

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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WHAT IS THE MELTING POT?

By THE OBSERVER

We are told that the War has greatly disturbed men's ideas. No doubt it has, but how much it has done so depends on what their ideas were. No man who really believed in God, in His Providence, His goodness and His justice, believes in them any the less because of the War. But man who had no spiritual perceptions, and who saw nothing in the world but human glory and material achievement, unquestionably did receive a great shock. The former still put their faith in God; the latter, being unwilling or unable to do that, have been driven in search of new quick medicines compounded of human ingredients alone; and great is their excitement and their confusion.

Those who adored God before the War began are still adoring Him; and those who adored human nature and the works of human hands before the War are still adoring human nature and the works of human hands; with this difference—that they seek now to give human nature a new coat of whitewash, while they bow down before a new assemblage of man-made things.

We hear it said every day that "Society is in the melting-pot," that "humanity has struck its tents and is on the march"; that "the old world has passed away in Flanders"; that "a new era dates from the signing of the armistice." The spiritual meaning of these dicta is not clear. If they meant that a wave of moral regeneration had swept man's hearts clean and stirred their consciences, one might indeed look confidently forward to better times and better things. But is that what is meant? Is the world really so much purer, more honest, less selfish, than before the War? Has anyone marked the disappearance from human society of any of the works and pomps of Satan, or even any very marked lessening of their popularity?

If Society is "in the melting pot," what is the solvent which is melting it? If "humanity is on the march," whither is it marching, and who suggested the course? If "humanity has struck its tents," where is it proposed to set up the new tents, and on what principles, or upon what considerations, is the choice of a new site to be made? If "the old world has passed away," how is the new one to be created, and who is to be the architect or the designer?

Emotionalism is popular because it is irresponsible; and human nature loves to shirk or shift responsibility. Emotionalism is popular because it requires no thinking, and human nature hates to think. So emotionalism is all the fashion just now. But men who feel a sense of responsibility deem it a duty to think; and thinking is bad for emotionalism. For instance, let us think a moment of some of these "catchwords" of the present moment: "Society is in the melting pot." What has been put into the pot? What solvent agent is going to do the melting? What do men want to see come out of the pot? What is the conception that is entertained in respect of this pot, and in respect of the operation of melting supposed to be going on therein. The only pot that anything definite is known about is the same old pot of human, material, selfish things; and the only solvent agent that can be noticed at work if one peeks into the pot, is the same old solvent agent of human, selfish, material self-interest. What wonderful product is to be looked for when such a melting down by such an agency, of such things, is completed and men gather round to see the pot spill out its contents.

There are spiritual elements which can transmute the base metal of human nature and human things into the pure gold of divine things; but have any of them been put into the pot to do their work in the melting down? Not by any means. Men wish it to be well understood that this is a purely human operation, and that God, if there is a God, is to keep His hands off.

The product will come out something like this; take some human nature, and add an equal amount of human nature; put in a pot; stir up carefully with an equal quantity of human nature, and watch it boil. Oh, never fear, it will boil if you stir it up enough. Wait patiently till it cools or simmers down; and empty the pot carefully and you will get—what? Something wonderful and new? By no means. Just human nature; that's all. You can't raise the natural order to the supernatural order without introducing supernatural elements into the process; and the world is very firmly of opinion that the natural is good enough, even though it has just given us the German War; and that the supernatural, if there is any such thing, is not wanted as a factor in human affairs.

The new melting pot is wholly imaginary. That some social changes seem much nearer now than they seemed a few years ago is true; but the whole theory of change at present agitating men's minds is human and worldly; and looks almost wholly to giving men more money and property. That is not a new idea. No new melting pot, but a very old melting pot, is in question there. The natural desire of human nature for more money and property is as old as the world, and exists from childhood to the grave in all mankind, speaking generally.

The more equal distribution of money and property has been inevitable; and received in our own times a very great impetus from education which increases the demand for luxuries, and from the whole materialistic tendency of society as a whole. Long before the War it was clearly to be seen by all, and was clearly seen by many, that if we were to go on equalizing men educationally and politically and socially, we must one day face a world wide demand for equalization in money and in property; and that we should have to face extreme and even violent demands for impossible and unjust distribution of money and property. The mental excitement caused by the War has given a sudden further impetus to a motion already considerably accelerated; and beyond that the War has done nothing in the matter.

But God's Providence is over the world. Men may set up their melting pots; but the product thereof is subject to the over-ruling of Divine Providence. Men may exclude justice from their calculations, or may give it an arbitrary interpretation in accordance with their material ideas and desires; but yet, in God's own good time, He will make it to prevail and to rule the world.

TWO IRELANDS OR ONE?

The New York Times, for some years past as strongly pro-British as its London namesake, feels called upon to warn England in pretty plain terms that her friends in the United States are finding it hard to defend the "futility of her good intentions" with regard to Ireland; that "it is getting late for well-meaning impracticalities"; and "that all friends of England here must hope that a real solution will be reached and reached very soon." Read in the light of the role the Times has been playing this is a pretty plain intimation that the British Government's latest farcical attempt to settle the Irish Question won't go down with even "the friends of England" in the United States; or to attempt to justify it would be futile, and nauseating to true Americans. Follows the Times' editorial:

"Another Home Rule plan is reported from London. There are to be two Irish Parliaments, one for Ulster—all of Ulster with no counties excepted—the other for the rest of the country, with a Council for Ireland of forty members, half of it nominated by each Legislature. The powers reserved to the Imperial Parliament have not been decided upon as yet, but apparently they will be considerable, with the provision that after a time some of them will be assigned to the Council. On the resignation of the Council's powers must depend whether this proposal means an Irish federation of two States or two separate political units joined in a loose alliance.

"The plan without doubt reflects the conviction of everybody in England that something must be done, and attempts to solve the great obstacle of Irish dualism. But it will certainly fail to satisfy the South of Ireland, and in spite of its great concessions to Ulster it can hardly satisfy those who do not want any Irish Home Rule. In other words, it is another example of the futility of good intentions, such as have been so numerous in the recent history of Anglo-Irish relations. And it is getting late for well-meaning impracticalities. What would have been enough in 1914 would have been a year ago; what would have satisfied them will not satisfy now; what will satisfy now will be inadequate next year.

"Sir Horace Plunkett's recent warning ought to remind the British that half measures will no longer suit anybody in Ireland. The Catholics can hardly be content with anything like Home Rule for anybody; but men whose loyalty to the cause of the free nations leagued against Germany is unassailable are beginning to feel that the days for considering Ulster first and the rest of Ireland afterward are over. A people which has known the difficulties of containing two nations in one State will sympathize with the ardent of the British Government, but all friends of England here must hope that a real solution will be reached and reached very soon."—N. Y. Times.

OUR IRISH LETTER

IRELAND SEEN THROUGH IRISH EYES

ECONOMIC PROGRESS

Despite the state of war under which Ireland is at present existing, the economic progress of the nation is receiving today more attention than it ever did. Aside from the several Sinn Fein projects described some weeks ago, there are several other forces at work for the nation's material advancement—including even a Parliamentary Reconstruction Committee, whose province is to look after the housing of the working class, the reforesting of the country, and the health of the community. Also an Irish Industrial Reconstruction Committee under Lord Willoughby de Broke. Whether Ireland welcomes these or not, they will at any rate to some extent supplement the work of the Sinn Fein Department.

But one of the most definite and tangible offerings of assistance has come from an Irish American syndicate, which places \$750,000 upon very easy terms, at the disposal of the various Irish boards, for the purpose of better housing. And the same syndicate has tendered \$10,000,000 to help in the development of Irish shipping. In connection with the housing question it is worth noting that during recent years 60,000 laborers' cottages have been erected throughout Ireland by the District Councils—and are rented by the laborers for from fifty cents to seventy five cents per week.

The shipping question has been receiving much attention. In addition to the direct line of ships being established between Ireland and France, a service has also been initiated between New York and Dublin for the purpose of fostering direct trade between America and Ireland. The first steamer of the line, the Lake Gretus, steamed into Dublin Bay recently with the Stars and Stripes at the peak—carrying from New York a general cargo—from motor chassis, machinery, canned goods, fruit products, confectionery, hosiery, boots and shoes, down to pins. The steamer was to leave Ireland again very shortly, laden with various Irish exports for New York. It is the little beginning of what one day in the near future, will be a great Irish-American trade. Going East these steamers will manufacture articles, and returning West, raw material. That is, just at present. Before very many years the Irish have confidence that the ships will be carrying manufactured articles going West.

It is of interest to note what items Ireland imports in largest volume—and it is hoped that within the next dozen years these items may be wiped off the import list.

There is no reason in the world why Ireland should have to import the four largest items mentioned above—and it is hoped that within the next dozen years these items may be wiped off the import list.

LORD DUFFERIN ON IRISH INDUSTRIES

Although Ireland's manufactures were being systematically killed off through three hundred years past they were still not extinct one hundred years ago. One hundred years ago Dublin had 16 iron found-

ries employing many thousands of men. Nearly every article in daily use then was Irish made, beside many of the requirements of luxury and refinement. Piano, leather, sugar refining, cut glass, ribbons, velvets, silks, poplins—all were produced at home. In the glass making industry in the year 1798 Dublin houses had two years advance orders on hand from America alone.

Earl Dufferin, although a good friend and supporter of Britain, had to confess, "From Queen Elizabeth's reign until a few years before the Union the various commercial confraternities of Great Britain never for a moment relaxed their relentless grip on the trades of Ireland. One by one our nascent industries were either strangled in their birth or handed over gagged and bound to the zealous custody of the rival industries in England, until at last every fountain of wealth was hermetically sealed, and even the traditions of commercial enterprise have perished through desuetude."

THE SAME POLICY TODAY

The very same policy of killing everything Irish that happens to compete with things English is being pursued at the present day. There is a great outcry among the farmers and especially amongst the loyal ones in Ulster because of the fact that the English control boards in Ireland compel the Irish farmer to sell his hide at eight pence per pound less than the price at which they sell in the open market in England. And the Flax Control Board compels the Irish farmer to sell his flax at from \$400 to \$600 a ton less than the price in the open market in England. One of the most notable instances of England's attempting to stifle industries when a few years ago every effort was made by the English manufacturers to block Henry Ford in his effort to establish a motor factory in Cork. It is another reason why Ireland can not be permitted self-determination by England because that would put Ireland in the way of becoming a successful rival to England in the markets of the world.

EFFORTS TOWARDS REVIVAL

The copper mines at Ardmore, County Waterford, are just being opened up again after lying unworked for a hundred years. They will give employment to some hundreds of men at the start and it is expected to several thousand later on. This is one of the significant signs of the times in Ireland. There are many unworked mines and much power going to waste in the country, which it is expected will, from this time forward receive more attention. At the Mansion House, Dublin, a few weeks ago, there was held a preliminary meeting of inquiry into the resources and industries of Ireland. Men of different modes of thought sat there under the presidency of Arthur Griffith, Vice President of Sinn Fein. The resources of the country were considered under three heads, that of Power, Food and Minerals. A Food committee was formed, and a Power committee was deal with the resources under both those heads. A Minerals Committee is to be appointed at the next meeting.

DARRILL FIGGIS

One of the ablest of the workers of the Sinn Fein movement, Mr. Darrill Figgis, was appointed Secretary to the Standing Committee upon Resources. Figgis is a bold and picturesque character who found and edited *The Republic*—a brilliant little weekly of course now suppressed. Like the other workers he has of course spent much of his time during recent years in English jails. Both in jail and out of jail, his literary activities were irrepressible. Pamphlets and booklets from his pen fell thickly amidst a welcoming audience. He has written a novel, *Life in Achill Island on the West Coast*. He owns a picturesque bungalow in the wildest part of the wild land, and delights in studying the primitive life of the Islanders—at all times when his political call, or his jailer's limitations permit him to be there. One of the sensations and incidents of his career happened two years ago, when he suddenly and mysteriously disappeared from his English prison, and was discovered a week later campaigning for the Sinn Fein candidate at the famous Longford election.

STONE WALLS CAN NOT IMPRISON SINN FEIN

I mentioned the other week, that the Wild West in its palest days could not furnish the Ireland of Sinn Fein serves up almost daily. In an English jail, in the heart of England last week, a few Irish prisoners knock down and bind their warder hand and foot, humorously lock him in a cell and say their wistful adieu to prison life. The escaped ones, in broad daylight, under the eyes of the enemy, in an enemy city, did a disappearing act that would make a magician's fortune.

Austin Stack the most prominent of the escaped ones from the Strangeways (Manchester) jail, has spent almost all his time in prison during recent years. It was he who, while

the British Government was busy suppressing the Gaelic League in Ireland, was himself busy propagating the Gaelic language in a British jail, in the heart of Britain—teaching Irish to a class of his fellow convicts. And it was he who seized a wing of Belfast jail and held it for ten days or more against three armies—one of jail guards, one of police and one of soldiers. And it was he who—crowning effrontery!—issued a permit to the Governor of the jail to pass through this wing of his own jail under a guard of his Sinn-Fein prisoners. And it was he who won for his fellows the status of political prisoners. British jailers, if they were amenable to common sense, should sing a Te Deum for this terrible fellow's escape.

Pierce Beazley, another of the escaped ones, is a clever Dublin journalist, who (like Figgis) had founded and ran his own weekly paper—every week that it was not suppressed. He, too, has been a frequent center of a dozen jails during the past three and a half years. And his escapades and escapes have brought his poor jailers to the verge of nervous exhaustion. If Lord French continues sending his stream of Sinn Fein prisoners flowing into the English and Irish jails, it is expected that the demented jailers will be knocking down their infernal prisoners, and with aid of rope ladders making a burst for freedom.

SEUMAS MACMANUS
Of Donegal.

"JESUIT IN DISGUISE"

OUTWITS THE GERMANS, HELPS NURSE CAVELL, WARNS ENGLAND

DISCOVERS SUBMARINE BASE

Following is the Universe story, a summary of which was cabled to many papers on this side of the Atlantic. The marvellous adventures of this heroic Belgian patriot afford a glimpse of that splendid morale of the personification and the interpreter:

A remarkable story, as full of sensation as the modern novel, was told at Sunday's meeting in Balliol College Hall, by Pore Meus, S.J., a distinguished social worker, who came to England from Louvain especially to attend the conference. Pore Meus was in the service of his country from the beginning of the War, and worked at the continual risk of his life as one of the directors of the organization for maintaining the morale of the Belgian people under the German yoke. He was also a collaborator of the clandestine Press, *La Libre Belgique*, the source of which the Germans could never trace.

Pore Meus originated a daring scheme for carrying correspondence between the Belgian soldiers and their wives in the invaded districts, and by this means he was able to forward more than 1,200,000 letters. The story of this scheme—*Le Mot du Soldat*—will shortly be published. He also worked with Nurse Cavell and others in passing soldiers over the frontier. He was able to render this service not only to hundreds of his own compatriots, but to some 400 British soldiers. He became so famous for this work, and the hunt for him waxed so hot, that he was ordered by his superiors in 1916 to escape.

In London he found work waiting for him at Earl's Court, where he originated many schemes for the welfare of his compatriots. Returning to Belgium this year he was decorated by King Albert with the Order of Leopold with star and special commendation, and also with the Medal of *Reconnaissance Nationale*.

SOUGHT BY THE ALLIED GOVERNMENTS

Pore Meus told his surprising story in French to an audience which did not disguise its enthusiasm. He is still a young man, and displays his spirit of adventure in a buoyant smile.

It is not now necessary to disguise the fact that Pore Meus was in close touch with the Intelligence Departments of the Allies, and it is interesting to note that Pore Meus and his confidants in the Society of Jesus were sought by the Allied Governments because their honesty could be trusted, whereas paid secret agents could not invariably be relied upon.

He worked with Nurse Cavell, he told his audience; yet although they were in constant communication, they saw one another only seven or eight times.

Nurse Cavell had resolved to help our soldiers to escape because so long as three months after Mons the Germans were killing their British prisoners out of rage. Pore Meus told how the prisoners were taken into Brussels in disguise, and were met by the *grande espionne*. The *grande espionne* was a little girl of eleven, who used to carry a big doll, run about and play, and look in the shop windows. The soldiers would follow her, without

any sign of recognition on her part. Then she would stop outside the house in which Nurse Cavell met them.

AIR RAID WARNINGS TO ENGLAND

The soldiers were then bandaged up and transformed into "hospital patients," and were introduced to Pore Meus as "M. Janssen," or sometimes "Baron Janssen." As "Baron Janssen" Pore Meus once visited von Blesing.

He would then get the soldiers across the frontier.

Some of this daring priest's adventures and disguises are equally interesting. Once as a cattle-driver he got to Ostend and found the real lurking place of the German submarines.

It was heard that previous to an air-raid into England it was the custom of the officers of Zepplins and Gothas to meet at dinner. Pore Meus set himself up as a pastry cook, and was thus able to find out when the dinners were to be given and by means of carrier pigeons into Holland to inform the Admiralty by 6 p. m. of the impending raid.

It was only by chance that Pore Meus was not taken with Nurse Cavell, as the three chief conspirators had arranged for a midnight conference. Cardinal Mercier had sent for Pore Meus to get an important message into Holland. The other two were arrested and shot.

A MEETING OF THE CONSPIRATORS

A reunion of the conspirators was decided upon later, and they were to meet via a certain church in Brussels. Pore Meus arrived dressed as a mason. He was immediately challenged by a German police officer: "Who are you?"

He produced his identity card (which by the way, he changed with his identity every week).

"What do you want?"

"Comtesse van Pipelstock III; she wants a priest," replied the "mason."

"Right," said the police officer; "but you stay here."

"Can't I must find a doctor," responded Pore Meus, as he cleared off.

Then the second conspirator arrived, having in his stockings the plans of the Ostend fortifications and the year, written in sympathetic ink.

"What do you want?" asked the police.

"Ashamed to say?"

"But you must say."

"Charity from the priest."

"Very good. Porter, give him five francs. Get out!"

The third conspirator arrived disguised as a servant, and is recognized. Feigning illness, he is taken to hospital, but escapes. This priest, who is now a missionary in the Congo, was described by Pore Meus as a "priestly Charlie Chaplin."

Sixty secret agents in Brussels were within an hour all informed of the police vigilance, and got away without a single arrest.

Pore Meus, helping to support a colleague who could not swim, got across the canal into Holland, and was fired on all the time. He emphasized the fact that the people of England knew about life in the occupied territory, or the repressed rage of the Belgian population under the tyranny of their oppression.

RHEIMS CATHEDRAL MAY BE RESTORED TO SERVICE

Paris, Oct. 28 (By Associated Press.)—After all, the Rheims cathedral has not suffered from German bombardments and fire so much as was first supposed, according to Cardinal Luçon. The Cardinal announced that divine service would be resumed in the cathedral from November 1, but the holy office will be restricted to the altar of the Virgin and the ambulatory around it.

Cardinal Luçon, despite his seventy-seven years, is still hale and alert, and he is an optimist.

"Destroyed, my cathedral? Why, no," he said. "The damage is much more easily repairable than is generally believed. A few ancient parts, it is true, can not be replaced; but the beauty of the cathedral lay, first, in its stained glass, secondly in its sculptures and thirdly in its statuary."

"Of the stained glass, nine-tenths has been saved and brought to Paris. The remaining tenth can be restored by specialists, with the aid of a great number of colored photographs we have. As regards the sculptures, we shall use the numerous moldings we have of them."

"As for the statuary, we have so many moldings that it will be easy to reproduce the damaged parts. The pillars, with their ornamented capitals, have suffered little; only the two side doorways have been badly damaged by fire."

"Was there not some talk of leaving the cathedral as it was?" the reporter asked.

"If the evidences of Tautou's barbarity have to be preserved, let them be kept in a private museum," replied the Cardinal.

CATHOLIC NOTES

Father Alban Goodier, S. J., has been appointed Archbishop of Bombay, India. Father Goodier, who is at present in England, and is attached to St. Francis Xavier's College, Bombay. He is a great advocate of the establishment of Catholic medical missions in that country.

Rome.—The appointment of Count Tyszkiewicz by the Ukrainian government as chief of the embassy extraordinary to the Holy See has been approved by the Pope. The Cardinal Secretary of State has notified the Ukrainian government of this fact and in his letter pays a high tribute to the personal capabilities of the new envoy.

News of the closing of the Racina (Via) College, an Episcopalian institution, recalls to a writer that the priest-poet, was long a professor there, and that such well-known converts as Henry Clay Dilow, of Los Angeles; Alexander Erskine, of St. Louis; Father Ebenezer Allen, of the Archdiocese of Milwaukee, and Dr. Thomas R. Sparrow, of Columbus, received a portion of education within its walls.

A monument to the Catholics who died in the world war is to be erected by public subscription near the Roosevelt road entrance to Mount Carmel Cemetery, near Chicago. Archbishop Mundelein has donated a large plot of ground for the monument which will be built under the auspices of the Memorial Association of the Catholic veterans of the world war of which the Archbishop is honorary president.

New York, Oct. 20.—All the buildings and recreational equipment of the Knights of Columbus at Fort Davis, Nome, Alaska, have been turned over to 1,000 Indian children whose parents were victims of the influenza epidemic last year, it was announced tonight. A large quantity of supplies intended for the soldiers, who have been withdrawn from the winter months, has been turned over to the children.

Boston, Oct. 19 (By Universal Service.)—When the accompanist of John O'Sullivan, the Chicago opera tenor, failed to appear last night at a concert to be given before the League of Catholic Women at Notre Dame Academy, Cardinal O'Connell attended the audience by volunteering as accompanist. His playing displayed remarkable musicianship. "Since we are all friends," the Cardinal said, "just a family party, I will try to make the transposition for O'Sullivan."

For every single daily communicant in England nine years ago there are now ten. During these nine years the increase of Catholicity in England and Wales is 300 priests and 172 churches, or the equivalent of a very respectable archdiocese. During the same period three dioceses have been raised to Archiepiscopal rank and one new diocese has been created. The stupendous fact is, that every year sees the Catholic Church throughout the world increased by 5,000,000 or more.

At Kelly Field, Texas, the Knights of Columbus have for months been operating what is probably the only camp law school to give diplomas. Two hundred and fifty men have been graduated from this school, seventy-five of them officers. Professor G. M. Hayes of New York supervises the educational work of the Knights in the eastern camps. Beginning with one or two courses, such as typewriting and business English, the Knights have extended their camp curricula so that now they include several wage-earning trades, the most popular of which is auto mechanics.

"On the domestic hearth woman is queen," said Pope Benedict in answering an address presented to him by the women's unions on October 12. "The Catholic woman," said the pontiff, "besides feeling it her duty to appear such in the fashion of her clothes, repudiating those exaggerations of fashion which show the corruption of those who designed them." The pontiff strongly urged the formation of a league of Catholic women to fight what he termed the indecency of fashion, not only in their own clothing, but also of that of persons in families who approach them.

Lisbon, October 6.—In a letter to the Patriarch of Lisbon and the Portuguese Bishops the Holy Father speaks with great satisfaction of the improvement in religious affairs in Portugal. In particular the Pope encourages the good work of the Catholic press, and he urges Catholics to do everything in their power to aid this most powerful arm of Catholic and Christian defense. The Pope dwells with emphasis on the necessity for special care being given to the education of the clergy. He adds that the best qualified alumni should be sent to make their studies at the Portuguese College in Rome, whereby the bond between the Holy See and the Portuguese clergy will be immeasurably strengthened.

REAPING THE WHIRLWIND

BY CHRISTINE FABER

CHAPTER XLII

Robinson's winter company had come, and hilarity reigned in The Castle to an extent it had reached hardly ever before.

And the guests, though somewhat disappointed by the intended curtailment of their pleasure, were yet thankful for and quite prepared to enjoy their present good things; nor did the fact of Miss Burchill's absence, she who had mingled with them on other occasions, disturb them in the least; neither did they miss Gerald Thurston.

Barbara's absence on the night of the day on which the latter had gone to New York had surprised and even alarmed Mrs. Phillips not a little.

Cora saw him often; indeed, he seemed to watch for opportunities of speaking to her, and she was so eager for them herself not to respond to them. Thus they were seen so frequently together by some of the servants that it came to be a sort of secret gossip among them, and comments were made as to whether Mr. Robinson favored what appeared to be a fast growing attachment.

arose. What if Cora's impetuous, ardent affections had gone forth to Wiley in the way asserted by servant gossip? Might not Wiley, in his own intense parental love, be unable to tell that the preference which his child evinced for him sprang rather from the impulse to love him as a suitor than from any natural filial instinct? Then, also, she remembered that, while the girl had seemed to be confiding as usual, there was yet an unwonted abstraction about her air at times, and even a melancholy, which, owing to Miss Burchill's own unhappy state of mind, she had not sought to question.

The girl seemed to be at her studies, but from her abstracted, listless and even weary air, it was evident that her mind was not on the subject before her.

"There is something the matter with you," she said, seating herself beside Cora, and taking Cora's hand; "you are not like yourself, nor have you been for some time."

"I don't know what is the matter with me," she said. "I am at once happy and unhappy—happy in Mr. Wiley's society, happy in thinking of him, and yet unhappy in remembering the gloom by which he seems to be haunted; then I am tormented by the strangest yearning to do something which would put away this melancholy from him, and altogether I feel that if he were to go away from The Castle I could never, never be happy again."

That evening she sent a note to Horton, requesting him to meet her in a remote and seldom used room at the end of the main hall as soon after getting the message as possible, and having received the reply that he would be with her immediately, she hurried to the appointed place.

"My father!" repeated Mildred, softly, "your sorrowful, loving father."

"I must speak to you, Miss Burchill," she said, with her prettiest and most appealing air. "I must congratulate you on your engagement to Mr. Robinson. So fortunate as you are; it will take you from a life of poverty, and possibly, humiliation. Indeed, Miss Burchill, you are to be envied for the shrewdness and policy by which alone you must have been able to secure such a suitor."

There was a ring of mockery in the soft tones, which, combined with the last insulting words, aroused within Mildred such a spirit of indignation as perhaps she had never felt before. She closed her mouth firmly lest the hot retort which sprang to her lips would burst forth, and when she had regained her self-control she answered, quietly, but with a sternness of manner before which Helen with all her effrontery, quailed a little.

might recover her wonted demeanor. And as she leaned there, pressing her hands on her wildly beating heart, she made one rapid but firm decision: to obtain from Robinson the promise that after her marriage Mrs. Phillips should never on any pretence visit The Castle.

Her uncle was waiting for her, and though his face still retained much of its haunted, melancholy expression, there was so cheerful an air about him that she strove also to assume a cheerfulness, less her depressed manner might weigh upon him.

"I thought not to tell her," he said, "for some time yet; during that time my innocence in some way might be proved, or I might pass to a better world. In that case she need never have known; but now to tell her all and perhaps she will believe with the world that I am guilty. But she is my child, my only one, and as such she must love me. Tell her, Mildred, do to her now and tell her all; then send her to me. I shall wait for her here."

He seated himself by the table, and buried his face in his hands. Miss Burchill left the room and hurried to Cora.

"I want to enlist your sympathies for some one," she began at last, "some one who has suffered much, and who is now placed in a strange and trying position." And then she told her uncle's story, concealing names, and making it appear as if it were some tale which had suddenly and recently come to her own knowledge.

"How could she?" burst out Cora. "When she would know him to be her father, she would—she must—love him more."

"This story is your own, Cora. Mr. Wiley, or Chester Horton, the escaped convict of whom we have both read, is your father."

"My father?" she said, with a gasp. "Oh, why was I not told before?" Tears came to her relief, and she threw herself sobbing on Mildred's breast.

"I understand," answered the new tenant, "I shall have to pay seven cents yearly."

"I shall have it when I earn it," the old woman said; and as she spoke drew a distaff from under her shawl.

"The spinner who worked in this village is not long dead, so you will find work amongst us here, my good woman."

"God will help me," was her answer, as she blessed herself devoutly with the Sign of the Cross.

As the feast of All Souls approaches, my thoughts invariably turn to poor Marie Le Galec. I have only to close my eyes to see her before me, her sweet peaceful countenance, her eyes still possessing all the innocent candor of a child's, her head, slightly bent upon her shoulders, clad in a black shawl and wearing the white cap with flowing streamers, customary to the locality.

A FRIEND OF THE DEAD

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Some of the neighbors were inclined to think Marie simple minded. Her one and only thought was the dead, and to their remembrance she was indeed faithful. She had arrived at the village at the close of a radiant summer day, dragging her weary feet along the road with difficulty.

Marie Le Galec was grateful for the farmer's sympathetic manner. She continued to gaze for a few minutes down the road which lay straight before her and then she made a further enquiry: "Would there be by any chance a cottage to let near here?"

"Where do you come from, my good woman?" "From Brittany, sir," was her response.

"Do you live alone, sir?" "Quite alone, sir."

"Are you likely to remain here for any length of time?" queried the farmer.

"I hope to stay as long as God gives me life," answered Marie.

"Will this suit you?" inquired the farmer, as he unlocked the door which groaned as he pushed it in, so long was it since it had been unlatched.

"Splendidly," was the reply.

"Then I shall take the cottage," replied the old woman.

"I shall have it when I earn it," the old woman said; and as she spoke drew a distaff from under her shawl.

"The spinner who worked in this village is not long dead, so you will find work amongst us here, my good woman."

of evening, when she went out to dispose of her work. Her only diversion from her spinning-wheel was the care of her flowers, for already she had improved the garden. And the first money earned in the village had gone, not in the purchase of a soft bed for herself instead of the straw one upon which she lay, but in the buying of seeds and plants for her garden. Was it any wonder that the villagers were mystified about her?

Marie got many Masses offered for the dead. Her daily life was one of contemplation, and although not a single one of the villagers could claim to be a special friend of hers, Marie's purse was always open to relieve those in want.

The cemetery was a realistic emblem of decay. Broken tomb stones and weeds were the only things to be seen in it. The surprise of the people of the village can easily be imagined when on the second of November, following the arrival of Marie in the village, they found each grave in this formerly neglected cemetery, neatly settled and covered with flowers.

Some guessed that it was the grave-digger, some that it was the scapular of the church, others that it was such a one in the village, still it was universally felt that the seamstress were not correct.

At last was the problem unriddled. Two dressmakers, who lived close to the cemetery were able to throw light on the subject as they had often seen the old woman pass their window going in their direction and always carrying flowers. The two seamstresses moved about the cemetery saying to the villagers: "You may be quite certain that it was Marie Le Galec who had tidied the cemetery and planted the flowers."

She laid aside her distaff and ceased her spinning and came out of her cottage to a seat in the garden, where she sat with her rosary in her hand. As the visitors passed in and out Marie received, with her sad but peaceful expression of countenance unchanged, the demonstration of thanks from the living, on the part of their dead. She would whisper softly now and then: "Not a word more. I decorated the graves in memory of my own dead who were lost at sea."

No one knew who it was to whom poor Marie Le Galec referred. What relative had been lost at sea, was never disclosed. Whether it had been her father, husband, son or fiancée was never told by her, but it came to be well understood in the village that the graves in the cemetery there had replaced in her mind and heart those of her own dear dead which were missing in her lonely life.

The days went on and with the usual forgetfulness of the world Marie's kindness was soon forgotten, but she still continued to live her quiet hidden life and thought of the dead. Her time was spent in securing Masses for them and in carrying flowers to the cemetery.

One day it came to pass that Marie herself died. The neighbors, when they heard that the gentle old woman had gone to receive her reward, got the parish priest to sign Mass cards which they laid on her wooden coffin. This was their tribute to her for what she had done for their dead. Flowers were also laid in numerous bunches on her grave, but as they were not planted they quickly withered and died, with the result that the grave was soon barren and covered with weeds.

The whole cemetery had once more assumed its neglected appearance when the people went out to visit it on the second of November following the death of Marie. Her absence was indeed manifest, as the whole place was overgrown with weeds and in disorder, but to the bewilderment of the villagers Marie Le Galec's grave was "one mass of radiant autumn flowers."

one who had been faithful to their memory and who had never failed to pray for them in their suffering.—(By Rev. F. D., in the Canadian Messenger of the Sacred Heart.)

"WHEN ROGUES FALL OUT"

By Gen. Bart. Hartwell, S. L. L.

When rogues fall out honest men get their due." In current events we are getting samples showing the truth of this well-known adage. The falling out of former war associates and their revelations regarding one another are some of the interesting post-war developments of the last months. We have reasons now to suspect that the official red, white, blue, black and yellow books issued as propaganda during the War, when they do not deliberately pervert the truth, tell us very little about what went on behind the scenes of the great conflict. The recent publications of secret treaties, arguments and memories, together with the confessions of leading soldiers and statesmen, lift a small corner of the diplomatic curtain, and we get a peep at things as they actually happened. The things we see do not all well comport with our war idealism. The spectacle of honest men lying like gentlemen for the good of their respective countries is, to say the least, depressing. Alas! with the philosopher of the "Superman," we have to admit it is "human, all too human."

Few war reputations, if any, have been enhanced since the signing of the armistice. More than one hero has suffered loss of lustre. But if future developments are destined to the credit and praise of any one of the prominent figures of the war, the present is not bated of hints that that man will be Pope Benedict XV. Already this begins to appear. The late declaration of Mathias Erzberger that the Allies through the Papal Nuncio at Munich, made peace soundings in August, 1917, can be called by M. Ribot, the then French Premier, "a distortion of the truth," but it gives promise that the stigma of moral turpitude and pro-German partiality fixed upon the Holy Father, mainly by sectarian zealots, will be effaced in the near future by a better informed and more enlightened public. Whatever there may be of truth or of the lack of truth in the Erzberger revelation of the twenty-fifth of last July, it is calculated to make the sometime defamers of the Papacy cautious and, perhaps, too apprehensive lest a higher raising of the curtain put them in a more sorry plight.

Erzberger promised "more important revelations in a few days." As yet, they have not been forthcoming. The sudden hushing of the press discussion provoked by the German Vice-Premier's speech is a disappointment as well as significant. There is no doubt that the Holy Father's peace proposal of Aug. 1, 1917, coming as it did at the high tide of German military success, afforded the main ground for the suspicion of some aid for the open charge of others that he, the Pope, was but the cat's paw, or worse still, the particeps criminis of the German peace propagandists.

Other things help to lend some color of truth to these conjectures. It will be recalled that Mathias Erzberger was very active in the peace movement of the summer of 1917, and as the leader of the Centre or Catholic party of the German Reichstag, afforded the main ground for the suspicion of some aid for the open charge of others that he, the Pope, was but the cat's paw, or worse still, the particeps criminis of the German peace propagandists.

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For example, we read in the columns of this anti-Papal organ: "It is quite possible that the facts may never be positively known; but the impression that the Kaiser promised the restoration of the Temporal Power of the Pope during the continuance of the War, would be his most effective punishment of Italy, and would forever give him and his successors, along with the inherited privilege of Austria, a strong control over papal elections and policies. Through the Pope, the Kaiser would rule such portions of the world as would not have been brought under his more direct sway. It is inconceivable that all this advantage was not thought of by the Kaiser and by his Austrian cat's paw, and the papal attitude throughout the War fits admirably into such an understanding."

Plainly the editor of The Living Church feels that his intelligent readers will demand something more than his more or less support of the above charges, and he himself admits that "actual evidence does not exist" in objective reality, he is compelled to draw it from the innermost regions of his poisoned imagination: "No doubt it is true," he writes, "that no certain evidence of this is in possession of the Allies. It

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may easily have been so invidious an understanding that actual evidence does not exist. But the Allies are at least justified in taking the ground that, once and for ever, the temporal power of the Pope is ended and will never again be established. American opinion may well insist upon this and the American press may stress upon it. It is not a matter of religious prejudice. It is not a matter of unfriendliness to a great world-wide religious communion. It is rather a firm, unshakable determination that admits of no compromise. Rome never again shall, never again can, resume a temporal power over particular states nor a temporal influence over sovereign nations. And the sooner this is realized by the Pope and his associates—we believe it is already recognized approvingly by the vast majority of Roman Catholics in this country—the sooner will the Pope be freed from imaginary imprisonment of his body and the real and vital imprisonment of his soul.

In another place in the same publication the editor relieves himself of the following: "The Pope, as the head of a petty Italian sovereignty, felt obliged to declare his neutrality as between the belligerents. In that capacity this was undoubtedly the dictate of prudence. Neither belligerent had invaded his rights. One of them had evidently made alluring promises and so induced a species of benevolent neutrality in his own interests."

"Obviously the Pope had to choose between his temporal power and his spiritual duty. It was perfectly inevitable that these should sometime clash. They did. The Pope chose the former. Like Mexico and Venezuela, he cared nothing that one side was right and one side wrong. He was neutral. The devil, or the Kaiser, seems to have taken the Pope up into a high mountain—perhaps the seven hills—and showed him all the kingdoms of the world and the glory of them, and said, 'All these will I give thee if thou wilt fall down and worship me.' (We were told above that the Kaiser wanted the world for himself.) And he fell down! As Pajone he was neutral. And so, as bishop he could do nothing else. The temporal power was put first; spiritual opportunity and spiritual duty were put second under foot. His Kingdom was definitely located as of this world. Of course the devil or the Kaiser, or whoever the tempter was, failed ultimately to redeem his promise. Tempters usually do, and bargains with the devil or Germany are dangerous assets. The vision of a resuscitated temporal power over the world has faded away. But the great Latin communion, with all its power, failed absolutely, pathetically, criminally, when the day of its testing came."

The Pope is always wrong until the facts leak out. This rule will apply to all that we have just read. The above conjectures may be rebutted in kind, but there is something more substantial at hand. One is loath to think that the editor of The Living Church is maliciously passing over the war acts of the Holy Father that tell against the indictment presented on the pages of his paper. We are forced to presume that he is ignorant of them. We doubt if he himself today would consider it safe to conjecture from the Pope's peace move of August 1, 1917, that the Holy See was acting in the interest of the Central Powers.

At present that proposal wears a different color from the one it wore two years ago.

Here a comparison of dates may be interesting. The Papal Peace Proposal was made August 1, 1917. On August 13, 1917, according to Erzberger, Monsignor Pacelli, Papal Nuncio to Munich, presented to the German Chancellor the following note:

"I have the honor herewith to transmit to your Excellency a copy of a telegram which His Excellency the King of England's Minister at the Vatican has handed to the Cardinal Secretary of State. The French Government gives its assent to the statements made in the aforementioned telegram, and His Eminence earnestly desires actively to continue his efforts for the speedy attainment of a just and lasting peace, such as the Imperial Government has shown such a conciliatory readiness to accept."

"Your Excellency's attention is particularly drawn to the point in the telegram relative to Belgium, with a view to obtaining, firstly, a positive declaration regarding the Imperial Government's intentions with respect to Belgium's complete independence and compensation for damage caused Belgium through the war; secondly, a definite statement of guarantees for political, economic and military independence which Germany desires."

"If these declarations have a satisfactory effect, His Eminence thinks an important step will have been taken towards the further development of negotiations. As a matter of fact, the Minister of Great Britain has already informed His Government that the Holy See will reply to the communications made in the aforementioned telegram as soon as it has received the Imperial Government's reply. Etc."

Coming events cast their shadows before a maxim that works out in the world of diplomacy as well as in other worlds. If the above message to the Vatican from the British Government is authentic the Vatican, in all likelihood was not surprised to receive it. That both the British and French Governments, at that time, were in a receptive mood the Holy Father knew. It doubtless encouraged him to issue his note of August 1 proposing peace. The proposal opened the way to England and

France to intimate their dispositions in regard to peace. This was secretly made known to the Vatican. Unfortunately, hints as to Germany's designs on Belgium suddenly compelled a withdrawal even before a formal reply to Monsignor Pacelli's note had been sent by Germany. It remained then, in the light of the British request for guarantees, indicating a willingness for peace, that President Wilson, in the name of the Allies, should make the reply rejecting the Pope's plea for peace negotiations. This was sent August 27, 1917.

It is not likely that the Allied statesmen considered the Holy Father's effort a move especially in favor of Germany. They were in a position to know better. Perhaps some day the editor of The Living Church and all of his mind will know better too, and then the laws of justice and Christian charity, as far as the Holy Father is concerned, will be more scrupulously observed among them. At present, for them, Rome must be wrong. Nothing good can come out of Nazareth.

A WARNING

It may have been Conan Doyle's natural proclivity toward the mysterious and uncanny that finally led him into the esoteric ranks of the Spiritualists. He is now an ardent advocate of that ghostly cult, and is devoting his well-worn pen to its propagation. Having in early youth been carried away, by we know not what, into the blankness and negation of materialism, he now has gone to the other extreme and is hobnobbing with the unseen spirits of the other world, who must be making sport of his delusion.

But Conan Doyle is not the only prominent man who has been seduced by those spirits who are going about "seeking whom they may devour." The latest number of the Literary Digest tells us that in spite of the injunction of the Anglican Bishop of London, many British clergymen are adherents of the doctrine of spiritualism. Besides, these, according to Conan Doyle, there are at least fifty professors so minded in various seats of learning. In fact this delusive cult has wrought great spiritual harm in England, and is bidding fair to rival its success there by its ravages in this country.

The most pitiable feature about these "conversions" to spiritualism is that the victims are not aware of the dangers they are incurring until it is too late. Many a deluded "convert" has been brought to hopeless insanity or to an early and dishonored grave by the snares of the demons who haunt the place of "seance." We might mention here, in proof, several cases that have come to our notice; but we shall content ourselves with one. The following facts were written by the husband of the victim, and he publishes them as a warning to those who may be tempted, by curiosity, to try to pierce the salutary veil that God has drawn between this world and the next. The account, as we give it below, was first published in the Ave Maria, and was afterwards incorporated by Godfrey J. Rauppert, K. S. G., in his book entitled "The Supreme Problem."

"You will I know," writes Mr. — "be interested in the case I am about to lay before you. A short time ago if anyone had told me that demonic possession, such as spoken of in the Scriptures, now existed, I should have laughed at him. I would do so no longer. I have gone through one of the most extraordinary and one of the most fearful calamities that it is possible for one to experience—at least not I, but my wife. Let me tell you the story."

"Some time ago she became interested in psychic investigation, and tried automatic writing for herself, with the result that, after some patient waiting, she developed into a fluent writer. A 'spirit' claimed to communicate and give a whole life history of himself through the automatic writing. This naturally delighted and interested us immensely. At first, all the communications came through the planchette board; but later on my wife developed writing with the pencil in the hand, and sooner had she done so than she began to experience a pain in the back of the brain—at the top of the spine—which increased in intensity as the days went by until it became well-nigh unbearable. Then sleep was interfered with and her health became affected."

"It was at this stage that the communicating intelligence asserted that he had command over my wife's body; that he had, in fact, 'obsessed her'; and that she was no longer a free agent, but subject to his will. We tried hypnotism and mental cures of various kinds, without success. We tried all sorts of physical treatment, going on the supposition that we had ordinary insanity to deal with."

"We tried electricity, baths, diet, fasting, massage, osteopathy, a change of air at the seashore—all to no benefit. We tried all the doctors could do for her—likewise a failure. She was pronounced perfectly healthy, physically; no organic or even functional disturbance could be found. More and more she passed under the control and influence of the invading intelligence, and less and less concern had she in the affairs of everyday life. We now became seriously alarmed. I tried to expel the demon by will-power and by commanding him to leave; but all efforts simply made him worse, and his hold apparently stronger."

"And now a terrible feature developed. Hitherto the impulse had

been to write—to write all the time and constantly, with a pen, a pencil, with a finger in the air—anything so long as writing was accomplished. But now voices resounded in her head—two, three, four voices—talking to one another, and freely conversing together about her. Some of these voices would praise my wife's conduct, others would blame her. Some would swear and curse and call her vile names—names she had never heard in her normal state—while others would try to defend her from these coarse and grosser ones."

"The voices told her all kinds of things. At first these things were harmless; but as time went by they told her to do things that were far from harmless—suicidal acts, in fact, which she attempted to accomplish. Once they told her to escape at all costs, and she ran out of the house and down the street in her nightgown. Twice they told her to take her own life, and she attempted to do so. She tried to shoot herself, but fortunately only inflicted a wound. In other ways they tried to injure her also, and only the best of care prevented a fearful accident on several occasions."

"One curious feature of the case was the fact that my wife realized all the while that these voices were urging her to her own destruction, and yet was unable to resist them. It was as if her own will was entirely in subjection to that of these infernal intelligences. She was quite rational at times, and denied that she was in any way insane; but would argue her case quite rationally, and show you just why it was obsession and not insanity—as, of course, it is universally conceived to be. She is still in this condition, in a private nursing home, as it was impossible to keep her at home."

"You may think that this is an ordinary case of insanity, and that we have here no definite proof of 'obsession' at all; but I can assure you otherwise. There is very good proof that the phenomena are objective and not subjective in their origin. My reason for thinking so is this: During the early stages of my wife's illness, as I may call it, I went to three other well known mediums in town, and got them to diagnose the case for me, without giving them any clue to the real state of affairs that existed."

"They could not possibly have known of her case by hearsay, as it was kept very secret. But each of these three mediums agreed that my wife was obsessed, and described in almost identical terms the kind of evil intelligence that was controlling her; and, furthermore, stated certain things that had happened at our home, which in reality had occurred."

"But better and more conclusive evidence was this: On one occasion the intelligence that claimed to control my wife communicated with another medium, and there asserted that he had said and done certain things at our house, which he had done and said as a fact. That is, we have here what the Psychological Research Society would call a 'cross reference' between these two cases—the same intelligence apparently communicating through both mediums, and stating the same facts through both; also making the claim that he had stated those facts through my wife."

"Here, then, we have clear evidence of external objectivity—evidence of an intelligence active and separate from the organism through which it is manifesting. Apart from the internal evidence afforded by the case itself, we have this additional proof that a real intelligence was at work and controlling my wife to do and say the things she did do and say—against her own will no less than ours."

"Let me say, in conclusion, that if ever it is proved, by means of such cases as this, that real external intelligences are operative in other cases of what is usually classed as ordinary 'insanity,' it will surely revolutionize medical science and the treatment of the insane. At the present time, the treatment of such cases is almost entirely physiological, and the utter inadequacy of any such treatment was never more clearly shown than in my wife's own case. No! I am persuaded that we have a real case of obsession here—one similar to many recorded in the Scriptures and in modern literature, both religious and secular.—Catholic Union and Times.

SOCIAL DEMOCRACY

"To make the condition of those who toil more tolerable, to enable them to obtain little by little those means by which they may provide for the future, to help them to practice in public and in private the duties which religion and morality inculcate, to aid them to feel that they are not animals but men, not heathens, but Christians, and so to enable them to strive more zealously and eagerly for the one thing that is necessary—the ultimate good for which we were all born into this world," in the words of Pope Leo XIII, is the chief aim of social endeavor.

The one true social system is that proposed and fostered by the Church, clearly enunciated by the great Pope of the Workingman, and applied in the program of the Catholic Bishops of the National Catholic War Council. False systems abound. They confuse and deceive the people. Socialism offers no solution for the evils under which society labors. Under the pretense of giving the worker a personal share in productive ownership, it would deprive him of his right to

private ownership, and subject him to the control of an inefficient and tyrannical bureaucracy. Individualistic capitalism by which a few men of wealth control the means of production is equally pernicious, for, as Pope Leo XIII, has said: "A small number of very rich men have been able to lay upon the toiling masses of the laboring poor a yoke little better than slavery itself." Between these two extremes lies the mean in which truth is found, the Catholic doctrine of Social Democracy.

The Catholic Social system never in mind the words of Christ: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul." Eternal interests are paramount. To them all earthly aims and activities must be subordinated. The riches, she honors, the pleasures of this life are not the end of existence; they should be made to subserve the interests of the soul.

The Church has always realized that there must be a just diffusion of the goods of this world if society is to endure and if man is to work out to the best advantage his eternal destiny. To become sharers in the means of production in such a way that the worker will be lifted above the position of mere wage earners in the Catholic ideal. This ideal was most closely attained when the Catholic guild was flourishing in the Middle Ages. Then, under the effective influence of the Catholic Church, within the limits of the Christian Social Order founded and fostered by her teachings and examples, discontent was unknown, pauperism undreamed of, and workmen could satisfy their legitimate aspirations.—The Pilot.

THE BOOK OF COMMON PRAYER

The triennial convention, in Detroit, of the Protestant Episcopal Church in America is evidently not proceeding with the edifying harmony that ought to characterize so solemn a gathering. An attempt by the high church section of the delegates to revise the Book of Common Prayer has produced in the convention a discord which in turn threatens to create a schism in the church. A schism in one of the Protestant religions is not so extraordinary a thing as to create much of a sensation in the world, and, hence, whatever the result of this strife at the Episcopal convention, the country will regard it with some degree of apathy. As the right of private judgment in religious matters is one of the fundamental principles of Protestantism, no true member of one of the numerous sects can justly be blamed for wishing to exercise it. Schism, as both reason and history show, is the inevitable result of this distasteful principle. If it were their church, as it has not been, could the Episcopalians justly condemn the seceders?

But why this attempt to revise the Book of Common Prayer—has it not been sufficiently revised already? Why should its doctrinal provisions be changed, as proposed, unless the doctrines of Episcopalism have changed? And if they have changed that must be admitted that the position which was deliberately abandoned in 1549 and still further departed from in 1552, has never been recorded. The measure of the distance traversed in these new liturgies by those who contended the English Reformation can only be duly estimated on an historical survey of the period in which the ground was lost."

The changes that have come over the Anglican Church and its American daughter, the Episcopal Church, since 1529 suggest the need of another revision of the volume. But will this revision be ordered at the present triennial convention? We think not. The Episcopal church is hardly strong enough at present to withstand the effect of another schism; and, furthermore, there is no tyrannical king and subservient parliament here to impose these changes upon the members of the church, with penal laws for the recalcitrant.—Catholic Union and Times.

realm of England "The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church after the use of the Church of England." The adoption of this book, it was hoped, would consummate the separation of the kingdom from the communion of Rome, by destroying the similarity which still remained in the mode of religious worship sanctioned by the two churches. Accordingly, it was expected that after the following feast of Pentecost, all ministers of the church within the realm of England should be bound, as Lingard relates it, "to say and use this matins, even-song, celebration of the Lord's supper commonly called the Mass, and administration of each of the sacraments, and all their common and open prayer, after the order and form of the said book, and of no other; and that if any person, vicar, or spiritual person shall refuse to use it, or shall preach or speak in derogation of it, or shall officiate with any other form, he shall for the first offence forfeit a year's profit of one of his preferments, with six months' imprisonment; for the second, lose all his preferments, with a whole year's imprisonment; and for the third, be imprisoned for life; and if any one ridicule the same form of worship, or menace the minister for using it, or prevail on him to use any other, he shall on the first conviction pay a fine of ten pounds, on the second of twenty and on the third forfeit all his goods and chattels, and be imprisoned for life. In the lower house the bill passed without much difficulty; in the higher it experienced warm opposition; but, after an able disputation respecting the Sacrament, it was carried by a majority of thirty-one to eleven."

The Book remained in this form for only three years, when, at the suggestion of Edward's favorite instructor, it was submitted by Cranmer in a Latin translation to the consideration of Bucer and Peter Martyr. These foreign teachers recommended several omissions, explanations and improvements, and the book in this amended form "received the assent of the convention." Again in the reign of Elizabeth it was remodeled, although eighteen peers voted against it. In the reign of Charles I., due to a conflict between the Establishment and the kirk of Scotland, the book was abolished, and the Directory for public worship, which regulated the order of the services, the administration of the sacraments, the ceremony of marriage, the visitation of the sick, and the burial of the dead, was substituted in its stead. It returned to favor, however, in the reign of Charles II, when, as a compromise with the Presbyterians of the realm, it underwent further revision. Speaking of the origin of this prayer-book and the various changes it has undergone, Cardinal Gasquet says: "The position which was deliberately abandoned in 1549 and still further departed from in 1552, has never been recorded. The measure of the distance traversed in these new liturgies by those who contended the English Reformation can only be duly estimated on an historical survey of the period in which the ground was lost."

The changes that have come over the Anglican Church and its American daughter, the Episcopal Church, since 1529 suggest the need of another revision of the volume. But will this revision be ordered at the present triennial convention? We think not. The Episcopal church is hardly strong enough at present to withstand the effect of another schism; and, furthermore, there is no tyrannical king and subservient parliament here to impose these changes upon the members of the church, with penal laws for the recalcitrant.—Catholic Union and Times.

THE ORIGIN OF "JOHN AYSOUCOUGH"

Once upon a time in the early '80's, when Mgr. Bickerstaffe-Drew was very young, but had already published a novel, now long forgotten, called "Two Fair Ladies," he wrote another novel, of which the hero was "John Ayscougough." He sent it to John Bentley then a famous London publisher. Bentley read it and liked it. His brother also read it and considered it good. Thereupon they called in their professional "reader" and gave it to him for his opinion. The reader started home with the manuscript, but lost it in Chancery Lane, and that was the end of that particular novel. Later, when the young writer, then a priest in Cardinal Manning's pro-Cathedral at Kensington, made another essay in romantic literature, he resuscitated his lost hero and used his name as a novel's title, which quickly became famous in English literature.—Catholic Columbian.

THE CATHOLIC CHURCH

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LONDON, SATURDAY, NOV. 15, 1919

IS CANADA A NATION?

In the higher politics of Canada there are two strongly marked but not very clearly defined tendencies: one to regard the Empire as all in all, and Canada as merely a constituent part whose interests are rightly subordinated to the welfare of the whole; the other to consider Canada first and to look upon her national interests as paramount even though they conflict with imperial interests or imperial policy.

Then quoting from Premier Asquith's address at the Conference of 1911 a lengthy extract the gist of which is evident from the criticism, Mr. Curtis proceeds:—"This passage is an example of guarded speech from the lips of one who is master of the art. The autonomy of the Dominions though described as absolute, unfettered and complete, is, skilfully qualified by the word 'local'! The right of each community to remain master inside his own household is properly noted as the life-blood of the British polity—the cardinal principle by which it must stand or fall. And with equal propriety the taking of free counsel together in matters which concern us all is mentioned as the primary object and governing purpose of these periodical conferences."

"The speaker thus chose to dwell on things already achieved by the system. But on needs which that system could never meet he was silent. For a few weeks the Conference was there to deal with outstanding business. But as soon as it adjourned new matters of common concern would arise which would have to be settled before it was due to assemble once more in 1915. The President omitted to note that such matters could not become the subject of free discussion in a personal conference. Nor did he observe that it is not enough to discuss matters of common concern. Sooner or later they must be settled, and some of them sooner than later. He failed to remark that the most important, those affecting the issues of peace and war, are habitually settled by the government responsible to the people of the British Isles and without reference to those responsible to the people of the Dominions."

One would hardly think that the most gushing loyalism would hold that so well-informed a public man as Mr. Fielding must abandon his mature and deliberate judgment on a matter such as the political status of Canada because of certain vague phrases put into the mouth of the lovable young prince who lately paid us a visit. Nor ought it to be considered absolute seditious to say that men long in Canadian public life are probably better informed on matters Canadian than the young Prince of Wales in spite of his many admirable qualities. Nor will Canadians in public or private life, feel bound to abdicate their own judgment on matters political because of the complimentary phrases of the Prince, even if they pretend to see in them "the authority of the Royal House of Britain."

As a matter of cold fact Canada is not a nation. In order, however, not to scandalize the weak, we shall take the presentation of certain indisputable facts from "The Problem of the Common-

wealth" by Lionel Curtis who devotes his life to the intelligent study of questions which he considers of vital importance to the Empire. Prominent in the Round Table movement he is sufficiently well-known in Canada and throughout the British Empire to place his writings above suspicion.

Speaking of our defective self-government which leaves our foreign relations and above all the vital issues of peace or war to be controlled exclusively by a government in which we are not represented, and which is responsible only to the electorate of the British Isles, Mr. Curtis says that the professional ruler "is as slow to admit such defects in the instruments familiar to him as he is quick in devising formulae which obscure them from himself as well as from his hearers." He then continues:—"Truth is falsified by concentrating light on the pleasanter parts of it, and the public mind is diverted from the things which matter, because they are yet to do, by emphasis laid upon things which have ceased to matter, because they are done."

"To see these tendencies at work the reader has but to turn to the records of the Imperial Conference. Its members are never tired of insisting upon its character as a meeting of governments with governments." Directly or by implication the development of self-government in the Dominions is described as complete, and they are constantly spoken of as partner-nations whose ministers stand on a footing of absolute equality with Britain itself. Such phrases are used as common forms; as though half-truths could be turned into truths by repeating them often enough.

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present status of Canada; and no formulae that can be devised by professional politicians can obscure that outstanding fact in the minds of intelligent Canadians.

Canada is not a nation, and will not become one by the use of soporific phrases which are intended to flatter and deceive. Just how far on the road to nationhood Canada has travelled is perhaps not fully realized by Canadians themselves. Lord Durham's reputation as a far-seeing statesman is firmly based on his famous Report on the desirability of responsible government in Canada made over eighty years ago.

In that report Lord Durham wrote:—"The constitution of the form of government, the regulation of foreign relations, and of trade with the Mother Country, with the other British colonies, and foreign nations, and the disposal of public lands, are the only points upon which the Mother Country requires control. . . . A perfect subordination on the part of the colony on these points is secured by the advantages which it finds in the continuance of its connection with the Empire."

And this from that document which is considered, and rightly considered, as a marvel of statesmanlike vision; and which was thought by many as recommending perilous concessions in the way of colonial self-government.

The bare reading of the extract quoted above throws into relief the progress already made; makes clear the realization of the distance travelled.

There remains the all-important matter of the extension of self-government to foreign relations. That is the fundamental question of Canadian politics which sooner or later must be squarely faced. The writer from whom we quote above used to assert that no white people have ever remained content with the half-way stage of self-government to which the Dominions have now attained.

It is not easy to see, though one may guess just what is behind the iteration that Canada is now a nation, a sister nation, that she has attained a new international status, and similar variants of the "formulae devised to obscure" which meet with the outspoken contempt of the author of "The Problem of the Commonwealth."

But amid the rise and fall of new political parties bustled about many things the one fundamental political question that calls for study on the part of intelligent Canadians is the political future of Canada; and that question will not be solved by maintaining our present status and imagining ourselves or calling ourselves a nation.

THE UNITED FARMERS OF ONTARIO

The passing of the two-party system of government is causing real and well-founded regret on the part of many who had no particular interest in the fate of either party but who accepted Edmund Burke's statesmanlike criticism of the system as a vindication of the superiority of the British system over the group system of European countries. The alarming—or comic—instability of French administrations served to illustrate the point and was hardly less intelligible to the British mind than the chivalric "rotation of parties" in Spain. In Canada as in the United States the two party system seemed firmly established. Third parties made several abortive attempts to assert themselves but their fate seemed to establish more firmly than ever that two great parties were a necessary condition for the orderly functioning of our system of government. The break-down of the old order in Canada is not surprising. In Great Britain there is, or was up to the present, a privileged ruling class, impregnably entrenched in the coordinate branch of the legislature, the hereditary House of Lords; up almost to the present moment a greatly restricted franchise furnished a second line of defence. In such conditions the terms Liberal and Conservative had a real and abiding significance. Groups there were, but they ranged themselves inevitably with one or other of the great parties. Here in Canada we adopted the old country party names; but they have long since ceased to have any real meaning. With more or less good-humored cynicism it was often said that the only difference between them was that one party was in and the other out. The struggle between

the Ins and the Outs came to be regarded with ever-waning interest by the people who had to be galvanized into political activity by all sorts of factitious appeals to prejudice and passion, supplemented by reckless accusations of dishonesty and graft. Dishonesty and graft there were at times which demanded exposure and denunciation; but the politicians had been crying wolf so long that the moral of the fable was again exemplified.

When things were about at this pass the leading men of both parties formed a Union Government. The stress of War conditions made this intelligible, even in the eyes of many, commendable. But the War and war conditions passed, and the leading Liberals and the leading Conservatives composing Union Government found that principles supposed to be fundamentally opposed were no bar to the peaceful enjoyment of the emoluments of office and the sweets of power. They confirmed the popular verdict: the real distinction of parties, is that one is in and the other out. All principles and professions were swallowed up in the great fact that they were in power. It is even proposed to make the present Ins into a new Unionist party. And as it was with the party politicians so it was with the party press. And there are people who seem to be shocked at the break-down of the old party system!

Then at the last federal election when conscription was the issue definite and unequivocal assurances were given to the farmers that they and their sons would be exempt. Food production was essential to the carrying on of the War. To take conscripts from the farming class would be to defeat the very object of conscription. Nothing could be clearer, nothing more unequivocal; no undertaking could be more solemn. Yet within a few weeks of the election that solemn promise was broken; the scrap of paper was torn up. It was not a very creditable thing that farmers should vote for conscription only on the assurance that they themselves should be exempt; but this in no sense excuses or palliates the Government's flagrant breach of faith with the farmers.

In the heat of their indignation and resentment the farmers sent a huge delegation to Ottawa which was cavalierly dismissed. It is said that some farmers called on their local member telling him how deeply they felt the outrage put upon them, and of their determination to punish such perfidy at the polls. The member laughed at them. "Give us," he said, "six weeks; we will raise the religious cry," and smiling his assurance he added, "you can't do a thing to us."

The previous decadence of the parties made this insolent flouting of their promise to the farmers by the Liberals and Conservatives of Union Government the needed spur to the farmers' political organization. The U. F. O. Government of Ontario is the first fruits.

There is little fear—or hope—that they will mess things so badly that they will be discredited before the federal elections when in all probability they will take over the reins of government for the Dominion.

It may not mean the end of the two-party political system; but it will not be revived by conjuring with the old party names. Its revival, if it come, will be effected by principles and policies held honestly and advocated with sincere conviction by men who regard public life as something higher than a means of promoting private interests or ambitions.

NOTES AND COMMENTS

ACCORDING TO AN antiquarian writer of name in England it has recently been discovered that the real author of the book on the Seven Sacraments, which procured from the Holy See for Henry VIII, the title "Defender of the Faith," which, despite the change of religion, has ever since been retained by British Sovereigns, was Bernard Andrew, the then Prior of the Austin Friars in London, and the King's tutor.

THE REPORT that an Italian professor of name, addressing a gathering of scientists, has declared that as the result of a long series of experiments he has concluded that Newton's theory of gravitation will not invariably hold, has aroused world-wide interest and attention. Newton's theory which has come to be regarded as absolute is, declares Professor Maiorana, only an approximate hypothesis, and offers as proof

of his assertion that a ball of lead floating in mercury becomes slightly lighter. From this fact he makes certain deductions which, if established, seem destined to re-open the whole question of the laws of physics as governing the motions of celestial bodies.

THE SUBJECT is one of surpassing interest and importance not only to men of science but to scholars of every description. Newton's theory has in the course of centuries worked itself into every department of human knowledge. That it should now be set aside—if it should be set aside or qualified in any material degree—means the recasting of man's whole conception of the physical universe. It would be premature to dogmatize upon Professor Maiorana's "discovery" at this stage, or even to moralize upon it. This much, however, it is safe to say, that the very announcement of his theory and the respectful attention of scientists which it seems to have met with, proves beyond doubt that science has not said its last word on the question of matter or physics, and until it reaches that stage, which, from the very nature of things it never can, it is idle for scientists to assume the role of mentors towards revealed religion.

NOW THAT the Commission appointed by Government to investigate the Guelph Novitiate affair has completed its labors and submitted a detailed report to Parliament, it will be in order for the Government to render a bill of costs to Rev. Palmer and Sir Sam Hughes. The report proves beyond cavil (what every intelligent, fair-minded Canadian knew beforehand) that the raid was a gratuitous and unwarrantable invasion of individual rights; that it was instigated by a clique of meddlesome fanatics for no other purpose than to fan the flames of religious bigotry, and was carried out with every accompaniment of insolence and indecency. That being so why should the people of Canada, and not the instigators of the enquiry, foot the bill.

THE "CITY Temple," the well-known Nonconformist conventicle in London, England, made somewhat famous by a succession of originally-minded and convention-defying pastors, has under the guidance of its present leader projected a new departure. Recently this good man took on a lady preacher as assistant. Now he designs another feature in the form of "Smokers"—that is, holding that the church is too much bound by convention, and that its "respectability cramps good-fellowship," he has given out that men may bring their pipes and cigars, and their cigarettes to meeting with them, and while the pastor expounds the text of the day they may puff away to their hearts' content.

AFTER ALL, considering the place, its history, and the theory of religion behind it, one may be permitted to ask—why not? The religion of Protestants in our day is rapidly resolving itself into an effort to make the most of this life, and to break down the apostolic demarcation between the "Church" and the "world." If, then, physical comfort is of the essence of religion, as these people seem to think, why not transform its temples into recreation halls at once and be done with it? And, as an overcast contemporary somewhat cynically asks, if it is good-fellowship that is wanted, why not further extend the "City Temple" privilege and set up a buffet in a side aisle? Right here in Ontario under existing or any conditions, any denomination that can develop sufficient enterprise and initiative to arrange that the stein be passed around at every service will be assured of large and appreciative audiences.

MEANWHILE IT is pitiful to witness the desperate clinging to the raft of revelation on the part of so many good people who see it day by day slipping from their feeble grasp. There was ample evidence of this in the Baptist convention at Ottawa last week, where during an acrimonious discussion on hymnology one minister who made a stirring appeal for the "old fashioned God," and the "old fashioned Christ," was, according to press accounts, howled down with excited cries from "several venerable ministers" to "throw him out." Evidently the battle is to the death between the opposing factions, and having regard to the trend of the age it should not be difficult to visualize the outcome.

COMMISSION FINDS

GUELPH NOVITIATE CHARGES UTTERLY BASELESS

Ottawa, Nov. 3.—Hon. Martin Burrell, Secretary of State, in the Commons this afternoon tabled the report of the royal commission which inquired into the Guelph novitiate charges. The report is signed by Mr. Justice W. R. Middleton of Toronto and Mr. Justice J. A. Chisholm of Nova Scotia, the two commissioners. As anticipated, the report exonerates Hon. C. J. Doherty, the minister of justice, and Major-General Newburn, minister of militia and defence, and declares that "upon the evidence before us, we think that the conduct of this raid (the raid on the Guelph novitiate conducted by Captain Macaulay) was open to all the adverse criticism found in the memorandum of the adjutant general. "We are further of the opinion," says the report, "that the minister of militia acted with entire propriety in apologizing for the incidents which took place by reason of a series of bungles on the part of a subordinate official."

SPECIFIC CHARGES

Dealing with the specific charges referred to the commission, the report quotes the charges and gives the findings on each in turn as follows:—"The department of justice at Ottawa interfered with the efforts to obtain information as to the status of the inmates of the Guelph novitiate. "There is absolutely no foundation for this charge. The minister of justice, the responsible legal head of the Dominion Government, was charged under the statute with the duty of seeing that the administration of public affairs was in accordance with the law, it having been acting illegally he adopted the entirely proper course of warning him of the illegality of his conduct and of communicating with the minister or the acting head of the department having charge of the matter and advising that instructions be sent to Macaulay to desist until a full investigation could be made. In no other way is it suggested that the minister of justice or department of justice interfered."

SPECIAL PRIVILEGES

"2.—That in doing so the department extended special privileges to an institution which should have been treated like any other institution."

"There is no foundation for this charge. The only institution against which a raid was directed was this particular institution. It is not shown that any privilege was ever extended to it."

"3.—That the Honorable C. J. Doherty interfered with Captain Macaulay on the night of June 7, while he (Captain Macaulay) was carrying out the instructions of his superior officers."

"This is covered by what has already been said."

"4.—That the department of justice, through its minister, prevented the placing in military service of young men of military age, residing in the institution."

"There is no foundation for this charge. When applied to by the Hon. Mr. Guthrie the minister of justice gave his opinion as to the true construction of the military service act. Later the opinion of the minister of justice as to the position of the inmate of this novitiate under the provisions of the military service act was asked for under the department of militia and defence. The question was carefully considered by the deputy minister of justice, who gave his opinion to the effect that residents of the institute who were bonafide members of the order were not liable for service."

J. A. G. CONCURRED

"This opinion was concurred in by the judge advocate general. It was followed by correspondence with the factor of the novitiate, who was asked to give, and gave, very full information as to the service of each inmate. Each case was carefully investigated and it was found that no one claimed as a member of the order was liable for service. It may here be said that there was no foundation whatever for the charge freely made in the letters and documents appearing in the file that young men were being harbored by this institution so as to enable them to evade military service. At the time of admission of each member to the order his case was carefully investigated by the factor, and in no case where admission followed was there found to be any improper motive."

"5.—That the press censorship instigated by a minister of the crown intensified the feeling that special protection was being given to the institution at Guelph."

WITH GREAT PROPRIETY

"In our opinion the minister of justice, the minister of militia, the adjutant general and the provost marshal acted with great propriety and with no other idea than to see that the law was fairly, firmly and uniformly enforced and the rights and immunities granted by the act were duly recognized. There is no foundation for the suggestion of any wrongdoing or impropriety in their conduct."

Turning to the charges made by Sir Sam Hughes:—"First, that the Government improperly failed to make the occupants of the novitiate register for medical examination as for service under the military service act, and the Government also failed to punish those harboring defaulters in the novitiate."

"This charge is not proved and is unfounded. According to the terms of the act and the opinion of the minister of justice as expressed to Mr. Guthrie, the members of the order residing in the novitiate were exempted from the operation of the act and were not called upon to register for medical examination or for service."

ONLY ONE LIABLE

"There is no foundation whatever for the allegation that the novitiate was a harbor for defaulters. There was only one man resident in the novitiate at the time of the raid who was liable for military service, a man named O'Leary. This man was a postulant for admission as a lay brother and had been rejected, but as he was very insistent he had been allowed to remain for a short time in the institution. It is said that he had already been overseas and had been returned as unfit, but this was not proved. After the raid he was examined by the medical board and placed in Category 'D.' He appealed to the medical board of review from this decision and was placed in Category 'A2.' He was then accepted for active service."

"Second, a member of the Government (Mr. Guthrie) informed a member of the Ministerial Association that Doherty says they are all right and they are to be left alone."

"This was improper interference. According to the evidence of the Hon. Mr. Guthrie which we accept, after he received the telegram above referred to from the minister of justice in October, 1917, he read this to the Rev. Mr. Palmer. This is the incident referred to and does not constitute any improper interference."

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IN GOOD FAITH

"Colonel Godson Godson, the provost marshal, stated that it was his duty in the course of his investigation to have taken away from London, on the occasion of his first visit, the original documents concerning the matter which he was investigating. By oversight he did not do so, and upon a subsequent visit he took the letters from the file and removed them. In doing so he was within his rights, as the production of these documents was called for by the adjutant-general and the minister. He would have acted more prudently had he communicated the fact that he had removed these documents to Major Hirsch. At any rate, he should have left a memorandum stating the fact of removal in the files at London. In all Colonel Godson-Godson did he acted in absolute good faith."

In regard to Sir Sam's charge that Macaulay was improperly removed to Winnipeg by the militia department, the report says:

"In view of what has been already said, in our opinion Macaulay was treated most leniently by those in authority. Even if his own statement as to what he did is accepted, he behaved with the utmost lack of tact and discretion in the discharge of a mission which called for the exercise of these qualities; he was cautioned by the document under which he was acting as to the necessity of exercising tact and discretion upon this occasion."

UNDERLYING MOTIVE

"It is quite obvious to us that underlying the attacks made upon the administration in connection with this matter was the suspicion entertained by many that the minister of justice was in some way seeking to shield his son, who was an inmate of the Guelph Novitiate, from being called upon for active service. It was admitted before us by the Hon. Sir Sam Hughes and by counsel for the Rev. Kennedy H. Palmer, that there was no ground whatever for his suspicion or the statements which unfortunately had been widely published by the Rev. Kennedy H. Palmer and others. It was shown that these statements were absolutely unwarranted by the facts. Mr. Marcus Doherty had been examined by the medical board at Montreal and was placed in category 'E.' An endeavor was made in the course of the hearing before us to show that the raiding of this institution had been in express terms authorized by the memorandum of the minister of militia and defence and by the instructions issued by Captain Burrows."

"The original memorandum of the minister was produced in evidence before us and the copy of the letter of Captain Burrows is a true copy of the letter as written (save for the uncertainty as to whether the expression

used was 'cleaned up' or 'cleaned out.' The suggestion of Major Hiram...

A RECOGNIZED ORDER

At the hearing before us, counsel for the Rev. Kennedy H. Palmer put forward a suggestion that the Jesuit order was an illegal order...

widely in Ulster, and, as the writer can personally testify, was accepted as true by many of the Protestants.

MARSHALL FOCH VISITS LOURDES

Paris, Oct. 21.—Marshal Foch has been paying a visit to the country of his birth, the Landes. He was received at Tarbes by the Prefect, the Mayor and the Municipal Council.

HOW THE DRUG TRAFFIC HAS GROWN

SOME BY PRODUCTS OF PROHIBITION

There have been some feeble attempts to dispute the fact that the drug evil is spreading over this country like a deadly blight.

ULSTER DIFFICULTY

THE PERENNIAL MASSACRE

By PROFESSOR ROBIN MACNEILL, National University of Ireland

Among the various devices used for influencing the Protestant population against their Catholic fellow countrymen, one that has frequently served the purpose has been the pretence of a general Catholic combination to massacre or dispossess Protestants of the common order.

THE IRISH PROBLEM

FROM VARIOUS VIEWPOINTS

All over the United States that class of individuals who have been humorously termed "Administration Patriots" have rallied with touching unanimity to the support of the administration program for a League of Nations.

AN ULSTER ORANGEAN AND THE "TWO NATIONS" BUNGOMBE

Thomas Sinclair, of Roslyn, Lisburn, a widely known Ulsterman, writing to the London Times, protests against the Carson policy, which he says, while unsettling everything, is powerless in the long run to settle anything.

control, and that is by killing and imprisoning about 75% of the whole population.

control, and that is by killing and imprisoning about 75% of the whole population. Is she prepared to do away with a couple of million people whose only crime is a desire for independence?

BELIEF OF A SENATOR OF NORWEGIAN DESCENT

Senator Aale J. Gronna of North Dakota, a staunch American of Norwegian blood, in an address on the League of Nations delivered before the Senate on October 24, powerfully supported the cause of Ireland by reciting the history of Norway, Sweden and Denmark, and the establishment in 1905 of the independence of Norway.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

PIRIESTS WANTED

"Canada needs priests." "Western Canada is spiritually starving because of the dearth of priests." We have sounded the alarm, as above, many times until the repetition has become common place and even trite.

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MAN OF THE WORLD AND MAN OF GOD

WHAT GAVE CARDINAL MERCIER HIS POWER—EARTHLY WISDOM OR FAITH AND LOVE? For two days Chicago had an opportunity for a close-up study of one of the world's great men—Cardinal Mercier.

sanity, etc.); other positive, a firm resolution with the help of God to serve Him in the ecclesiastical state.

sanity, etc.); other positive, a firm resolution with the help of God to serve Him in the ecclesiastical state. "Is your intention honest and your strength and ability sufficient?" he asks; do you wish to be a priest not to have an easy comfortable life or for the honour and esteem it will bring you, but to do your part in the building up of Christ's Kingdom on earth.

SENDING MESSAGE OF GRATITUDE TO AMERICA

In a message to the American people, which Cardinal Mercier sent Mr. George Gillespie, of New York, Chairman of the Mercier Reception Committee, before he departed from Quebec for Antwerp, the distinguished prelate expressed his gratitude for the reception accorded him in this country.

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CARDINAL GIUSTINI'S ENTRY INTO JERUSALEM

London, October 2.—Cardinal Giustini has made his triumphant entry into Jerusalem. It is the first time that a Cardinal has come representing the Pope and brought by an Italian man of war. The Cardinal was accorded royal honors; the national flag was flown from the Franciscan's house, where he put up, and he was greeted with the strain of the "Marta Reale."

AGED WOMAN RECEIVES THE CARDINAL'S BLESSING

After Cardinal Mercier and Archbishop Moeller entered the episcopal residence in Cincinnati on Sunday evening, Police Inspector Dennis Ryan saw a woman crouching in the dark behind a pillar at the front entrance. His first impression was that it was a man in disguise who sought to injure the noted prelate. He ascertained, however, that she was an aged woman who had been kneeling there since 8 o'clock that evening hoping to obtain a view of the Cardinal.

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario. Dear Friends,—I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a bursary. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth, I am sure, contribute generously to this fund. Gratefully yours in Jesus and Mary, J. M. FRASER.

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ST. ANTHONY'S BURSARY

Previously acknowledged... \$669 45 J. Edwin Murphy, Melrose N. B. 1 00 J. P. Gillis, Sydney Mines... 1 00 A Friend, Ashton, Ont. 5 00

IMMACULATE CONCEPTION BURSARY

Previously acknowledged... \$1,806 00 Mrs. P. B. Wyman... 1 00

COMFORTER OF THE AFFLICTED BURSARY

Previously acknowledged... \$251 70 St. H., St. Francis Parish, Toronto... 2 00

ST. JOSEPH, PATRON OF CHINA, BURSARY

Previously acknowledged... \$1,048 97 Rev. Sr. St. Martin of Tours, Antigonish... 10 00 A Friend, Ashton, Ont. 5 00

BLESSED SACRAMENT BURSARY

Previously acknowledged... \$155 60 Mrs. Jas. Morrison, Markdale 5 00

ST. FRANCIS XAVIER BURSARY

Previously acknowledged... \$281 80

HOLY NAME OF JESUS BURSARY

Previously acknowledged... \$187 00

HOLY SOULS BURSARY

Previously acknowledged... \$324 50 Mrs. D. Walker, Launching Place... 3 50 Mrs. R. J. McNeil, Sydney Mines... 2 00

LITTLE FLOWER BURSARY

Previously acknowledged... \$224 90 Mrs. Jos. Canning, St. Columban... 5 00 A Friend, Sault Ste. Marie... 1 00 A Friend, Ashton, Ont. 5 00

We are all ever enough at envying a famous man while he is yet alive, and at praising him when he is dead.

We are all ever enough at envying a famous man while he is yet alive, and at praising him when he is dead.

FIVE MINUTE SERMON

By Rev. M. Fossbert

TWENTY-THIRD SUNDAY AFTER PENTECOST

THE AWAKENING FROM SPIRITUAL DEATH

Dear brethren, when our divine Saviour entered the house of the ruler, of whom today's Gospel speaks, He said: "Give place, for the girl is not dead but asleep."

The first condition is the summoning of Jesus. Dear brethren, when the ruler had died the father realized that she was past human help, for what human being can recall to life a dead person?

Although the prayer of the sinner, like any good work performed in the state of mortal sin, has no merit for salvation, it is nevertheless required to secure for him the grace of conversion.

Jesus, with the sincere desire to escape his miserable condition and he must be filled with confidence in the mercy and grace of God.

The second condition is the help of Jesus. The dead girl remained lifeless until Jesus took her by the hand.

Soon after his death the newly-founded society assembled. They hid themselves away in an upper room in a house in Jerusalem because they feared the Jews.

HOLY VIATICUM

A time will inevitably come, and sooner, perhaps, than we think, for each one of us, when we shall no longer be able to assist at the Holy Mass, or approach the altar rails, to receive Holy Communion, or visit Him in the tabernacle, or be present at His Benediction.

proportion to their poverty and abandonment, and that is Jesus in the Blessed Sacrament. When they can no longer go to Him, He allows Him to be brought to them in the bosom of His priest, to be given to them in the Holy Viaticum, to console them by His presence, to fortify them for their last journey by the food of the dying, to ward off the assaults of the evil spirits, and to speak words of pardon, peace and hope to the soul about to be judged.

WHAT IS THE CHURCH?

The work of the Redemption did not end with the life of Christ. In fact, it was just beginning at His death by making the supreme sacrifice upon the Cross He gained for us certain benefits. He died to save all men, not those of His own time, but men of all times, even to the end of time.

Its beginning was most humble, a humble one we cannot conceive of. Christ the promised Messiah, had arrived and started to spread His new doctrine, something entirely at variance with any existing system of religious truths.

Now the time for His departure had arrived. When He felt that they were sufficiently well trained, He announced that His hour had come and surrendered Himself into the hands of His enemies to make the great sacrifice. He delivered Himself up to be crucified that by His death He might save the souls of men.

Soon after his death the newly-founded society assembled. They hid themselves away in an upper room in a house in Jerusalem because they feared the Jews.

Everywhere the same faith was taught, the same truths offered to the people for their belief. They demanded that the Divine Truth, committed to their care, be accepted unconditionally and unreservedly by all who wished to become members of the new Church.

Today the Church is the same as it was in those early days, the same faith, the same sacraments, the same form of government, the same intolerance, if you will, attitude towards everything that does not conform to Her teaching. She cannot be otherwise and retain Her reputation for

sincerity. Her unswerving policy has meant for Her at times great material losses, yet She has never hesitated to suffer them rather than yield the smallest point in Her doctrine. It is faithfulness to this policy of Her early founders that has kept Her in existence.

PROBLEMS AND THEIR SOLUTION

The reaction that always follows the tension of war is upon the country, and the result is a passionate confusion that bodes ill for domestic peace. The President of the United States is abroad in sentiment denouncing those who differ from him as pro Germans and hyphenates and in his wake follows a vigorous Senator whose rhetoric is far from conciliatory.

It is the same old struggle between capital and labor, both selfish and lawless, the former so far worse than the latter that comparison were futile and childish. For after all, the initial sin lies with capital which first sold its own soul to Mammon, then bartered the workman for sweaty coppers and finally ended its infancy by corrupting legislators and courts.

But then who are the people that will accomplish this noble purpose? The rich? They originated the industry. The poor? As soon as power falls into their hands they abuse it. A few race of men must be found, Americans, bred and trained in the spirit of Washington who knew God, and strove to guide his everyday life by the principles of revealed religion.

This reconstruction was to be accomplished through the Holy Church. Hence, the saintly Pontiff issued in 1905 his decree on frequent and daily Communion. He aimed at bringing back society to the ideals of Christ. In his program of reconstruction society was to be governed by the ten commandments and to be nourished by the sacred Body and precious Blood of Christ.

Our Lord's evident today, His reconstruction program announced by Pope Pius X. will yet lead the world back to God. "Come to me all you who labor and are heavy laden and I will refresh you," cries the voice of Christ from the tabernacle. To those who

labour under the delusion that present problems are beyond solution that voice points out how every modern question can be answered by a practical application of the ten commandments.

To the statesman He will give courage to live up to his convictions. To the captains of industry, He will declare what is the real secret of success. To the labor leader He will give the power of guiding aright the masses on whose toil the whole structure of society is built.

The so-called Reformation with its deadly heritage of materialism, the cause of our present social disorders has in turn gone down to defeat. On the ruins of the present defunct world through the energizing power of Christ in the Holy Eucharistic. For He who dwells behind the Eucharistic veil will conquer the materialistic spirit of the times.

THE GIFT OF FAITH

We must never forget that while we possess the Faith once delivered to the Saints we also possess the responsibility that goes with it. Too many Catholics hold their faith lightly and do not appreciate, at anything like its true value, this most precious of all gifts.

Those who are ever ready to criticize the Church and its teachings, to arraign priest, Bishop, and even the Vicar of Christ himself, before the court of their private judgment, are playing a dangerous game. Their faith is in danger. Those who neglect their religious duties, who sympathize with every rebellion against the constituted authority in the Church, have a faith that is rapidly dying and that needs a miracle to save and restore it.

PROTESTANT TRIBUTE TO CATHOLICITY

In the New Zealand Tablet Professor A. M. Fairbairn is quoted thus: "I freely admit the pre-eminence of Catholicism as a historical institution; here she is without a rival or a peer. If it be at once the most permanent and extensive, the most plastic and inflexible ecclesiastical organization were the same thing as the most perfect embodiment and vehicle of religion, then the claim of Catholicism were simply indisputable.

The Church of Rome assails his understanding with invincible charms. Her sons proudly say to him! She alone is Catholic, genuine, venerable, august, the very Church Christ founded and His Apostles instituted and organized. She possesses all the attributes and notes of Catholicity—an unbroken apostolic succession, an infallible chair, unity, sanctity, truth, an inviolable priesthood, a holy sacrifice, and efficacious Sacraments.

The Protestant Churches are but of yesterday, without authority, whose confused voices but protest their own insufficiency, whose impotence alone atones for their own sin of schism by the way it sets off the night, the majesty, and the unity of Rome. In contrast, the Catholic Church stands where Her Master placed her on the rock, endowed with the prerogatives and powers He gave her, and "against her the gates of

hell shall not prevail." Supernatural grace is here; it watched over her cradle, has followed her in all her ways through all her centuries, has not forsaken her yet. She is not, like Protestantism, a concession to the negative spirit, and unholy compromise with naturalism.

Everything about her is positive and transcendent; she is the bearer of divine truth, the representative of divine order, the supernatural living in the very heart, and before the very fact of the natural. The saints, too, are here, and the man she receives joins their Communion, enjoys their godly fellowship, feels their influence, participates in their merit and the blessings they distribute.

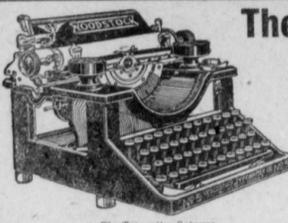
But, rich as she is in person, she is richer in truth; her worship is a great deed. Hidden sanctities and meanings surround her; the sacramental principle invests the simplest things, acts, and rites with an awful yet blissful significance, turn all worship into a divine parabola, which speaks the deep things of God, now into a medium of His gracious and consolatory approach to man, and man's awe and contrite, hopeful and prevailing approach to Him. Symbols are deeper than words; speak when words become silent; gave where words lose in meaning; and so in hours of holiest worship the Church teaches by symbols truth language may not utter.

It is necessary to raise one's self again towards heaven, when stricken down upon the earth.—Ozanam.

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CHATS WITH YOUNG MEN

DON'T WAIT
When a man has done a thing
That is worthy of a cheer
Do not wait till others bring
The praise he longs to hear;

THE MAGIC VASE OF LIFE

An eastern legend tells of a wonderful magic vase—known as the vase of life—which was ever full of mysterious liquid. No one could tell what this liquid was.

THE VALUE OF LEISURE TIME

Life is energy; we feel ourselves only in doing, and when we inquire what a man's value is we ask what is his performance.

ON BEING A GOOD LISTENER

Any one can talk, at least after a fashion—but it is not every one who can listen. To be a good listener a man must possess a certain amount of humility, gentleness, and patience.

"WITHOUT GOD IN THE WORLD"

St. Paul's graphic description of certain men of his day, who were living "without God in the world" is vividly true of the mad crowd, who have cut loose from all religious belief and practice, whether Catholic, Protestant or Jewish.

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tions. To give him something of this, leisure, if rightly used, may serve; and hence I say the man is worth what his leisure is worth.—John Lancaster Spalding.

OUR BOYS AND GIRLS

WHEN?
When will the mellow
Bring the bright day,
Chasing the sorrow
Of night time away?

WHAT MAKES A MAN?

Denny curled one of his little legs underneath his small body and dropped his nose cheek into his hand.

TWO WORLDS AND THEIR DANGERS

A year ago when the influenza was raging, health authorities took pains to warn the people against microbes.

JOAQUIN MILLER'S EVIDENCE

That there are truly miraculous cures performed at the Shrine of Beaupre by the "Good Saint Anne" is a fact as evident to non-Catholics as to those of the faith.

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has gripped humanity and given the multitudes no rest by day or night. America has gone mad over money. Never was the inflation of material values so great in any nation or at any time in the history of the world.

LATE JOHN MITCHELL'S STORY OF HIS CONVERSION
Of the wonderful ways of Providence in vouchsafing the grace of conversion to the One True Church, the circumstances connected with the entrance of the late John Mitchell, the renowned labor leader, into the household of the Faith is another interesting illustration.

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