stonyhurst series, will conduct classes in the Principles of Ethics; other teachers will deal with Social Questions of the Present Day and the Beginnings of Christian Civilization. The students, whose numbers must be limited for the present will be chosen from among Catholic workingmen by means of a written examination. They will have their traveling and living expenses paid while in attendance at the college.

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HAWTHORNDEN

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 was 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.

having a new dress for the party; I want to give this note to Sister Agnes—nobody will look at me?"

"I shall, for one," he replied, as they stood at the scorched entrance of the only wing that remained of that once noble structure; "nevertheless I will deny myself with you this time, and lose the sight of you in a new dress."

Rosine found herself amid a scene of suffering when she entered the large second floor, where she had once seen all those tiny beds with their dainty coverings, several of the Sisters being disabled, Sister Agnes most of all. A relay of nuns from another religious house were already on the spot, tending and nursing with their gentle care; and Miss Greenwood was there, making herself generally useful. Dr. Hartland knew this when he assented to the walk; he had met her in the morning, but he was not prepared to find Laura in close counsel with Dora. His face assumed at once a cold, proud look, as he bowed and passed on to the beds of the stricken ones, leaving Rosine to greet her friends as she pleased.

sting of those unjust words. She could not hide the disturbance from Dr. Hartland's observant eye. He came to her immediately after breakfast, where she stood leaning against the window frame after the family had left the room. He put his arm across her shoulders, and said kindly but jocosely, "Quarrelled, Rosa?" She did not reply, but he saw her blushing cheek, and the tear just ready to start, and he added, more seriously, "Can I help you, dear sister?"

over the North River. He stood on the steps of his parlor's house after he had rung the doorbell and waited for the door to be opened. He passed across the threshold, apparently a loyal son of Holy Church, and came forth a rebel.

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LONDON, SATURDAY, JUNE 12, 1920

THE LAW AND ITS LIMITATIONS

A month or so ago Bishop Fallon peremptorily challenged those organizations notoriously active in promoting moral legislation to state where they stood on the legislation avowedly proposed to increase the facilities for divorce. The measure was still pending; it is pending yet. Surely it was a natural and pertinent query to put to those individuals and organizations so intensely, so blatantly, interested for years past in Ontario's social welfare.

The Christian Guardian, not inappropriately, constituted itself the spokesman for the uplifters. It calls the Bishop's query a "savage attack on the moral uplifters." That is a 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 pertinent 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 protest from any one of them. Since that time many religious assemblies have put themselves on record as squarely opposed to the divorce legislation to which Bishop Fallon referred.

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 is. You cannot open the dyke in just one place without letting in the flood that will soon widen the breach and submerge the land. England, proverbially conservative, did that in 1857 and now England is manacled with Lord Buckmaster's Matrimonial Causes Bill. The experience of the 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 perversion 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 Guardian thus adroitly revises its readers' impressions of a villainous and unscrupulous campaign of slander and misrepresentation when the Ne 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 statements and show conclusively that Monsignor West's charge of falsehood is entirely justified.

Here is the Guardian's own "sorrowful reiteration" of the charge which was branded as false:

"We said: 'It is true that even in this Province of Ontario Roman Catholic priests have gone to Roman

Catholic husbands who had been legally married to Protestant wives, and they have told those men that they should desert their wives, that the Roman Catholic road to heaven lay only over the ruins of a wrecked and desolate home.' And we can only sorrowfully reiterate this statement. If Monsignor West is not aware of this fact then he had better inquire a little before he denies it. The probability, however, is that Monsignor West knows all about such cases, but that he shelters himself behind the teaching of his Church that a mixed marriage solemnized by a Protestant minister is not a valid marriage. The law of the land says it is, all the Protestant Churches declare that it is, but the Roman Catholic Church insists that it is not, and threatens the Roman Catholic husband with eternal perdition if he remains loyal to his wife and children."

"A lie that is half truth is ever the blackest of lies" wrote the poet. The Guardian's distortions would need much more truth in them to make them superlatively black, though for many of its misinformed and credulous readers its reference to the Ne Temere conditions for a valid marriage will make them swallow the whole monstrous charge.

Hasty and ill-considered marriages are an evil deplored by all who have a serious care for the welfare of Christian society. Until a few years ago we had in the border cities of Canada an object lesson in such marriages, thousands of them. Couples married in Windsor one week and divorced in Detroit the next. Hasty and ill-considered marriages are the prolific cause of divorce; and divorce facilities are the cause of hasty and ill-considered marriages.

The Ne Temere decree was designed to prevent such marriages amongst Catholics. No honest man can read the decree without recognizing that that is its object and purpose.

Now marriage has a two-fold aspect. As a civil contract it comes under the jurisdiction of civil law. But to Catholics marriage is also a sacrament instituted by Christ, and as such falls exclusively under the jurisdiction of Christ's Church.

The civil power designates certain persons, and not others, as competent civil officials to witness and register the marriage contract. In Canada every clergyman is for this purpose a civil official. But there are several millions of people in Canada who have no authority whatsoever to perform the marriage ceremony so as to give legal effect to the marriage in the eyes of the civil law.

With regard to sacramental marriage the Catholic Church acts in precisely the same way. It is her right surely to lay down the conditions for valid sacramental marriage just as the State lays down the conditions for a valid civil marriage. The Catholic Church legislates for her own subjects. Her marriage laws do not concern Protestants at all except in the case of mixed marriage.

The Church is absolutely within her God-given right in this matter. Non-Catholics have here no grievance; no ground whatever for complaint or interference.

Catholics comply with the conditions required by the civil law; there the civil power ceases. We can never regard the State as having any voice whatsoever in the matter of sacramental marriage.

Speaking of marriage in the United States an American exchange says: "Among our non-Catholic population the marriage relation is fast losing its sacredness. There is no longer any general regard for its sacramental character. The civil law has come to be looked upon as the foundation upon which the marriage relation rests, as the source whence 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 Rhinelanders says that "Christian marriage is frankly thrown on the dust-heap."

The Catholic Church, neither here, nor in the States, nor in England, nor anywhere else, can never permit this degradation of Christian 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 United States successive polygamy is sanctioned by "the law of the land," which is sacrosanct in the Christian Guardian's conception of marriage. But neither in Turkey nor in the United States are Catholic free to do all that is "legal," especially with regard to the sacrament of matrimony.

So in Canada "a mixed marriage solemnized by a Protestant minister is not a valid marriage." That is

quite true. It is a legal marriage, but not valid. That is the Catholic position; and it ought to be perfectly intelligible to any one of average intelligence.

But "the law of the land says it is [valid], all the Protestant Churches declare that it is."

The law of the land, neither in Canada, nor in Turkey, nor in the United States has or claims to have any jurisdiction whatever over the sacrament of matrimony; the Christian Guardian seems unable or unwilling to make the distinction between the sacrament and the civil contract.

Does the Guardian really think that what "all the Protestant Churches declare" ought to be binding on the Catholic Church?

The legislation of the Church on this subject is not secret. It is proclaimed from the house-tops. The Ne Temere decree was promulgated, read and explained in all Catholic churches for a full year before going into effect. Then it was discussed, dissected, derided, and damned from platform and pulpit throughout the country.

It can hardly be said that unsuspecting Protestants have married Catholics without knowledge of the Catholic law in the matter. If a Protestant, knowing that law, still insists on marrying a Catholic wife before a Protestant minister he knows beforehand that the Catholic Church regards that marriage as invalid albeit legal. He knows, too, that if the wife retains her Catholic faith or returns to it she, too, will look upon the marriage as invalid.

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 competent civil official, witnesses, etc. And it should surely be known to the Protestant man or woman who is about to marry a Catholic.

Where then is the Protestant grievance? The obvious thing to do is to be married by the official recognized both by the Church and the State as entirely competent to marry them.

We now come to the Guardian's slanderous and outrageous charge that should they be married by a Protestant minister, Catholic priests tell the Catholic husbands that "they should desert their Protestant wives, that the Roman Catholic road to heaven lay only over the ruins of a wrecked and desolate home."

That is neither the teaching nor the practice of the Church. Absolutely not.

Apart from the marriage laws of Church or State the Catholic Church recognizes those fundamental principles of justice which largely, almost exclusively, through her influence are embodied in the laws of Christian civilization, still hold good.

There is here in this irregularly contracted marriage, an obligation of justice on the part of the Catholic husband toward his Protestant wife and children.

The one thing that any priest will try to do is to validate this irregular and invalid marriage.

Monsignor West declared—and no one who knows him will doubt his word—"I have known Protestant husbands to declare that they would desert their Catholic wives if they attempted to practice the Catholic religion. I cannot believe that any Protestant Church teaches this cruel and abominable doctrine. Never has it been known that a Catholic husband has forbidden his Protestant wife to practice her religion."

The one act of brutal tyranny and unreasoning bigotry in the whole sorry business of mixed marriages is when the Protestant husband refuses to quiet the conscience of his Catholic wife by consenting to validate the marriage.

Even then the Church, always a tender mother, if the parties still consent to live together, validates the marriage by the process known as *sanatio in radice*. If they will not marry the Church can not force them to do so.

The Christian Guardian's calumny in the premises is properly characterized by Monsignor West when he wrote: "A greater falsehood against the Catholic Church cannot be conceived."

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 word is wind, and our bond is waste paper.—Gilbert K. Chesterton.

MARRIAGE LAWS IN QUEBEC

The application to a civil court by a Jewish priest, Simon Kaplan, Montreal, for declaration of nullity of marriage on the ground that his wife, Bessie Goldstein, was a divorced woman caused some queer newspaper comment. Queer, because newspapers which have commented so frequently and over so long a period on the Quebec marriage laws, might be expected to know something about those marriage laws.

Obsessed with the idea that the Catholic Church in Quebec is especially favored in this matter it appears they simply took the allegations of ignorant clamor for provisions of the civil law.

The civil code is clear and explicit; it gives to all Churches the same rights and privileges, and interferes not at all in the internal discipline they choose to adopt.

Section 127 of the Civil Code of Quebec reads:

"Other impediments recognized by the different religious persuasions as results from relationship or affinity or other causes, remain subject to the rules hitherto followed in the different Churches and religious communities."

So the decision of the civil court was a foregone conclusion if the Jewish priest could show that by Jewish law his contention was upheld. Judge Bruneau granted the decree just as he would have done if these Jews had been Catholics whose marriage was invalid in the eyes of the Church.

The Catholic Church is not alone in declaring that there are diriment impediments to marriage, impediments which render the marriage null and void from the beginning.

The Westminster Confession of Faith very emphatically and unequivocally lays down such impediments in Section iv., Chapter xxiv:

"Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word; nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife. The man may not marry any of his wife's kindred nearer in 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 in the case of those Catholics about whom such ill-informed agitation 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 unmistakable in its language concerning invalid marriages as the Catholic Church, but brands such marriages as "incestuous," 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 which culminated in the raising of funds to carry the case to the Privy Council.

Is it rashly assuming the role of prophet to predict that there will be no such agitation or action in this Kaplan-Goldstein case?

Were we younger we might indulge the hope that the people of Ontario would sooner or later get sick of being made the dupes of bigots at once rancorous, ignorant and self-seeking.

THE MIXED MARRIAGE

BY THE OBSERVER

Ordinary people have no such merit as would lead us to imagine that God would work special miracles in their favor. Yet, Catholics who marry Protestants expect God to work a special miracle for them; or else they don't care, or never think.

Perhaps the last is the most accurate, as it is the most charitable, explanation. But if they do think, as some of them must, what do 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 lasts always, that rosy glamour goes; and when a mother sees young children about her knee and knows 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 first time the task of explaining to her boys why the things she tells them are vital duties have no place in their father's life; their father

whom they believe to be the greatest man in the world; to whom they look for guidance and advice and example? In this, which their mother tells them is the most important of all things, their father has nothing to tell them; (we are taking the case at its best; if he is an active Protestant, he will contradict the mother.)

Here is a great gap in the family life; in the most essential phase of family life; in the fulfilment of the greatest and gravest of family duties; in the education of the child for whose education and salvation both the parents are responsible.

What happens? In actual life, the Catholic conscience is more or less stifled; it must be. When a Catholic mother realizes the dangerous situation into which she has brought her offspring, she must either stifle her conscience or suffer. Sometimes she suffers; more often she stifles her conscience.

This is a situation into which many Catholics come; and it is a situation which the Church can never favor, nor view with satisfaction. The Catholic parent is driven, in order to have some sort of peace within the breast, to make less of the danger than reason and conscience suggest. "Oh, they'll be all right if I die!" How do you know? "Oh, they don't mind their father's not going to Church; they follow me." Yes, they follow you outwardly; but "the thoughts of youth are long, long thoughts;" how do you know what they are thinking? they don't always know themselves what mental impressions they have received; until they find themselves some day in the grip of ideas that have been received only half consciously.

The one thing above all others in which there ought to be perfect harmony and concord in the family is religion. And it is not in the least surprising to find that the children of mixed marriages are not usually good Catholics. The surprise is, when as sometimes happens, they are good Catholics.

People talk and write eloquently about the need for compatibility of temperament, and for physical attraction, and for 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 of His grace as He gives to better people in order to save them from the natural results of their own folly.

And if God does, in His mercy, save them and their families from those results, they proceed to tell you cheerfully that the danger was not so much after all; not with such people as they and their husbands are; or wives, as the case may be.

Let me emphasize this point: When a child gets old enough to realize that his father (or mother) is not of the religion he is being taught, he receives scandal; he is shocked and astounded. He may instinctively suppress his emotion; but it is there; it must be there. Forever after there is a big quarry mark before him; a "Why" that he cannot answer.

His mother may tell him that his father has missed the Faith in some way; she is sure to be vague enough about it. The child says no more; and she flatters herself she has removed the quarry mark; has answered the "Why."

But has she? Is he satisfied. Has he stopped wondering about it? Considerations such as these may not have much effect when Cupid is shooting his darts; and when emotion excludes reason to a great extent. But at least they must be reasserted from time to time; so that love-sick maids and boys may not be too quick to accuse the Church of God of being narrow and unbending.

Narrow she is not. Unbending she is, when necessary; and only when necessary.

THE GOLDEN JUBILEE OF ASSUMPTION

"Doce Me Bonitatem et Disciplinam et Scientiam."

(Teach Me Goodness and Discipline and Science.)

The above quotation is the chosen motto of the Basilian Fathers who for fifty years have successfully conducted Assumption College at Sandwich, Ontario. Just lately the old graduates had the pleasure of assembling with the present Faculty to celebrate the golden jubilee of a sustained effort on the part of the latter and their predecessors to inculcate

strictly, goodness; secondly, discipline; and thirdly, science. The CATHOLIC RECORD is highly pleased to offer its felicitations to Assumption College on this golden occasion.

The triple ideal of the Basilian Fathers is sadly antiquated in these prosperous days. "Teach me Wealth, Liberty and Science" seems to be the man-made motto which our modern illuminati would substitute for the inspired words which have guided the policies of the successive Superiors of Assumption College. In two points the ideas of the Basilians are out of harmony with the ideas very prevalent in modern educational circles. Goodness and Discipline are disappearing from the curricula of modern schools. Wealth and Liberty are replacing them.

With the innovation of the latter ideals and the decay of the former the definition and aim of education are being altered. To produce wealthy men, men of liberty is the proximate goal of many educators rather than to educate manly men, men of discipline and goodness. To his perpetual credit, The Most Reverend Denis O'Connor, former Archbishop of Toronto and first President of Assumption College, strove incessantly to graduate young men of manliness, or, to use the latinism with which we are better acquainted, men of virtue. Not satisfied with stocking his students' memories with facts of science or of history it was his constant endeavour first to soften their hearts with the fear and love of God, and then to mould their wills to obey. Not that he or his staff neglected the culture of the world! The older graduates are not forgetful of his theologic and philosophic ability. Well they recollect the erudition and polish of the Reverend R. McBrady; the unmatched rhetorical ability of the late Father Ferguson; the crystal-clear mind of Father Cushing. These men, the founders of Assumption College, were learned, manly men; were exponents of the ideals of Goodness, Discipline and Science. Throughout the western peninsula of Ontario; scattered through the dioceses of Detroit, Grand Rapids, Cleveland and Toledo are found the fruits of their labours in the lives of more than three hundred priests who claim Assumption College as their Alma Mater.

The success of the Basilians is owing largely to their policy of "Goodness, Discipline and Science." Although these educators of youth held learning in high esteem nevertheless men like Archbishop O'Connor and Father Cushing, Father McBrady and Father Francis Forster would be willing to sacrifice the services of even an Aristotle rather than have him introduce directly or indirectly any shadow of the licentious holshavenism which is making its appearance in many of our modern schools.

The same spirit prevails today. Perhaps the present Basilian Staff have made a more pretentious advance in the pursuit of science. During the past year Assumption College has become affiliated to Western University and is prepared to tutor students seeking a degree in the Arts Courses. However, no change either in Discipline or in Goodness has been attempted. The endeavour in this regard is to preserve and maintain the traditions established by the Founders of the College. Let others hold up the ideas of "Wealth, Liberty and Science." May the Basilians ever teach that true wealth is the gold of Goodness; that sterling Liberty is the obedience of Discipline. With these two as a foundation the Priests of St. Basil will be able to keep pace with, and even surpass many who devote their lives to professing the sciences. If the present is an earnest of the future the four graduates who won the degree in Arts this year are but the beginning of a long line of manly men, of educated gentlemen who will take their place in the high offices of Church and State; men who, while enjoying the new honor and advantage of an Arts degree, will remain faithful to the old Basilian educational ideal: Goodness and Discipline and Science.

C.

NOTES AND COMMENTS

THE RENEWED discussion in the daily papers anent the Ne Temere decree reveals either incapacity on the part of certain non-Catholic correspondents, clerical or lay, of apprehending what to the most ordinary understanding is self-evident, or deliberate purpose to misconstrue and deceive. The one is the outgrowth of monumental stu-

pidity, the other can emanate only from malice in its most sinister form.

GABRIELE D'ANNUNZIO, the "poet-king" 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 exponent of the art of swinging from one extreme to the other. Both were born to a Catholic inheritance, surrendered their Faith and went to the very limit of materialism, and finding it barren soil have now rebounded to the extreme of credulity and superstition. The lesson is obvious. Having dismissed the Pilot on a rock-bound coast (if we may change the metaphor) resulting shipwreck was inevitable.

ARCHBISHOP MELETIOS, described as Metropolitan of Athens and Primate of Greece, has put forward a strongly-voiced protest against the claims advanced by the Holy See for the restoration to Catholic hands of the cathedral of Santa Sophia in Constantinople. The Archbishop puts forward the plea that this historic church, which for several centuries now the Turks have profaned, belongs by right to the Orthodox Greek Church to which it belonged (to use the Archbishop's own words) for a thousand years before falling into the Turk's hands. But what of the centuries that preceded the Greek schism? If restitution is to be made, the claim of the Catholic Church as builder and original possessor cannot be lightly set aside. The population of Constantinople is approximately one million, one half of whom are Musselmans. In the other half Catholics have at least equal representation with Orthodox Greeks, and other Eastern churches. So that neither in the matter of possession have the Greeks any prior claim.

CONTRARY to general supposition the predominant language of Brazil, 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 emperor, Dom Pedro, was of the royal line of Portugal and retired to the mother country upon his dethronement forty years and more ago. Spanish, therefore, in Brazil ranks among the foreign languages, and is in that category, we read, a very bad fifth, French, Italian, English and German taking precedence in the order named. It is worthy of note, however, and eloquent of the thoroughness of German propaganda before the War, that although fourth as a spoken language, German preceded all, after Portuguese, in regard to literature. The tendency in Canada since the return of peace, to cultivate closer relations, commercially and otherwise, with South America, and the new impetus given thereby to the study of Spanish in our universities, renders timely the reminder that the predominant language of Brazil should not be overlooked. The fact that Portuguese is a mongrel language as contrasted with the classical Spanish tongue, while entitled to its due right in regard to literary studies, does not nullify its usefulness in a commercial sense.

IT IS gratifying to know that the project to restore the great library of Louvain University, so barbarously destroyed by the Germans in the first year of the War, is going ahead steadily if slowly. That it should go slowly is not to be wondered at. Great libraries like great universities or great cathedrals are not built or re-built in a day, for the simple reason that the mere accession of printed books, while important itself in the highest degree, does not constitute the essence of the institution. Louvain suffered less in the destruction of its edifice, and in the number of volumes destroyed than in its priceless manuscripts which can never be replaced, and in the interruption of its traditions. The latter can 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 absorb and adjust them and to restore to the institution the full measure of its venerable atmosphere. That the project, however, goes on apace has its own measure of renaissance.

REFERENCE to Belgium's great university recalls also the fact that the great work of the Bollandists,

interrupted by the War, has been 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 Saecularia," is perhaps the greatest intellectual undertaking of modern times. Begun in 1615, by the man whose name it bears, John de Bolland, a Jesuit, the work 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 Bollandist research, to its critical character and its thoroughness. Its resumption, therefore, is of interest to the whole world.

A SERMON AGAINST DIVORCE

Preached in the Blessed Sacrament Church, 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. Unfortunately the subject is a timely one. On the 10th 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. Because the subject of the province have not requested it, and secondly, because "the establishment of such a court will tend to destroy the stability of the home and encourage the dissolution of the marriage tie." That the Legislature of a province, which is half Catholic and half Protestant, and which in all its history has had only one divorce, should unanimously have passed such an anti-divorce resolution is worthy of note. In our own province of Ontario, neither the people nor the Legislature have spoken. The Catholics of the Province, who form about one sixth of its population, believe the dissolution of a valid and consummated marriage of two Christians to be impossible, except by death. This is the teaching of the Catholic Church, which she has maintained since the time of the apostles. It is found in Paragraph No. 1118 of the Code of Canon Law. But the decision will rest not with the Catholic minority, but with the Protestant majority. Protestants do not admit the authority of Catholic dogma, nor the conclusive value of Catholic tradition. Their views on divorce are based on their interpretation of the New Testament and of the laws of ethics. In order then to appeal to the Protestant majority in the province on this question of divorce, we shall turn to Scripture and to ethics. I propose to show to those non-Catholics who directly or indirectly may listen to my words that which happily many of them admit already, namely, that divorce is un-Christian because opposed to the teaching of the New Testament, and immoral because opposed to the laws of ethics; and that, consequently, not even adultery can justify it. The Scriptural argument, which will occupy all our time in this first sermon, must always be a decisive one with a Christian. If Christ legislated on this subject, those who profess themselves to be disciples of Christ must be governed by His laws. Now Christ did legislate on this question, and His authority is anterior and superior to that of the Canadian or British Parliament. Three of the evangelists and the Apostle Paul have recorded what he said. As non-Catholic scholars usually consider St. Mark's gospel to have been the first written, to it we will turn first. Let anyone should think that my translation is tinged with Catholic theology, I will cite the Protestant Revised Version. As a matter of fact, the text of the Revised, in all the instances where divorce is dealt with, differs in no appreciable manner from the Challoner Rheims Version, except in one sentence to which we will refer later. St. Mark devotes the following paragraph of his tenth chapter to Our Lord's teaching concerning divorce: "And there came unto him Pharisees, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered them, saying, What did Moses command you? And they said, Moses suffered us to write a bill of divorce, and to put her away. But Jesus said unto them, For your hardness of heart he wrote you this commandment. But from the beginning of the creation, male and female he made them. For this cause shall a man leave his father and mother and shall cleave to his wife; and the twain shall become one flesh; so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house the disciples asked him again of this matter. And he said unto them, Whoso-

ever shall put away his wife and 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 avoid the greater evil which might have resulted from their hardness of heart, was now abolished. The Pharisees sought to entrap Jesus by placing him at variance at once with Moses and with the divorcee ruler in whose territory he then was,—Herod Antipas. He answered by referring them to the God of Moses, and the institution of marriage recorded by Moses in the beginning of Genesis. The primeval 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 asunder." 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 conclusive. 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 marieth another, committeth adultery; and he that marieth 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 divorce 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 His doctrine is superior to the ancient one with which He contrasts it. One of these instances is the question of divorce. "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 fornication, committeth adultery; and whosoever shall marry her when she is put away committeth adultery." (5, 31-32.) This sentence is clear enough. Divorce was permitted by Moses; it is not permitted by Christ. Unfaithfulness on the part of the wife justifies separation; it does not expose the dismissed wife to become an adulteress, for she is one already. However, even after the dismissal, the marriage bond remains; for who marries her that is put away commits adultery. If the marriage bond remains also for the guilty party it must remain also for the innocent party; for it is the same marriage that unites them both. The Sermon on the Mount abolishes divorce, as clearly it abolishes the law of "An eye for an eye and a tooth for a tooth." There is but one other reference in the gospels to Our Lord's teaching on divorce. It is found in the nineteenth chapter of Matthew, where we have a parallel account of the answer, already recorded by St. Mark, which Our Lord gave to the Pharisees. The paragraph begins as follows: "And there came unto Him Pharisees, and tempting Him, and saying, Is it lawful for a man to put away his wife for every cause? And He answered and said, Have ye not read that he that made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that there are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." Our Lord answers the caustical inquiry of the Pharisees concerning divorce, by pointing to the original unity and indissolubility of marriage which he now restores. Marriage consists in the union of one husband and one wife as one flesh or person, a union made by God, and beyond the authority of man to break. Against this absolute anti-divorce legislation, the Pharisees cited the authority of Moses: "They say unto him, Why then did Moses command you to give a bill of divorcement, and to put her away? He said unto them, Moses for your hardness of heart suffered you to put away your wives; but from the beginning it hath not been so." The divorce legislation of Deuteronomy was but transitory. It was a temporary dispensation from a more perfect standard and was due to the moral hard-heartedness of the Jews. It was then that our Lord added a sentence which the defenders of divorce claim is a deliberate weakening of the moral standard which He had just enunciated: "And I say to you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marieth her when she is put away committeth adultery." The first thing to note about this text is that its reading is uncertain. The best Greek manuscripts and most ancient versions contain such variant readings that the correct reading of this verse is doubtful. The Latin Vulgate, the King James

Version, and the text of the Revisers give it as above. The second thing to note about this text is that it is obscure. Fornication here, as in the prophet Amos (7, 17), means adultery. Does the phrase, "except for fornication" refer to a separation of bed and board only or does it refer also to the marriage? Those who refer it to the marriage, and thus permit divorce for adultery, find this interpretation condemned by the second half of the sentence: "He that marieth her when she is put away committeth adultery." The marriage bond remains for the guilty party. Therefore it must remain for the innocent party, for it is essentially bilateral. Some manuscripts omit this second part of the text, and some read the first part as in the Sermon on the Mount, as the Revisers note in their margin. So if we take this verse alone, and make abstraction of the context, of the parallel passages and of the tradition of the early church, nothing, either pro or con, can be based upon it. It is, however, unscientific to take the text apart from its context, or to ignore the parallel passage in St. Mark, or to ignore the tradition of the Catholic Church as recorded by St. Paul and 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. That the context, this very paragraph of St. Matthew's gospel in which this text occurs, condemns divorce absolutely is evident not merely from the general principles enunciated, in the first part of the paragraph already cited, namely, "that therefore God hath joined together, let not man put asunder," and, "But from the beginning it hath not been so," but also by what follows: "The disciples say unto Him, 'If the case of the man is so with his wife, it is not expedient to marry.'" This difficulty of the apostles shows clearly that they understood Our Lord to have forbidden divorce even in the case of adultery. For otherwise we would be asked to believe that the apostles were so carnal-minded that they considered marriage inexpedient unless divorce were obtainable "for every cause." In Our Lord's answer to His disciples, the Revisers have curiously allowed a mistranslation of Tyndale's and of Cranmer's to remain in their text, namely the phrase "All men cannot receive this saying." Our Lord's words were: "All men do not receive this saying." If the context condemns divorce, so does, as we have already seen, the parallel passage in St. Mark. To those who believe in the divine inspiration and consequent inerrancy of the Scriptures, it is impossible that the Gospel according to Matthew should have represented Our Lord as enouncing a doctrine contrary to the doctrine contained in the Gospel according to Mark and in the Gospel according to Luke. St. Paul simply takes for granted the doctrine of the indissolubility, except by death, of Christian marriage. In the seventh chapter to the Romans, he uses this truth, that remarriage of the wife during the life of the husband is adultery, to illustrate another. In the seventh chapter of his first Epistle to the Corinthians, he teaches, as the doctrine of Christ, that Christian marriage, is indissoluble, except by death. "But unto the married I give charge, ye are not to be separated; and if ye be separated, let ye remain unmarried, or else be reconciled to her husband; and that the husband leave not his wife. . . . A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free to be married to whom she will; only in the Lord." There is indeed, a Pauline privilege for certain Pagan marriages. But they have not the perfection of a Christian marriage 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 as his own self, for no man ever hath his own self, but nourisheth and cherisheth it, even as the church; because we are members of his body. For this cause shall a man leave his father and 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 Church." This paragraph not merely intimates the sacramental nature of the union between the Christian husband and wife, but it clearly states that this union, when consummated by intercourse, is indissoluble. This completes the witness of the New Testament to the abolition of divorce. The early Christian Church knew no divorce, even for adultery. In the whole ante-Nicene 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 thirty years, followed by His Excellency Monsignor Di Maria, His Lordship Bishop Fallon, Monsignor Parent of 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 Miss Nellie Major, chanted the "Ecce Sacerdos Magnus," and as His Excellency entered the sanctuary an "Ave Maria" was sung by Miss Margaret Staniewicz. The Papal Delegate having repaired to the throne prepared for him was then made the recipient of an address by a delegation of the parish consisting of Mr. J. O'Keefe, Mr. F. Robert, Mr. J. Flynn, Mr. J. McNevin, Mr. J. Ziac, 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 thanking all in the name of the Holy Father for the devotion and loyalty they had shown in their demonstration and urged them to continue their noble work. His Lordship the Bishop, also thanked the clergy of St. Joseph's Church and the laity for their grand proof of Cath-

licity, especially mentioning the men who crowded the edifice to the doors. At the conclusion of His Lordship's speech, His Excellency, who had hitherto read his address, arose and expressed his desire of conveying the feeling of his heart in his own way; he was profuse in his thanks and concluded by bestowing the Apostolic blessing on all present. Then followed the Benediction of the Blessed Sacrament, also given by His Excellency, assisted by Rev. Father Emery of Painscourt, and Rev. Father Neville of Walkerville, Ont. The choir sang Novellas "O Salutaris" and Verdusinus "Oantum Ergo," followed by the Te Deum. The clerical party returned to the paragon by way of Wellington St. during which the choir sang "Long Live the Pope." At 9.20 His Excellency and the accompanying clergy left for Windsor where they would attend the Golden Jubilee of the Sandwich College on May 27th.

THE PAPAL DELEGATE AT CHATHAM

May 26th brought to the Catholics of Chatham an event long to be remembered, namely an incidental visit of His Excellency Most Rev. Peter Di Maria, Apostolic Delegate to Canada. Long before the arrival of the party, crowds had gathered at the C. P. R. station. The Holy Name Society, the Knights of Columbus, the C. M. B. A. and C. O. F. marched in a body of about 800 strong, headed by the Chatham Band, to meet the distinguished guest, and formed a guard of honor from the Station to King St. where the motors were in readiness to convey the clerical party. Promptly at 11.59 the train pulled in and as His Excellency, The Papal Delegate, His Lordship Bishop Fallon, and accompanying clergy, stepped from the platform they were greeted by Very Rev. Father Prosper, O. F. M., Pastor of St. Joseph's Church, Rev. Father Bernardine, O. F. M., and Rev. Father Pius, O. F. M. The Mayor accompanied by his council then stepped forward and in a few well chosen words extended his welcome in the name of the people of Chatham and expressed his appreciation of such an honored visit. His Excellency graciously expressed his appreciation of this act of civic courtesy. The procession, headed by the band followed by the various societies marching in four, in the center of which slowly motored the Papal Delegate and his party, then proceeded to "The Pines." On entering the spacious grounds of the Academy, the pupils who were in a semi-circle, burst forth in a song of welcome, "Vivat Pastor Bonus." His Lordship the Bishop thanked one and all for their demonstration and proof of faith and begged His Excellency for his blessing on all, which was promptly given with a hearty "Thank you." At 3.30 the annual graduation exercises took place. At the opening of which Miss Irene Viola Page, the valedictorian, referred with feeling to the great honor of having in her having with them such a distinguished guest. At the request of His Lordship Bishop Fallon, His Excellency consented to bestow the honors to the young graduates of 1920, something no doubt which will ever be a souvenir for the class. Immediately after the graduation the party motored to the Knights of Columbus Hall where a special banquet of honor was tendered to His Excellency and the visiting clergy by the Ladies Altar and Aid Society of St. Joseph's Church. The color scheme being yellow and purple, forming a rich contrast, at the same time being the appropriate colors for the occasion. At 7 p. m. the visitors were escorted to the parochial residence, Wellington St. where preparations were made for the evening service. Promptly at 7.30 the procession left the paragon to the church led by the Cross bearer and about thirty acolytes, followed by His Excellency Monsignor Di Maria, His Lordship Bishop Fallon, Monsignor Parent of 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 Miss Nellie Major, chanted the "Ecce Sacerdos Magnus," and as His Excellency entered the sanctuary an "Ave Maria" was sung by Miss Margaret Staniewicz. The Papal Delegate having repaired to the throne prepared for him was then made the recipient of an address by a delegation of the parish consisting of Mr. J. O'Keefe, Mr. F. Robert, Mr. J. Flynn, Mr. J. McNevin, Mr. J. Ziac, 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 thanking all in the name of the Holy Father for the devotion and loyalty they had shown in their demonstration and urged them to continue their noble work. His Lordship the Bishop, also thanked the clergy of St. Joseph's Church and the laity for their grand proof of Cath-

licity, especially mentioning the men who crowded the edifice to the doors. At the conclusion of His Lordship's speech, His Excellency, who had hitherto read his address, arose and expressed his desire of conveying the feeling of his heart in his own way; he was profuse in his thanks and concluded by bestowing the Apostolic blessing on all present. Then followed the Benediction of the Blessed Sacrament, also given by His Excellency, assisted by Rev. Father Emery of Painscourt, and Rev. Father Neville of Walkerville, Ont. The choir sang Novellas "O Salutaris" and Verdusinus "Oantum Ergo," followed by the Te Deum. The clerical party returned to the paragon by way of Wellington St. during which the choir sang "Long Live the Pope." At 9.20 His Excellency and the accompanying clergy left for Windsor where they would attend the Golden Jubilee of the Sandwich 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 Kalsurkamp 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 moment 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 authorities. As for the Austrians, as there is such a thing as shame in the world, we should imagine that the Holy Father's reception of Dr. Renner the other day must have elicited it. Perhaps even more surely than this, the amazing resurgence of Austrian Catholicism may possibly bring reason to the minds and decency to the behaviour of Dr. Renner's Ministry. Through our correspondent, Austrian Catholics touchingly express their gratitude to their brethren in more happily placed lands. They are 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 continue unabated.—The Universe.

many of them, with the C. P. R. which has vast land holdings in the Northwest or with companies carrying trade or other business bound up with the immediate development of Canada, the cause of the organization is apparent. They are interested chiefly in British subjects and are particularly devoted to the placing of English settlers on the Western prairies. That the vast majority will be English or Scottish is quite probable for we know from those connected with this work here in Toronto in its religious aspect that every effort is being made by Protestant Missionary Societies to co-operate with the business men in matters of this kind. But in spite of all this Catholics are certain to come. Indeed they are already here and were to guard only those who are in the midst of the work of the missions and missionaries is still too great for our present resources of men and money. Let us make no mistake, the little chapel with its cross crowned tower rising from the plain, or the hills is a fruitful source of God's graces for the scattered and often indifferent pioneers. The chapel to them is a constant reminder of the presence even when the valiant missionary is elsewhere. Mr. Hirst in his Chicago address told a story gleaned 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: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

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 Caspak of Chicago, whose name is familiar to all Holy Name Societies, in introducing the speaker at Chicago said: "To perpetuate the memory of dear loved ones who have departed by presenting a chapel in less favoured places; to perpetuate their memory and to give to living souls the divine nourishment that they so much need in these far-off scattered outposts. He himself presented a thousand dollars for that purpose and a little Bohemian colony in Nebraska became a flourishing community, religiously as well as industrially." A memorial to the dead has its origin in the desire to perpetuate the memory of those dear to us in life. Among Christians these sentiments have been purified by piety and however worldly the monument may be it bears some emblem of faith. From this has come the suggestion to 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 increase of wealth among Catholics we see rising monuments that are very costly and apart from the immediate service of marking the grave and beautifying 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 the memorial into something useful for Christian faith. The Memorial Mission Chapel was suggested. It has taken a firm hold on the Catholic mind. The necessities of the Church have appealed to the piety of our people. The settling of vast territories they know to be an immense undertaking. Into the Western fields will pour peoples of all nations, every tongue will be represented. No doubt our readers are noting the large public campaign that is being carried on by a powerful organization known as the "Western Canada Colonization Association." At the head of this Association are some of the most noted business men of Canada, Lord Shaughnessy, Charles R. Hosmer, Sir Vincent Meredith, Sir John Eaton and many others. As these men are connected,

British financiers who have wrought such havoc on Irish life in the past. I hear it said here that England has been more than generous to Ireland. "Yes, the generosity of the thief who has rifled all your pockets and appropriated all your property, then hands you a slice of bread to keep you from starving and says to himself: 'What a kind, generous, good boy am I!'" "In the first place Ireland is the most expensively governed country in the world because she is governed against the consent of her people. According to England's own book-keeping we are contributing, in addition, to the total cost of her expensive and absurd Government a sum this year of nearly \$200,000,000 to the English Exchequer, directly in taxation and indirectly, through the clever scheme of banking adopted by British financiers, about \$800,000,000 are drained out of the country annually to finance English industries and schemes, or a total annual drain of about \$1,000,000,000. That is where the generosity lies!" "Imagine the \$75,000 a year salary of the President of the United States, a nation of 110,000,000 people as compared with the \$125,000 a year salary of Lord French, the Lord Lieutenant of Ireland, and \$100,000 a year salary of Ian MacPherson, the Chief Secretary of Ireland. These comparisons maintain the same character all the way through the government imposed 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 the case, although it is more exaggerated now than ever."

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by! Thirty-three thousand of them die daily unburied! 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 out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily. A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses. Gratefully yours in Jesus and Mary J. M. FRASER.

PREVIOUSLY ACKNOWLEDGED \$3,476 58	SACRED HEART BURSAR
Lindsay 1 00	Previously acknowledged... \$4,589 75
MASS INTENTIONS	Mrs. P. McAllister, Sydney 2 00
A Reader, Lewisville, N. B. 2 00	A Friend, British Columbia 1 00
	St. John's, Nfld. 3 00
	Michael P. Ryan, River Ryan 2 00
	QUEEN OF ANGELES BURSAR
	Previously acknowledged \$1,878 72
	A Friend, British Columbia 1 00
	ST. ANTHONY'S BURSAR
	Previously acknowledged... \$907 20
	A Friend, British Columbia... 1 00
	IMMACULATE CONCEPTION BURSAR
	Previously acknowledged... \$1,878 70
	A Friend, British Columbia... 1 00
	COMFORTER OF THE AFFLICTED BURSAR
	Previously acknowledged... \$201 50
	A Friend, British Columbia 1 00
	Little Missionaries, St. Clare's School, Toronto... 5 00
	ST. JOSEPH, PATRON OF CHINA, BURSAR
	Previously acknowledged... \$1,443 87
	A Friend, British Columbia 1 00
	John Malone, St. Columban 5 00
	BLESSED SACRAMENT BURSAR
	Previously acknowledged... \$284 25
	A Friend, British Columbia... 1 00
	ST. FRANCIS XAVIER BURSAR
	Previously acknowledged... \$242 88
	A Friend, British Columbia... 1 00
	HOLY NAME OF JESUS BURSAR
	Previously acknowledged... \$208 05
	A Friend, British Columbia 1 00
	HOLY SOULS BURSAR
	Previously acknowledged... \$580 75
	A Friend, British Columbia... 1 00
	LITTLE FLOWER BURSAR
	Previously acknowledged... \$880 87
	A Friend, British Columbia... 1 00
	SACRED HEART LEAGUE BURSAR
	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. We 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." Soon 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 dedication of the annual man, is death to the soul.—Humfrey J. Desmond.

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 that such people ought to be objects of hatred and contempt. Our divine Saviour showed them how wrong they were by uttering the two parables contained in today's Gospel: He taught them that God desires not the death of a sinner, but rather that he should be converted and live.

There are many people at the present time who share the Pharisees' opinion and hate the sinner as well as his sin. This is quite contrary to the love that a Christian ought to have for his neighbor, and I wish to show you today how a Christian ought to act, and what his feelings ought to be in this matter. 1. A Christian is bound to hate sin beyond everything else.—Sin is the opposite of what God commands and wills, and whoever has in his heart true love of God, must inevitably hate what is opposed to God's will. A sinner that turns to Him with loving confidence, must have a horror of and aversion to sin, because it is displeasing to Him. The Son of God, during His life on earth, was full of love towards men, and yet the Gospels reveal Him to us as indignant at the sight of men's wickedness and perversity, and as the Judge who will say to all hypocrites and malefactors at the last day: "Depart from Me into everlasting fire." All who really have the love of God in their hearts, hate evil in precisely the same degree as they love good. Think of St. Paul's anger at Elymas the sorcerer, who tried to hinder the conversion of some eminent man! Remember the some Apostle's burning words with which he upbraids the Jews and pagans for their hardness of heart: "If any man love not our Lord Jesus Christ, let him be anathema." Let us hate all that is evil and sinful as emphatically as St. Paul did. Let us hate sin with indignation and zeal against all that is contrary to God's holy will! Let us resist in deed and in word all that offends God, and is wrong and displeasing in His holy sight. Let us never assent to, never praise, never regard with indifference, anything that is bad or un-Christian. Let us set our faces sternly against all that is wrong, even though we may thereby bring down contempt and persecution on ourselves. Yes, let us hate sin with all our might, but not hate him who commits it.

2. A Christian is bound to love sinners, whilst he hates their sins, for Jesus Christ commands us to love our neighbors as ourselves, and according to our divine Lord's teaching, every man is our neighbor, even sinners and criminals, no matter how corrupt and abandoned. A sinner is, like each of us, one of God's creatures, not yet completely rejected by God, because he still lives and may perhaps by a life of penance regain God's friendship, and even attain to a high degree of happiness in heaven. He, too, is made in God's likeness, and although that likeness is disfigured by sin, it is not altogether destroyed, and may be restored, purified and cleansed by penance. You who in your pride and arrogance deem yourselves just, whilst you hate and despise others as sinners—may yet be surprised to find that some of those upon whom you look down as even now better than you, in God's sight. May not your pride be more offensive to Him than the sin on account of which you condemn your brother? Who knows whether he will not arise and do penance, and so enter heaven before you?—No, we are not permitted to hate sinners, but we ought to regard them with affection as our fellow creatures. Let us hate only what is evil, and a wicked and obstinate will, but not the weakness, frailty and ignorance of those who have gone astray. Let our love reveal itself in compassion, patience and hope of their ultimate conversion. God himself, instead of hating sinful men, loved them so much as to send His Son to save them. Our divine Lord, when He was on earth, did not hate sinners, but said that He had come to seek and to save what was lost. The Saviour, too, never hated their erring brethren, but were unwearied in the practice of that charity which "beareth all things, believeth all things, hopeth all things, endureth all things." Let us therefore hate sin, but cherish in our hearts Christian charity towards our neighbors, sinful though they may be; let us do our best to extirpate sin in ourselves and others, and to plant in its place true love of God and man. Amen.

IRELAND'S FAITH

Writing of Ireland's faith in his "Soul of Ireland" Father Lockington says: "The divine gift of faith that St. Patrick threw like a white mantle over the whole land covers it today as pure and untarnished as when he walked on earth. Wicked men strove to rend and sully it; they did but beautify it with the glorious red of the martyr's blood. All through the land Christ sits enthroned amid the ceaseless prayers of His loved and loving people. This is the secret of her undying vitality. This vivid, fervent love of God, gliding and en-

nobling her poverty, strengthening her in danger, comforting her in sorrow, uniting her to the tabernacle 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 Heart, and the feast of the Sacred Heart is almost always celebrated on some day of June. What is the true meaning of devotion to the Sacred Heart? It will appear at once if we think what is meant, in our common, every-day speech, by devoting ourselves to any special matter.

As, for example, most men probably devote themselves to making money. Indeed, perhaps they have to do so, to secure a living for themselves and their families. Eight, ten or even twelve hours a day are occupied with this devotion. They have not much time for anything else except for their meals and sleep. There are, however, a considerable number who are not obliged to adopt this devotion. They have enough money already, and really are, not obliged to work at all. Still, many of these devote themselves to making still more. For this quite unnecessary devotion they sacrifice much pleasure which they might enjoy, though the sacrifice is not so great a one as it might seem, for this devotion gives the only pleasure that they care much for. But there are others who have plenty of money (and some also who have not) whose devotion is not to money, but to pleasure. They spend their money, if they have plenty of it, on luxury of one kind or another, on fine houses or estates, yachts, automobiles, expensive toys of various sorts. If they have not so much money, they wish that they had, but they spend more than they can afford on cheaper things, particularly it may be on drink for themselves, for which their families have to go without food.

Then there are others who have a devotion to study, to the improvement of their mind, and perhaps to increase the amount of the knowledge and science of the world by invention or discovery. The fascination of this is very strong and not altogether blameable; but it is very engrossing and may easily cause the neglect of real duties.

Then there is the devotion to politics. Many will deny themselves pleasure and will spend much money to acquire office or power for themselves or their friends. Ambition may be called, and indeed, the devotion to study, just named is often not much better than this.

Again we have, among women especially, the devotion to dress, or to the cultivation of beauty in one way or another. Or it may be to the acquiring of what is called social position. They will undergo many things, which in a saint we would regard as considerable penances, in order to outshine others, or to attract admiration. This is a very common, we may say a fashionable, devotion. Now, we have to notice that in all these devotions the spirit of sacrifice is necessary and is constantly manifested. The miser sacrifices pleasure to money; his son, perhaps, money to pleasure. The student sacrifices his sleep, perhaps even his meals, to study; the politician his drink and his cigars, to save money while still keeping his influence. The fine lady, or the one who desires to be or to appear such, sacrifices her comfort for the sake of appearance, and in order to acquire social distinction; or, at any rate, take the shine out of her neighbors.

All these kinds of devotion require sacrifice of some sort, but whatever the sort may be, it is simply the sacrifice of one worldly thing for another. And the sacrifice is not so very much felt; and, indeed, it would not be made at all were it not that the object for which it is made were not much more esteemed than the one which is sacrificed. As St. Augustine says, quoting a proverb: "Every one is drawn by his pleasure"; that is, by his own pleasure—the kind that he specially likes. He gets his compensation for what he loses right here and now.

So much, then, for these worldly devotions. Let us see now how it is with spiritual devotion, properly so called.

It is plain that spiritual devotion, in the true sense which we have just explained, must mean, as worldly devotion does, the devoting oneself to some special end, and sacrificing other things to obtain it; only that the end is spiritual and eternal, not worldly or temporal.

The highest and most perfect general example of this is in the man or woman who from the right motives enters what we call the religious state, becoming a monk or a nun. It is conceivable that worldly motives may sometimes attract to the religious life. The presumption is that fair prospects of worldly success and happiness are really and sincerely renounced by them in order to devote themselves to the service of God. To devote themselves, I say; here is the true idea of devotion again; devotion, not to money, pleasure, fame or anything else, but to the great end for which we all were created.

This idea is brought out in the very language of the Church itself in one of the antiphones which we frequently say, and which you will often hear sung at Vespers. "Sancta Maria, succurre miseris," it begins, and goes on, "ora pro populo, inter-

vent pro clero, intercede pro devoto femine 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 generally imagined that the Church regards the women as more devout than men. So they may be, as the word devout is commonly understood; but the Church says nothing about that; and this is not the real meaning of its words "devoto femine sexu." They refer to those individuals of that sex who have devoted themselves to God in holy religion. The simple meaning of the antiphone is "Pray for the people, intervene for the clergy, intercede for the nuns." The clergy, the secular priesthood, may also of course, as well as the religious of both sexes, be considered as devoted; as leading a life of devotion to the service of God; their work is not for themselves, but necessarily for God and for souls. Their life is, in fact, one of sacrifice and eternal things.

It is clear from what I have said that devotion to the Sacred Heart does not entirely, or even chiefly, consist in prayers, triduum, novenas, litanies, or even in Holy Communion made in its honor. Still less does it consist in trying to get what we can from it for ourselves and our friends. It consists, rather, in giving something, or everything, to it.

In short, our devotion to the Sacred Heart is, or should be, our return for the devotion of the Sacred Heart to us. And what was that devotion? It was a complete sacrifice of everything that man naturally desires and works for, of riches, pleasure, honor, admiration and esteem; an acceptance, instead of these, of poverty, hardship, contempt and insult; a life full of all these, ending in a death of ignominy, torture, and shame. And this not because it was necessary for our redemption, for it was not, but to set us an example and to make the example as complete as possible; to carry us to the highest possible point, in order to compel us if possible to give something like it in return. "Having loved his own who were in the world," says St. 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 devotion to us. This is typified by the very last circumstance of the Passion. Even 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 His own; He wants now that we should make His interests ours, and that we should have no others to compare with them; that we should devote ourselves to them, and willingly and lovingly sacrifice any worldly attractions or pleasures that may interfere with them.

He wants and He deserves something more than that we should just 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 serve Him not from fear, but from love, as He served us, and gave us all He had, for the love of us. He wants this for His own sake; He wants it because it is right that He should have it; but He wants it also for the 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. Sealie.

DIVORCE, A CURSE OR A BLESSING?

Francis Minor Moody, Executive Secretary of the International Committee on Marriage and Divorce, has told the Senate Judiciary Committee that divorce is "a worse plague than the saloon ever was," and must be cured by Federal legislation. On the other hand, the Rev. Arnold Keller, a Lutheran minister of New Haven, recently informed the Connecticut Conference of Lutheran Churches that divorce is a "blessing," in that it makes for a higher standard of morality. Who is right, he who exalts adultery or deprecates it? Can it be that adultery is ever a blessing and marital fidelity a crime? Sinai answers, as do thousands of homeless children and injured wives. But then Sinai is a myth, children are a nuisance without rights and voice, and injured wives, can easily find other partners to soothe their wounded spirits. As for civilization, it is time to do a change. The period of reconstruction is upon us and America should not be left behind in the struggle for gold and women.

That is just what this whole problem amounts to, and the contending

forces in the struggle are represented 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 regulations. And both are wrong, dreadfully so, after the manner of heresarchs. 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 Americans realize that matrimony is a natural contract raised by Christ to the dignity of a Sacrament with which the State cannot temper.—America.

AMERICAN INDIAN MAIDEN MAY BE CANONIZED

Washington, May 18.—Kateri Tekakwitha, a Mohawk Indian maiden, seems certain to be the first North American saint. Monsignor William H. Ketcham, director of the Bureau of Catholic Indian Missions, hopes for the early canonization of Tekakwitha, so that the Indians of this country—of whom about 100,000 are Catholics—may have the privilege of venerating one of their own people. Short of public veneration in the churches, Tekakwitha has not been canonized. The Catholic Indians of the United States and Canada have shown great devotion to the cause of her beatification. Some years ago they sent to Pope Leo XIII. a petition urging that Tekakwitha be canonized. This petition was printed in several Indian tongues, one of which was of the Flatheads, to whom the Catholic faith was taken by a descendant of Tekakwitha's people. The Indians petitioned also for the canonization of Father Isaac Jogues, and Brother Rene Goupil, Jesuit missionaries, who died martyrs among the Mohawks.

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—against 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."

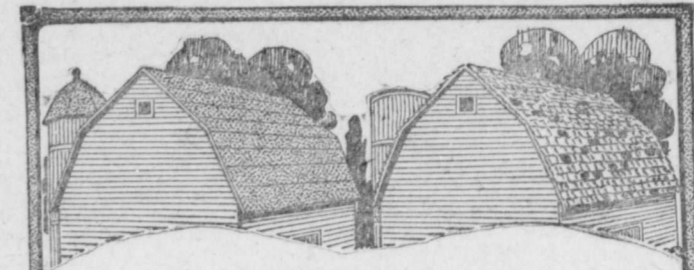
"The doctor, halting in front of Billy's shack, shouted: 'Hi, Billy, can you let me have some water for my lamps?' 'Billy came forth. 'Water?' he said: 'I guess ye mean oil, don't ye, doc?' 'No, I don't,' said the doctor; 'I mean water.' 'Billy looked at the doctor, then he shook his head sadly. 'Better go right off home, doc,' he said. 'Go home and sleep it off. Ain't ye ashamed of yourself—at your age—and all the lives of the community dependin' on ye!'"—The Monitor.

O Thou Who in Thy Passion wast stripped of all Thy clothes, and held up to the curiosity and mockery of the rabble, strip me of myself here and now, that in the Last Day I come not to shame before men and angels.—Cardinal Newman.

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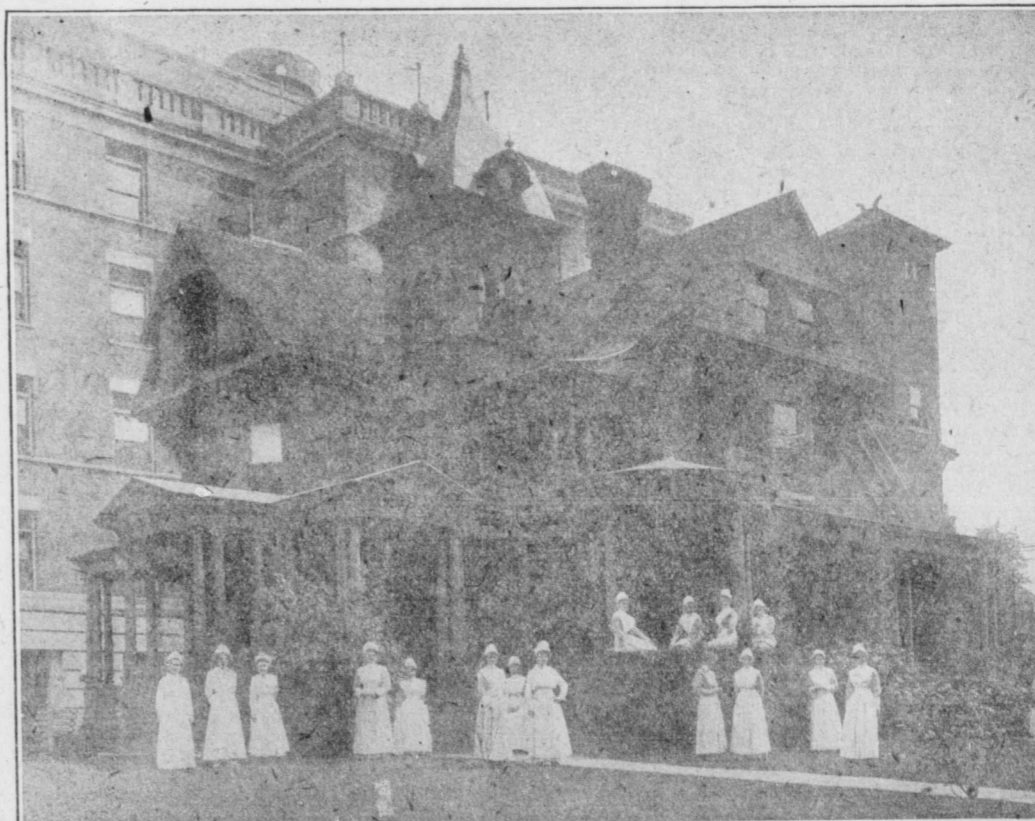


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Though you may have known clever men who were indolent, you never knew a great man who was so.—Ruskin.

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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!

It is true, perhaps, that there is more of artificial dignity in the labor of preparing and delivering a speech, or putting over a big business deal than in distributing fertilizer over a muggy field on a raw March day.

"Oh, about something that happened to you," said Reb. "Something when you were a little boy," said Archie.

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ONLY HUMAN
When we have lost our undue fear and awe of others, their wealth, their learning, their position, by remembering that down under it all they are "just folks," it is well to try the same treatment on ourselves.

OUR BOYS AND GIRLS
THE SACRED HEART
A Heart that hath a Mother, and a treasure of red blood,
A Heart that man can pray to, and feed upon for food!

THE DRIFT TO EVIL
The Rt. Rev. Philip M. Rhineland of the Protestant Episcopal diocese of Philadelphia, recently spoke these very plain but equally obvious words to his clergy:



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.

EVERYBODY LAUGH
The girl who laughs because she is sunny-hearted, and finds things to enjoy as she goes along, adds enjoyment to others as they go along.

GOOD FOR EVIL
Young Tommy returned from school in tears and nursing a black eye. "I'll pay Billy Dobby off for this in the morning!" he wailed to his mother.

FLEET FOOT
Means Comfort and Economy in Summer Footwear
WORK in them. Play in them. Motor in them. Wear them every day and all day.

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.

CORRECT THINGS IN CHURCH
To always be in time for Mass and other services in the church.
To remember that the church bells are rung for a purpose and not merely to keep the sexton busy, and that it would be well, therefore, to obey their call.

WHY THE LEAGUE HAS FAILED
In the course of an address, read before a large meeting in the Sorbonne at Paris in favor of the League of Nations, Cardinal Amette voiced the hope for a league which would prevent future wars.

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are recommended by Doctors and Druggists to relieve Constipation, Biliousness and Sick Headache.

UNCLE PHILIP'S STORY
"Tell us a story, Uncle Phil," said Rob and Archie, running to him. "What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left.

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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 million, or seventy five per cent. of the entire population. The number of 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 education system is in the hands of the "National Schools." These are under the direction of a Government department. But a certain 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, secondary and technical. In brief, this bill seeks to hand over the entire administration of matters relating to education to a new department consisting solely of nominees of the Government.

The Bishops of Ireland have condemned the bill as "the most damnationizing scheme since the Act of Union." They say they are convinced that the measure would deprive the Bishops and clergy of such control as is necessary for that religious training of the young which Leo XIII. declared to be a chief part in the care of souls. Should the Government force the bill on Ireland and set up an educational department controlled by British Ministers, "It will be our duty," say the Bishops, "to issue instructions to Catholic parents in reference to the education of their children in such a deplorable crisis." This clearly fore-shadows the withdrawal of Catholic children from the schools thus laicized.

The Government have not yet abandoned their plan of proceeding with the bill. The protest of the Bishops has been supported by the whole Catholic community. A minority comprised chiefly of Protestants is in favor of the bill. Apart from politics, the topic is the most controversial one of the hour. Archbishop Hartly writes: "The education bill is an example of British incapacity to rule Ireland according to the principles of justice."

Never, according to the utterances of Bishops and priests, have the young men of Ireland displayed more virtue or devotion to the Catholic faith than at present. Dealing with the shooting of three men in Clare by police and military, the Most Rev. Dr. Fogarty said: "Our attitude in these sad circumstances 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 most important witness the "Angelus" rang out. The jury 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

Rome, May 23.—Venerable Oliver Plunkett, the Irish martyred Archbishop of Armagh in 1689, and who suffered death for the Faith at Tyburn, July 1, 1681, was today beatified.

The ceremony took place at 10 o'clock this morning in the Basilica itself instead of the smaller Hall of Beatification, where such rites usually occur.

Cardinal Merry de Val and the officers of beatification took their 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, making more glorious the brilliant scene. In the congregation were Count and Countess George Plunkett, representing the family of the Archbishop; Sir T. Gravatt Esmonde and family, Sean O'Connell (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 that the Mass would be celebrated by Archbishop Edward Healy, 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. Hagan, Rector of the Irish College, delivered to the Pope, in the name of the postulants, a reliquary containing fragments of the bones of the Archbishop. This reliquary was a replica of the shrine which contains the bell of St. Patrick in Dublin.

The Papal Bull announcing the 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 by peals from other churches throughout the city.

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

It was really "Irish Day" at the Vatican, the only thing not reminiscent of Ireland being the weather. 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 present. With him were Archbishop John M. Healy, Archbishop of Cashel; fifteen Irish Bishops and many Irish Abbots and pilgrims. There were also in attendance many prelates from America among them being Cardinal O'Connell of Boston. Archbishops Edward J. Hanna of San Francisco, and Michael J. Spratt of Kingston, Ontario, and Bishops Michael J. O'Brien of Peterborough, Ontario; Edward A. Le Blanc of St. John, New Brunswick; Daniel M. Gorman of Boise, Idaho; John J. Carroll of Los Angeles, and John P. Carroll of Helena, Mont. Australia was represented by Archbishop Michael Kelly of Sydney.

GOLDEN JUBILEE

MR. AND MRS. MICHAEL DEWAN

On Monday, May 31st, Mr. and Mrs. Michael Dewan of Lot 2, Concession 8, London Township, celebrated the fiftieth anniversary of their marriage.

High Mass was sung by their Pastor, Rev. Father Hanlon, P. P. of St. Michael's Parish, London, at which the family and relatives assisted. A family reunion of an unbroken chain, consisted of six sons, and two daughters, both of whom are religious in the Congregation of the Sisters of St. Joseph, London. After a sumptuous banquet Rev. Father Hanlon and also Rev. Mr. McKeown, D. P., expressed their congratulations and good wishes to the Jubilarians and hoped that they may be spared for many more years for the Master's glory.

Rev. F. R. Costello, of St. Mary's Parish, nephew of Mr. and Mrs. Dewan, also spoke for the occasion. In reply, Mr. J. D. Dewan, on behalf of the family, offered heartiest gratitude, congratulations, and good wishes to the beloved parents, assured them of constant prayers that 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 thanksgiving will be long cherished in the memory of all who were present.

THE NATIONAL SHRINE SITE BLESSED

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

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

Washington, D. C., May 17.—Forecast 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 Delegate 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 Columbus and 500 Daughters of Isabella from New York.

After His Excellency had blessed the ground, he said Mass at a small wooden altar built in 1774 and used by Father (afterwards Archbishop) Carroll, the first Catholic Bishop of the United States. This altar stood under a canopy erected on the spot which will be occupied by the main altar of the Shrine. American flags were mingled with the Papal colors in the decoration of the altar.

To impress upon those attending the ceremonies the great dimensions of the Shrine, which is to be one of the six biggest churches in the world, the perimeter was outlined with cords strung along a series of stakes. 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, 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.

As an incident of the blessing of the site of the Shrine, the Apostolic Delegate blessed a statue of Jean of Arc, who was canonized in Rome almost coincidentally with this ceremony in Washington. This statue is one of the first of Saint Joan of Arc to find a place on the altar of a public church in this country. It will stand in Salve Regina chapel near the site of the Shrine for the present but later will be transferred to the big church.

It is expected, as a result of the interest aroused by the formal ceremonies marking the first step in the erection of the Shrine that the laying of the foundation stone next September will attract Catholic men and women from all sections of this country 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.

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DIED

CANTY.—At a local hospital, Ottawa, on Friday, May 28, 1920, John Canty, brother of Mrs. E. K. Fyfe. May his soul rest in peace.

MCCUE.—On April 20th, at the home of her daughter, Mrs. Thes. Connolly, Proton, Mrs. James McCue, aged eighty-nine years. May her soul rest in peace.

MCDERMOTT.—At Almonte, Ont., on May 20, 1920, Mrs. Elizabeth McDermott, beloved wife of the late John McDermott. May her soul rest in peace.

TUFFY.—At Cobden, Ont., Ellen Shields, beloved wife of Edward Tuffy, aged sixty-four years, on Saturday, April 10, 1920. Pontifical High Mass was celebrated by Bishop Ryan with four of his priests in attendance in Sacred Heart Church, Cobden, when burial was made in Oaccola cemetery. May her soul rest in peace.

Religious reading is practically the only available antidote for many against the false maxims of the world.—Cardinal Vaughan.



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We often forget that criticism does not mean fault-finding. It means rather the art of finding virtues.—Maurice Francis Egan.

IN MEMORIAM

KEON.—In loving memory of Robert Keon, who died at his home, Wyman, Que., on April 7th, 1920, after an illness of one month. May his soul rest in peace.

TEACHERS WANTED

TEACHERS WANTED FOR CATHOLIC Separate school, Fort William; holding second class Ontario certificate. Salary \$750 per year. Duties to commence September, 1920. Apply to G. P. Smith, Sec., Room 19, Murray Block, Fort William, Ont.

WANTED A PROFESSIONAL TEACHER with experience for Separate school No. 10, East and West Williams. School beside church. Duties to commence Sept. 1st. State salary and give references. Apply to Jno. O'Hanley, Sec. Treas., Parkhill, Ont. R. R. 7. 2174-5

WANTED

WANTED A REFINED EDUCATED GIRL to take entire care of children, seven and nine; one with knowledge of French preferred. Apply at once to Mrs. R. care of CATHOLIC RECORD, London, Ont.

WANTED A RELIABLE PERSON FOR general housework. Apply to Mrs. Higgins, care CATHOLIC RECORD, London, Ont. 2174-4

POSITION WANTED

YOUNG CATHOLIC GIRL WITH SECOND class professional certificate who plays piano or organ, sings, and has some knowledge of office work, desires a position, for summer months. References. Apply to Box 192, CATHOLIC RECORD, London, Ont.

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POSITION WANTED BY EXPERIENCED farmer. Have thorough knowledge of all farm machinery, including gasoline engines, tractors and auto trucks. Capable of doing all kinds of plumbing and steam fitting. Worked on farms in Illinois, Iowa and South Dakota. Married and have four sons of school age, the eldest being thirteen years old. Must locate near Catholic Church and school. If interested address Box 191, CATHOLIC RECORD, London, Ont.

SUMMER SCHOOL

SUMMER SCHOOL FOR RURAL LEADERShip opens at the Ontario Agricultural College, Guelph, Monday, July 26th. Closes Friday, August 6th. For those interested in Home, School, Church and Community problems in Rural Ontario. For further information write the President, Ontario Agricultural College, Guelph, Ont.

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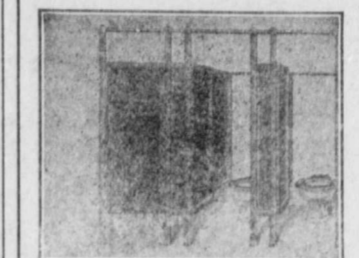
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