

The Catholic Record.

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

VOLUME XXXII.

LONDON, CANADA, SATURDAY, JUNE 5, 1920

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THE DREAMS OF YOUTH

Dreaming is natural to the young. Temperament may to a certain extent modify the expression of outward-looking fancy; in some, perhaps, most frequently in girls, it takes the form of reverie, in others more active and vigorous shapes. Youth is life's springtime; it revels in blue and tender skies, bursting buds, vistas of green and gold which suggest visions of immeasurable growth and gladness. Life's morning differs from its noonday or evening, inasmuch as there is no consciousness of waste. The first flush of vitality makes all things seem possible, the shadows only enhance the beauty of the world's freshness, for poetry and hope bathe the present in a radiance which flings its charm on the path that stretches out into an illimitable future. What marvel if youths and maidens dream? They stand on mountain tops and see the kingdoms of the world and all the glory of them at their feet. They build palaces in the clouds never doubting that they can scale the heavens to reach them when they will. Would we have it otherwise? Their life flows merrily like the brook on the hillside; one day it will run in a deeper channel and turn mill-wheels soberly enough. Every healthy lad is a Jacob; his pillow may be stone, but in his dreams he sees the opening sky and visiting angels. The vision will fade into the light of common day yet it will gild dull hours and experiences in coming years. Do not all really great lives bear witness to the fact that even the vaguest inward persuasion of impending fortune is a prime force making for its realization?

Now though the world of today is so startlingly changed in its outward form, its laws and forces are essentially the same. The kaleidoscope of history is forever turning, and shallow thinkers mistake the new social and political patterns for final realities; but the Time-spirit is constantly making all things new. Since one great dreamer sketched the New Jerusalem in terms of jewelled glory and loveliness, in that Apocalyptic which has transfixed the eyes of mystics all through the Christian centuries, what numberless versions of celestial expectation have warmed the bosoms of believing men and women! It is the same with youth; the paradise it looks for is solid and substantial. A home is the first requisite the normal man and woman crave. To bring this down to earth, and make it a thing of realized beauty and power, means must be employed. What so needful as money, that open sesame of more than Arabian efficacy to effect magical transformations? Is not wealth the key to worldly success? Surely social advancement follows mercantile prosperity; and what official doors refuse to open when a golden key is in the candidate's hand? The exhilarating picture of a dainty, well-furnished home is visualized and cherished by vast numbers who feel that it should be their natural heritage. So it should; but there are conditions attached to the spread of comfort and leisure which too many, in their eagerness to possess them, are prone to ignore. We will not stay to discuss the question of common rights as they have been construed in bygone times; admittedly these were narrowly viewed and often cruelly interpreted. This may excuse much hasty judgment on the part of the unprivileged but it does not alter the facts which rule the situation today. The most obvious of those facts is that war is as deadly and costly in the social and economical sphere as it has proved in the military struggle out of which we have emerged in so half-ruined a state. Equality in the only sense which pertains to a well-balanced society cannot be forwarded by violent efforts to displace arrangements that have their roots in a past which after all has laid firm foundations in commerce, the liberal arts, and the higher civilization generally.

Plainly, then, the stuff of which youthful dreams are made is but the crude raw material which has to be worked up into serviceable habits of

thinking and acting. Our early fancies resemble the embroidered tapestry we admire in ancient castles; it belongs to the decorative side of life—it should not be made a substitute for carefully acquired experience. Money and everything that can be bought with it has only a relative value. Who can doubt this today in view of the loss of purchasing power in the markets and exchanges of the world? The real wealth of the world is incalculably reduced. It was amassed by brain and hand labor; it can only be restored by the same application of means to ends. Of all the delusions that obsess the vulgar mind the most rank and destructive is the notion that any of us can be truly enriched by raids upon the common stock of goods or their equivalent in promises to pay. So long as our remote ancestors hunted and fought each for himself and his kin there was little progress; only when mankind began to plan and save did civilization begin to go forward. True, the unjust apportionment of human good has been a check upon moral and social improvement all along; but violent attempts to remodel the state on a juster basis have never realized the desired end, save in part. The perfect state is still an unattained possibility. Youth stands afresh on the borders of the Promised Land which has to be conquered by industry and thrift, as of yore. Just as untilled land and buried minerals are profitless until skill and labor join in making them available for social uses, so money and money's worth are unproductive until they are devoted to the task of increasing human happiness. To mistake wealth for well-being is the great tin of all classes; its dishonest gain is balanced by the envy it spreads among the ill-informed who are shut out from the spheres wherein it displays itself. Can anything be plainer than the fact that the happy home-life which, in their deepest hearts, healthy men and women desire above all else, is denied—not by some arbitrary decree of circumstance, but by the artificial handicap of an uncultivated spirit and character? We are not denying that poverty is a real evil; we are only laying stress upon the principle that more or less money can make no fundamental difference in the moral outlook. The truly great ones of all time have been exalted by glorious visions of beauty and gladness, untainted by selfish aggrandisement. What reward had they in this world's goods for their toils and sufferings in the common services? Homer had to beg, they say; Terence was a slave; Tasso was often in distress; the author of the *Lusid* died in an almshouse; Sir Walter Raleigh got no good out of his acquisitions in Spanish gold and gems—he lived by his finer parts, and his chief legacy was the *History of the World*, written in the Tower. Spencer died poor; Milton got fifteen pounds, in three instalments, for *Paradise Lost*, and spent his last years in blindness and obscurity; Steele, Goldsmith, Fielding—but why extend a list that stretches through the generations and is the commonplace of genius? Comedy and tragedy flourish on such details of struggle against unkindly circumstances. The real pioneers of progress are far more concerned about the mental and moral elevation of their fellows than about surface inequalities which can never cease to exist while some have but one talent, others five, and a few ten.

Our young men and women do well to cherish their visions of growth and conquest; but let them welcome every beam of light that helps them to high and secure attainment. This does not imply that they are to become adults all at once. There is too much aping of male and female characteristics that are out of reason just now. It is a mistake that time and chastening may rectify; but meanwhile wise judges see little difference between age in the guise of youth and youth imitating the follies of their elders. The War has left behind it a good deal of unregulated passions, an assertive manner, and a disposition to seize hold of every opportunity for selfish predominance. The reaction from these swollen expectations is sure to be severe.

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

Copyright 1920 by Seumas MacManus CARSON AND THE GOVERNMENT

When Carson consented to a Parliament for six of the Northern Ulster counties, leaving the three other Ulster counties of Donegal, Cavan and Monaghan out in the Nationalist cold, the Orange brethren in those counties, his covenanteers, who, like himself, had sworn never to divide up, and never to accept any form of Home Rule,—revolted, and never did they manifest such bitterness against Sinn Féin leaders as they do now against their betrayer, as they call Sir Edward. His portrait which hung in every covenanter's parlor, facing King William's, has been ruthlessly torn from the wall and sent in a blaze up the chimney. During all the agitation against Irish rights, Carson's plea, and the plea of his lieutenants was that if Ireland got either freedom or Home Rule, the Roman Catholic minority would oppress the Protestant minority. Now it is curious to note that the only party Sir Edward is taking care of, is the Northernmost corner, where, the Roman Catholics being in the minority, the loyal brethren are well able to take care of themselves. The real minority of few scattered Protestants in the other three counties of Ulster and in the other three provinces of Ireland, are chivalrously thrown to the Roman wolves. It was rather a queer working out of the problem.

REASONS FOR DESERTION

Of course this method has its advantage. Securing a Unionist Parliament for the Northernmost corner where the Unionists are in a majority means there will be plenty of fat offices for Sir Edward and all his lieutenants. If he stipulated to take in the three Nationalist Ulster counties of Donegal, Cavan, and Monaghan, there would be chance that the exodus from Orangeism, and especially that portion of the exodus which is represented by the independent Protestant Labor, would join with the Nationalists of Ulster, and the power and the offices in the Ulster Parliament slip out of the hands of the deserving people. It is said that they have already begun scrambling in Belfast for the spoils of the new Home Rule Bill before it is passed. Anticipating their own Northernmost Parliament the wrangle for the offices had begun. There is said to be bitter disagreement over the dividing of the spoils. There is only one thing in which all of them are unanimous. Orangeism is coming into its own, and only those who labored for its triumph are to share in the fruits of victory. This means that not only are Catholic Nationalists banned and barred from office, but the Protestant working-men who have, during recent years, been building up a Labor Party, the very men who originally made Carson a master in Ulster, and made his lieutenants likewise and built up the organization for them—these people are to be mere securely barred out than even the hereditary enemy.

A CATHOLIC "SHOW-PIECE"

Before the Ulster Parliament gets its gait, there will be some interesting developments and some spicy news in the air. It should be mentioned that there is likely to be one exception in the barring out of Catholics. There is a Catholic lawyer creature named Denis Henry who has won esteem and fame for himself amongst the Orangemen by allying himself with them in fighting Irish nationalism. He was rewarded by being made Attorney General for Ireland, in which position he is descending to dirty work that no Orange Attorney General could be trusted to do. It is now said that the new Ulster Government will proclaim to an astounded world its extraordinary liberalism by deliberately raising the Catholic Denis Henry to the bench.

COMPARATIVE STATISTICS

Here are some interesting figures supplied by the latest British Government statistics. From May 1916 to January 1920 there were twenty murders in Ireland. In one particular week of that period there were forty-nine murders in England. In the English divorce division there are now waiting for hearing 145 defended divorce cases and 1,243 undefended divorce cases. The British Government expenditure in Ireland for national education this year is 3,075,000 pounds. Upon their Royal Irish Constabulary they will expend 3,464,000 pounds. Against the three million spent upon education in Ireland, there is 6,550,000 spent on education in Scotland, and forty-five and a half millions in England. Powder and shot is good educational training for the Irish.

And while we are quoting figures here is another interesting statistical item. The last month's emigration returns showed that seven hundred and fourteen people sailed away from Ireland, of whom not less than three hundred and eighty-six were from prosperous Ulster; that is to say Ulster sent out a great many

more of which Ulster supplied, three hundred and eighty-six or considerably more than the other three provinces of Ireland put together.

THE REIGN OF TERROR IN DUBLIN

Mrs. Sheehy Skeffington, the widow of Skeffington who was shot without charge, trial, or court-martial, in Easter week, 1916, writes (to an American friend) an interesting description of how things are presently in Dublin, from which we cull the following portion: "Half the Dublin corporation has been deported, without charge, to English prisons. They 'cut' out of the heads of the tallest 'poppies' as usual. So we shall soon have no majority in the City Council. As for the raiding and pillaging that go on nightly—everyone must be in between twelve and five in the night, and then the military turn out to raid. They are dragged for this just as they used to be for 'over the top'! One officer (his I have direct) objected to going to sack houses of women and he was served with a drugged mixture and told when he had taken it, that he 'wouldn't mind anything.' They have dragged women from their beds, and refused to let them even partly dress. They have terrorized sleeping children and cradles for 'ammunition.' They have helped themselves to jewelry, to drink and food, and generally sacked the house. Two cases of rape are reported also, as well as the shooting of a girl of nineteen, and the kidnapping of boys under fifteen."

THE METHODS WE USED TO ASCRIBE TO THE "HUN"

Here is a fair sample of the Hun abroad in Ireland—and in its neighboring island. Several months ago in the town of Thurles, Tipperary, a squad of police burst from their barracks, and shot up the town. Either one or two people were shot dead by the police, in and around Thurles, that night or in the nights before or after. The chairman of the Union District Council, Mr. Morgan, was a couple of days after, arrested, deported, and imprisoned without charge. His house had been one of those wrecked. His child, five years old, suffered a severe nervous shock as a result of the terrible doings of the police. After his father was taken away, the boy grew worse and worse, day by day. The doctor in charge of the child at length pronounced the child was in danger of death—but if it could see its father the scale of the life might tip toward wellness again. For this purpose papers were applied for, for the imprisoned, untried, and uncharged father. This was refused, and the child died. Parols was then asked for, to enable the father to attend to the funeral of his child; this also was refused. At the time when horrible tales of German outrages in Belgium were the fashionable craze here in America, what a welcome tid bit to our editors this would have been had it happened in Belgium. But of course the terrible outrages of German Junkers become just disagreeable necessities in the hands of English gentlemen.

JUSTICE EQUAL AND EVENHANDED

The barbarous Irish must of course be tamed, and we must realize that fighting them with candy sticks is useless. Far different must be the treatment meted to the Irishman from that meted to the already civilized Englishman. Two items taken from different pages in the same day's issue of the *London Daily Mail* well exemplify this. The first item records that, on the day before in the London Central Criminal Court, Mr. Justice Darling in sentencing a young man who was tried before him for murdering the woman with whom he had been cohabiting, imposed on him a sentence of eighteen months' imprisonment. The second item tells how at a Dublin court martial the day before a young man named Anthony O'Reilly, charged with the atrocious crime of being found in possession of rifle ammunition, was sentenced to two years' imprisonment. The sponsors of world civilization will civilize these Irish savages, or know the reason why.

GAELIC SCHOLAR HONORED

The memory of the late professor, Kuno Meyer, the eminent Gaelic scholar, has received deserved honor at the hands of the Dublin corporation. His name has been restored to the list of Freeman of the city of Dublin. Kuno Meyer, who did so much for Gaelic learning, and who has translated so many old Irish manuscripts, including notably, "The Voyage of Bran," had been honored some years before the War by having the freedom of Dublin conferred on him, in recognition of his great work for the Gaelic language. When the War broke out Mr. Redmond's faithful henchman, who then filled most of the seats in the Dublin Corporation, shamefully removed the name of Kuno Meyer from the list of Freeman, in order to please Mr. Redmond's War-mad London political friends—a most wanton and disgraceful insult to a noble-minded man and great

scholar, who loved Ireland and did much for Ireland through her language. All Ireland today rejoices that the present Dublin Corporation has tried to make amends to the man's memory.

BRITISH SOCIALISTS' SYMPATHY

Following the lead of the Independent Labor party of Britain, the British Socialist Party has now issued a manifesto, addressed to the many thousands of Irish workers in Britain as well as to Irish workers in Ireland, declaring that they stand with them in their demand for self-determination for Ireland. The British Socialist Party express their sympathy with Irish workers and Irish people, in their hour of trial, and dissociate themselves from the action of the Government. The manifesto points out that it is the British ruling class which, drunk with imperialism and sodden with prosperity, denies Ireland's claim, as it denies similar claims to the people of Egypt and India.

SEUMAS MACMANUS, Of Donegal.

STATISTICS AND OTHER THINGS

MONSIGNOR WEST CHALLENGES MANY RECKLESS STATEMENTS

Editor Times-Journal: Sir,—It is not my wish in this letter to attack the Christian Guardian, the exponent of Canadian Methodism. I wish, however, to direct the attention of your readers to a few points in that journal where it refers to the Catholic Church. The Inspector's report for 1918 on prisons and reformatories in the Province of Ontario, under the heading of commitments for certain offences, gives a total of 18,242. A religious census of certain denominations of that number is given. These were committed for trial but not as yet found guilty and sentenced; 5,368 of the 18,242 commitments were discharged; 7,874 were found guilty and sentenced. There is no religious census given of those who were sentenced to death or imprisonment. From the report there is no definite or possible means of arriving at the religious convictions of those who were sentenced to certain periods of imprisonment. To attempt to do so would be mere guess work. According to the method for membership in many, if not all, Protestant Churches, the religious census of criminals is not fair or just to the Catholic Church. According to the Protestant system the selected few are members. In the Catholic Church every baptized person is a member, whether child or an adult. Catholics who have prison records are those who do not attend church or practice their religion, who are merely nominal Catholics and practically are not members of the Church. It is safe to say that not nine-tenths of the Catholics who are found guilty of crime ever enter a Catholic Church, and that a practical Catholic is never found within prison walls. We have two classes of Catholics, practical and impractical Catholics. The former class correspond very nearly to the Protestant idea of church membership.

We shall now compare the total convictions of Ontario and Quebec for the year 1918. Quebec, it is said, has a population of about 2,900,000. Its total convictions are 29,121. Ontario with a population of about 2,800,000 has 54,761 convictions; that is, the Province of Ontario has a very much larger percentage of crime according to population than that of the Province of Quebec, and this is especially noticeable in regard to criminal offences. Quebec has only 3,747, Ontario 8,318. Canada, Criminal Statistics, 1918, page xix.

The Catholic Church has always opposed Godless or irreligious schools. Protestants are now beginning to realize that God should hold a prominent place in the school room. In the *London Advertiser* of April 26, 1920, we read: "At a meeting of the East Middlesex Deans' Association held on Tuesday in St. James' Anglican Church, the important matter of allotting more space to religious study in the Protestant Public Schools will be brought up."

At this meeting, Rev. Deau Tucker pointed out the fact that the Premier of Saskatchewan had consented to pass legislation regarding religious instruction in Protestant Public Schools. In Quebec, he said, the scheme had been adopted successfully. Protestants are gradually adopting Catholics' ideals.

The Catholic Church, although opposed to mixed marriages, has never advised a Catholic husband to leave his Protestant wife, nor has she ever said that the Catholic road to heaven lay over the ruins of a wrecked and desolate home.

A greater falsehood against the Catholic Church cannot be conceived. I have known Protestant husbands to declare that they would desert their Catholic wives if they attempted to practice the Catholic religion. I cannot believe that any Protestant Church teaches this cruel and abominable doctrine. Never has it been known that a Catholic husband has forbidden his Protestant wife the right to practice her religion.

The Catholic Church is both theoretically and practically opposed to divorce. It is the teaching of Christ. She refused to grant Henry VIII. a divorce from the lawfully married wife, even though she had to lose England to the Church. She said to him as she has always said, "What God hath joined together, let no man put asunder."

It is a pleasure to know that a prominent man like Bishop Williams of the Huron Diocese stands solidly against easy divorce. When Bishop Fallon, with his usual eloquence, spoke strongly against the introduction of divorce laws and the breaking up of the marriage tie, he was attacked by his enemies on all subjects but the one at issue—divorce. They were apparently afraid or felt unable to attack him on this important question and ran off to a hundred and one side issues that had nothing to do with the subject discussed by the Bishop. The following quotation is from the Methodist Christian Advocate, Memphis, Tenn., March, 1905. It is truly Catholic and has the right Christian ring to it. Here it is:

"For our part we confess to very old-fashioned views concerning this matter of divorce. Why should there be any divorce at all? The exception made by our Lord upon which so much emphasis has been placed in the ecclesiastical world appears in only one of the three synoptic Gospels, and is wanting in some manuscripts of that. Many exegeses consider, moreover, that it allows nothing more than legal separation, since the whole spirit of Christ's argument is to show that marriage is indissoluble. In any event we have as a people reacted so far from the strictness of Roman Catholicism and our Protestant individualism has so run to seed that it is time to apply some pretty drastic remedies. Every end pleaded for so eloquently by the defenders of divorce can be obtained by legal separation, every relief for suffering wife or wronged husband, except the one and which is the cause of 99 out of every hundred—the privilege of marrying again. Why people who make such a failure of married life that their wives have to be aired in the divorce courts should wish to try again we cannot make out."

It might have added: "And why people who are so utterly faithless in one of the most evident and sacred obligations of marriage as to be guilty of adultery are given an opportunity for repeating that most loathsome crime is beyond our comprehension."

T. WEST, St. Thomas, May 22, 1920.

RULING IRELAND

Of the greatest significance is the statement of the first lord of the admiralty that should the Imperial parliament be unable to maintain its supremacy in Ireland a resort to physical force would be the last thing considered. In other words, there is more than a suspicion that this measure will not be adopted, no matter how grave the consequences of its non-adoption. The statement of Mr. Logan was made in reply to the assertion of Sir Edward Carson that the Home Rule Bill as framed would lead eventually to the separation of Ireland from the Empire.

Obviously the spirit of the times will not countenance physical force against a nation that is not in arms, nor indeed in open rebellion. Public sentiment will demand that murderers and other assassins are punished and that every effort to maintain law and order be made, but there can be no recourse of this kind against a people who are determined to rule themselves and who refuse to acknowledge the right of another people to regulate their affairs. The Irish people have evidently reached the stage of passive resistance to British rule. Against that no physical force can make headway. The only course open is to exhaust every plan to conciliate the different sections. A regime which would fill the jails and antagonize all sections of the country cannot hope to solve the problem, nor indeed is there any hope of a favorable outcome of a course similar to this. People can be put in jail, many thousands of them, and the process can continue for a long time, but obviously if the people are determined not to obey, the result cannot be otherwise than unsatisfactory. No country can rule another by such methods and the longer such a regime continued the worse things would become.

The Irish question may be nearer solution than appears on the surface. The time may be approaching when Britain will wash its hands of the whole business, notwithstanding the claims of interested elements that a free Ireland would prove a menace to the Empire. The British people are not devoid of either courage or political sense. In the settlement of the Irish problem both these qualities may find scope. In the meantime the statement that physical force will not be employed in Ireland is worth consideration for what it may possibly mean.—Ottawa Citizen.

CATHOLIC NOTES

Miss Sara Switzer, who sixty years ago came to New York from Ireland and started as a working girl, has left \$500,000 of her estate to establish the Switzer Home for Working Girls in New York.

Dublin, May 16.—Considerable excitement has been aroused by the news that the Carmelite Convent at Kilmacud, County Dublin, was forcibly entered by an Englishman, who compelled the nuns to give him money.

Andrew Walker, a Christian Scientist, was convicted of manslaughter in Newark, N. J. He was indicted, charged with permitting his daughter, Dorothy, aged nine, to die of diphtheria without calling a physician. She was treated by a Christian Science healer once over the telephone.

Rev. John B. De Valles, hero chaplain of the 100th Infantry of the Twenty-Sixth Division, died Wednesday at St. Luke's Hospital, New Bedford, Mass., of cancer of the stomach, which developed as a result of wounds received in action. A messenger was on his way from Washington, D. C., bearing the distinguished service cross, when death intervened.

Dublin, May 16.—Irish Catholics of Kerry and Clare have been greatly incensed at the news of threatening letters received by two of their priests. One of them sent to the Rev. C. Culligan, of Kilmahill, County Clare, declared, he had been sentenced to death by a mysterious court martial. The popular opinion is that the communications emanate from a British source and are intended to create a false impression that will have a tendency to prejudice the feeling of Catholics and the clergy against the Republic. Clues as to the misgivers are now being sought.

Dublin, May 16.—The demand of the Irish people for a Republic based on the model of America was declared to be perfectly legitimate by Cardinal Logue, primate of Ireland, previous to his departure for Rome to attend the ceremonies attendant upon the beatification of the Venerable Oliver Plunket. Cardinal Logue expressed his regret that he was leaving Ireland even for the brief period he will spend at Rome, and he declared that the ceremony there should bring joy and gratitude to the people of Ireland as well as hope for the glorious future of the Church in Ireland and for the children of St. Patrick scattered throughout the world.

Philadelphia, May 10.—An eloquent tribute to the work of the Catholic schools and the spirit of obedience so prevalent in the Catholic Church was given by Gov. William C. Sprout, of Pennsylvania on the occasion of the dedication of the new St. Vincent's Orphanage in the presence of more than 100,000 priests and members of the laity, according to the Philadelphia Public Ledger. Governor Sprout attacked the inclination of many toward the elimination of religion from the schools. "Would to God," he exclaimed, "there could be more of it in all our schools such as you have in yours! The nation would be the better for it." Referring to the spirit of obedience fostered by the Church, Governor Sprout said it is one of the things that is saving the country from greater unrest.

Washington, D. C., May 17.—Augusta Rosenberg, vice president of the National Council of Women of Hungary, in a letter addressed to Mrs. Carrie Chapman Catt, reproduced in the current issue of the *Woman Citizen*, writes as follows: "I am the first woman member of Parliament in Hungary." She is Sister Margit Slachta, formerly a school teacher, and for ten years a member of the Catholic Social Mission Society, where she did social work excellently as a professional. She is between thirty-five and thirty-eight years old and has given her political party wonderful service, organizing, in the whole country, the Catholic women who were voting for the first time. By her work her party became the leading one, having the majority in the House. She is not only an excellent organizer, but also a clever speaker and parliamentarian."

New York, May 18.—A notable figure in the domain of American Catholic religious literature has passed away with the death of Rev. James Luke Maegher, D. D., president and founder of the Christian Press Publishing Company and head of the Christian Literary Union. Father Maegher was born in Drangan, Tipperary, Ireland, and was brought to America when two years old. He was ordained in 1875 and in 1894 was summoned by Cardinal Satolli to establish a society for the publication and dissemination of religious literature. It was then he founded the Christian press to publish and translate Catholic literature. He was the author of a score of religious works, among them "Truth Teaching by Signs and Ceremonies," "The Religions of the World," "The Seven Gates of Heaven" and "The Protestant Churches."

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HAWTHORNDEN

A STORY OF EVERY DAY LIFE

BY MRS. CLARA M. THOMPSON

CHAPTER XXIII.—CONTINUED

Rosine was willing to do any thing but do wrong to soothe her sister, and she commenced slowly, without looking up:

"Navy Yard, December, 18—, 'My Sweet Young Friend:

"I must congratulate you on your reunion with your sister, of which I heard today from Sister Agnes. I hope I may yet have a little place in your thoughts. Come and see me with your sister, you know you are always welcome. Mrs. Laura Hartland was with me yesterday, she misses you constantly, but your friends are right, your young fresh heart should not be made the recipient of sorrows like hers. I wish I could comfort her, but naturally she is very anxious about the Lieutenant just now," she hesitated.

"Go on," said Marion eagerly, "I have been wishing to ask an explanation of some expressions I heard the Doctor use yesterday; it seems that she had desired to go to her husband, and the Colonel prevented it."

"I knew nothing of it," replied Rosine with surprise. "Well, I picked it up from the end of a conversation; but go on," she added impatiently.

"There is nothing more of Laura here," said Rosine, and continued her reading—"We hear from Harry almost every steamer; he is getting on finely, is at present at Strasburg, working hard at his profession."

"Profession?" cried Marion, looking around from the glass, "I thought he was in the Navy!"

"He was in the service," replied Rosine, "but resigned on account of the war with Mexico, which he could not justify to his conscience."

"Very foolish of him!" said the sister, in a tone slightly contemptuous. "What had he to do with the right or wrong of the matter? If he obeyed orders, the responsibility rested with the government."

"You reason like the Commodore," said Rosine, laughing. "He was mortally angry with his son."

"I don't wonder," replied the sister; "it is a great hindrance to the rise of a man to change his profession after being established. Does he live on his father in the meantime?"

Rosine's face flushed with indignation as she replied, "You don't know Harry Greenwood. He is above all meanness."

"He has a warm advocate in you, at least," said Marion, looking keenly at Rosine, who blushed painfully; "but go on, let's hear what his sister says of him."

More reluctantly than ever, Rosine continued her reading, still loath to offend her sister by seeming to want confidence—"He thinks to stay in Europe two or three years. Father is a shade more reconciled, at least he does not speak of my brother with the severity that so distressed me. Come to me soon, my dear one, and I will tell you more of his daily life. You will find a loving welcome from your attached—

DORA GREENWOOD."

It was true, as Marion had surmised from what she had overheard, that Laura had desired to go to her husband. Since Le Comte's departure, her anxieties for Aleck had redoubled, and she had even gone so far as to secure passage in a steamer bound for the Gulf of Mexico.

Sister Agnes could not persuade her to the contrary; with all the energy of her former days, she was determined; there was but one thing to be done, Colonel Hartland must be informed of her intentions. The good Sister performed the painful task as a matter of plain duty. No sooner was she aware of her plan, than he called upon her, and used every argument to dissuade her from her purpose, begged her to consider that Aleck was in the midst of preparations for carnage and blood. Finding that he made no impression, he changed his tactics, and told her plainly that under the circumstances the world would say, and not without reason, that she followed Le Comte. This was "the unkindest cut of all," but it kept her where she was.

CHAPTER XXIV.

BEFORE THE CASTLE OF VERA CRUZ

We must carry our readers to the Gulf of Mexico, where, before the Castle of Vera Cruz, the X— was anchored, preparing for the siege that was to make so many bleeding hearts. The spirit of conquest of people and territory was the spirit of the Mexican war; not to subdue enemies, or to defend one's own, but to attack a harmless population. Of course there could be but little true patriotism in such a war; there was but small heart in it, as many of the officers themselves acknowledged. We can compare it to nothing but a fight between a bull-dog and a small terrier; but with the moral or political aspects of the war our narrative has but little to do. Lieutenant Alexander Hartland was at Vera Cruz, foremost in that terrible siege of five days, and bore his part so well that he was promoted to the "captaincy," with the addition of a ball in his thigh, which threatened to lame him for life. Either care, or the sickly climate, or some nameless wear of the soul, had told on his

lithic and vigorous frame, and he litly prepared to bear his wound. It was at this juncture that the new surgeon arrived. From that time Captain Hartland grew almost dumb, and the lines about his mouth and chin deepened daily; he became stern with his men, and reticent with his brother officers, treating Le Comte with chilling coldness, cutting off every effort of the surgeon to draw him into conversation, repelling all inquiries as to the condition of his wound, and savagely hoping Le Comte might become amenable, by some infringement of rule, to a court-martial. But the surgeon was too wise for him; through all his icy coldness he was as courteous to the Captain as possible, always saluting him in a deferential and kindly way, returning his gruffness with forbearance, and a certain kind of humility which said, "I know I have injured you, and I will do all I can to repair it in your person."

There were times when the Captain was almost frantic, so exasperating were his thoughts, and nothing but the strict discipline of a man-of-war could have prevented a violent outbreak. It was specially galling to Aleck to feel that he was coming there and not being within the power of the man he had come to hate; his wound was growing day by day more troublesome for the want of proper treatment, and the fever of the climate had made its appearance on ship-board—either might bring him into the Doctor's hands any day. And they came at last, both together; the wound broke out afresh, and delirium and fever came upon him; his heart had been taxed too far. After he was transferred to the ship's hospital the fever ran higher, the bounding pulse became sharper each day, till two of his brother officers twice stood over him watching for the last breath. But Le Comte, who had tended him faithfully, assured them that the worst was yet to come—when the raging fever had burned out, and he should come to himself; and his words proved true. That night was the turning point; three times the nurse said he was gone, but Le Comte plied him with stimulants, and to his unwearied efforts he owed his life. The first gleam of returning reason was shown in the averted face, when the surgeon stooped over him with this necessary draught. The Doctor saw this, and withdrew at once, leaving the close care with the nurse, and only appearing when the Captain was sleeping, and withdrawing altogether as soon as he was able to speak. The first word was "letters," but when the package was given him, he could only hopelessly touch them. The alcove where his cot was placed was in a dim and darkened corner, and he held the letters near him many days, till he was able to ask for more light. As his brain began to act, a restlessness which retarded his recovery manifested itself, and the surgeon gave permission for more light. A mirror hung opposite, and the reflection of his unshorn, emaciated face amazed him; he hardly knew himself. To recall his identity he raised his hand to stroke his unclipped beard, when he started as if a serpent had stung him, though the creature were down, and no human eye was on him; for there, on the fourth finger on his left hand, above the seal ring which he always wore, was a plain gold ring; there could be no mistake, for in spite of the tremor which seized him, he drew it from his finger, and read, Vincet omnia, vincit amor."

He ground his teeth with rage, not against Le Comte, but against the false, degraded, worthless woman who could part with that ring; it was burning, searing proof of her infidelity. Her whom he had trusted through all, had restored to his shaken confidence when all but he frowned upon her; he needed no further proof, his decision was made. The disclosure carried him into a relapse, and for many days he lay speechless, taking no notice of any one. Captain Jones came to him again, when Le Comte had by assiduity brought Hartland where he could think and speak. With a worn heart, he felt no gratitude for his recovery, he wished he had been carried out with the dead.

"Read these for me, he said to Captain Jones, pointing to a package of home letters," and put these into an envelope, and return them unopened to Mrs. Laura Hartland," he added sternly; they had come from his wife during his illness. The letters from his father's hand, full of paternal love and solicitude, were evidently written with a perfect knowledge of the most minute circumstances of his son's position. "Thank that friend," (he wrote more than once) "whoever he is, who writes so particularly to relieve our anxiety."

"Le Comte," said Aleck very decidedly, when Captain Jones looked up from the sheet, as if he would inquire who was this friend. "Impossible!" replied the Captain, equally decided in his tone. "I feel it, I see it," said Hartland; "I am under infinite obligations to him, Jones; obligations I can never repay; he has not only saved my life, for that I almost hate him, but he has opened my eyes, and for that I cannot be too grateful."

"And you believe the rascal?" questioned his friend with surprise. "The proof is unquestionable, not a word has passed between us, but he—say no more," he added, feeling he was taxing himself too far. His decision was irrevocable, his tone so frigid, so severe, that his friend did not argue. From that day

the relation between the Surgeon and his Captain was an amicable one. Although Aleck Hartland was quiet and cold, there was nothing of hauteur or revenge in his manner toward Le Comte. He even talked with him sometimes when there were many listeners, on the common topics of the day, but he carefully avoided meeting him alone.

"The Captain's fever and his still open wound had left him unfit for duty, and he only waited orders from the Department for a furlough, and looked forward ultimately to a discharge from the service, with a feeble body and blighted hopes."

CHAPTER XXV.

COURT-TOM

The winter of Marion's sojourn in Colonel Hartland's family was not as gay as it would have been, but for the anxiety that brooded over the society in which they mixed; anxiety for sons, husbands, fathers, and brothers, preparing for battle; war might commence at any moment where Aleck was, although as yet all was quiet. Mrs. Colonel Hartland prepared to give a small but brilliant party, especially, as she said, for bringing out Rosine, there were to be but few invitations and those very select; she felt that it was due to Rosine and to society that she should make this exertion now, as circumstances might hereafter prevent her doing it at all, in her secret heart she desired that Marion and Rosa should make the acquaintance of some other marriageable gentlemen besides her son. Dr. Hartland frowned upon the whole plan, laughed at his mother's idea of bringing out Rosine, whom he had himself escorted to the naval ball; but consented in the end to be consulted about the invitations. Mrs. Hartland, seated at the writing table in the library, had called to him as he came into the hall.

"Where are the girls?" he inquired, as he entered, equipped in furs and coats.

"Gone sleigh-riding with your father, more than two hours since."

"Just like father!" rejoined Ned, in an injured tone. He had come from his office after a hard day's work, promising himself a drive with the young ladies, and had been forestalled by his paternal relative, his reply to his mother's request for help in the invitations to the party was not very cordial. "I suppose you will insist upon having Laura here," he said, pettishly, "and Tom Stapleton has just arrived in the Belvidere from India, and will be down upon us today; of course he must come. A precious couple to begin with!"

"How surly you are, Ned," said his mother, quietly, her calm self-assurance unruined by her son's remark; "of course we must ask Laura, the world will expect it, and Tom will come whether we ask him or not. When did he arrive? he has been away two years."

"Yes, it is a pity the good-for-nothing old fellow hadn't staid where he was appreciated."

"Ned, you talk shamefully," replied his mother in the same unruined tone of voice; "he is your papa's only near relative, and you and Aleck will be his heirs, in all probability."

"He better not leave any of his tin to me, I should pass it over to Sister Agnes at once. Did you hear the Asylum was completely riddled by fire last night, the children all huddled into the new wing, but all saved by the superhuman exertions of the Sisters, some of whom are dreadfully burned; I have been there most of the day, dressing wounds."

"Was Miss Greenwood there?" inquired Mrs. Hartland, without looking up from her writing. "I hear she spends all her leisure with the orphans."

"Of course, she'll make a splendid Sister of Charity herself, by and by," said the Doctor, bitterly.

"We ought to ask her to the party," said Mrs. Hartland, "she is so very fond of Rosine."

"She won't come, even for her love for Rosa. She might, without any fear of me," he added, with a slight curl of the lip.

Mrs. Hartland sighed as much as she ever permitted herself to sigh. "I wish Lieutenant Greenwood were here," she said, after a pause.

"Mr. Greenwood, if you please, mother; there is no Lieutenant Greenwood now."

"Don't you think he was quite charmed with Rosine?" inquired Mrs. Hartland, dipping her pen into the ink for the twentieth time.

The Doctor turned sharply around, and gazed at his mother a little fiercely for a moment, then suffering his countenance to relax into a smile, he said, "Women are forever making or breaking matches for themselves or other people; let Rosa alone in that way, I beg of you. She is the only young girl I meet who is not sure that every man she sees is wishing to be a lover; but this sister of hers—what a contrast! She'll put some new ideas into Rosa's head before spring. She were better in Illinois, if they expect her to marry her affianced; she is a *la Laverre* with the devilry left out."

"grown to your fingers." "She has been holding the ribbands," said the Colonel; "I offered her my furs, but she declined."

Ned held her hands, chafing and squeezing them alternately, till all at once the thought Marion had suggested to Rosine the previous night rushed into her head causing her to cast down her eyes, blush painfully, and attempt to disengage her hands. A flash like an electric battery shot across the Doctor's mind, and his first impulse was to loose the hands he held, the next to retain them, and if possible, fathom the meaning of that blush. Her feeble resistance was in vain, and she was almost ready to drop tears of vexation with herself, not unmingled with anger against Marion, for the suggestions.

"We came across Cousin Tom in the Park," said the Colonel, who was gradually thawing out; "he had the most splendid turnout in the crowd, and insisted upon my sparing one of my ladies."

"You didn't do it?" exclaimed Dr. Hartland, his countenance changing, and turning quickly to his father without releasing Rosine.

TO BE CONTINUED

"BENEATH THE ASHES"

It was after supper in Camp No. 4 of the North Shore Lumber Company; and we sat around the great square stove that panted and roared and grew red at its task of heating the wide, low room. Two or three bright lamps with green tin shades hung from the rafters above the long supper table, at which the "cookee" worked while gathering up the dishes.

Father John Coughlan was with us, as many of his parishioners belonged to No. 4. He had come on his annual winter trip to hear the confessions of the men, and he was to say Mass on his little portable altar for them the following morning.

The crew consisted of about thirty men, as No. 4 was not then a very large camp. All had discarded the thick red mackinaws they usually wore at their work, and they now sat about the fire clothed in grey or dark blue flannel shirts, and grey homespun trousers tucked inside of different colored overcoats. They wore low cut, oiled moccasins on their feet. The majority were seated on benches though two or three sat on chairs or an upturned box.

I can not remember how it came about, but presently all the men were looking eagerly at Father John, who had moved his chair a little back from the stove which was now giving forth intense heat from the burning rock maple and beech wood. He was about to begin a story—some personal experience—so I stopped talking to the man nearest me, with whom I had just entered into conversation. And there was silence all round, save for the crackling of the fire. Then the priest began:

"It is a long time since it all happened, yet it is very easy for me to recall the different little incidents in the event that I am going to relate. Shortly after my ordination to the priesthood I was sent to Australia, where I remained a few years before coming to America. I had not been long at my new mission when one night at about 9 o'clock, the prison doctor came to tell me that a prisoner, a poor fellow-countryman of my own, was very sick; his condition was very serious, and all the symptoms seemed to say that he had not long to live. The man had not sent for me, but the doctor thought perhaps I should like to visit the poor fellow. I thanked the doctor, and I promised to go to see the man the next day."

"It was late in the afternoon the following day before I was free to visit the prison. As I walked down the long whitewashed stone corridor, past cell after cell, with now and then a face peering out at me through the small square grill in the black iron barred door, there came over me a strange depression which I found hard to shake off."

"When I came to my sick man's cell the warden unlocked the heavy door and let me go in. The sick man could not have been more than forty-five years old yet his beard was plentifully streaked with white. He was seated in a chair, and he had on a rough, grey greatcoat over his prison garb. His head was resting on his chest, and he did not raise it as I entered. Only his eyes moved upwards, and the way in which they did so gave him a very sinister expression."

"I bowed to him and said 'Good-day!' He looked at me strangely as he replied, and something in his look reminded me of an animal rather than a man; yet it was a subdued expression. His eyes rested on me for a few seconds, then they looked at the rough stone floor again."

"I felt a great pity for this poor fellow, as I looked around on the cold, bare, whitewashed walls; and I thought of the great depression that must come to a man living day after day in such surroundings. 'God help him!' I said quietly to myself; then I spoke aloud:

"I suppose you come from the old country—from Ireland?"

"He showed no animation whatsoever save a slight raising of the eyes as he regarded me in silence for a few seconds, with the same animal expression which I had noticed. After some time, however,

he said, 'Yes, very slowly, his voice sounding thin and weak.

"I'm an Irishman, too.' I went on; but he did not give the slightest sign that he heard me.

"I felt strangely embarrassed as I sat there in the little cell, on the edge of the hard bed. I was a very young priest. I remember that the man was very ill, and I knew that he must be prepared for death as soon as possible. Again I spoke, as gently as I could:

"I suppose you know that the end is not far off; and you are a Catholic, of course, you want to receive the Last Sacraments and make your peace with God."

"I shall never forget the shock of surprise his words caused me as he replied:

"I don't want the Last Sacraments of the Church, I tell you."

"There was a ring of finality in his voice. He looked at me for a little while, then his eyes sought the floor again. After some time, I stood up and moved toward the door. My departure was evidently expected. I had just sufficient presence of mind to say:

"I'll come to see you again, and I hope to find you in different dispositions."

"I went along the cold, white, bare corridor, scarcely noticing the drawn faces that peered out at me through the black bars. Only one thought was in my mind, and that I heard a Catholic refuse the Last Sacraments of his Church.

"As I left the prison the atmosphere grew suddenly warmer, and that peace which often comes with the setting sun seemed to be over all things. A few children were playing not far away, and singing merrily as they ran about; but I could not stamp from my mind the image of that poor dying Irishman who seemed to have lost the faith."

"I awoke that night two or three times thinking of the prisoner, and blaming myself for not having stayed longer with him. In the morning I offered Mass for him, and after breakfast I went to the school and asked all the little children to pray for my intention."

"All that morning as I went about my work the thought of the poor fellow was continuously in my mind. I began to recall certain impressions I had received on my first visit to the Tower of London a few years before. As I noted the different points of interest, the thought that so many had passed long terms of imprisonment caused me to wonder how they had borne the terrible seclusion, until I came to one part of the Tower where a prisoner had a life sentence. On the stone wall of his cell he had carved the words, 'He that endureth unto the end shall be saved.' The words are still there. On the wall of another cell I read: 'Be thou faithful until death, and I will give thee the crown of life.' And as I thought of the living faith that must have inspired those men to write those words, hundreds of years ago, in the stone, and then of the poor fellow who had refused the Sacraments, I could not but judge that his faith was dead, and the thought of 'white ashes' came to my mind."

"When I came back that afternoon to see him he seemed more inclined to speak to me. After we had talked for a little while I remarked very gently:

"In Ireland I have often heard the people say that an Irishman never loses the faith of St. Patrick."

"He raised his eyes quickly, though his chin still rested on his chest, and he looked at me strangely as I continued:

"But I am sorry to say that you seem to have lost it."

"He remained silent for a little while. Finally he raised his head for the first time since I had met him, and, if I am not mistaken, there were tears in his eyes. I noticed quickly that all that was like an animal in the expression of his face had vanished."

"So you think I have lost the faith of St. Patrick?" he said at last.

"It seems to me," I replied; 'for you have refused the Sacraments of God's Church.'

"He said nothing but sat up straight very slowly, for he was extremely weak. Then he raised his right hand and drew back his thick coat collar and his shirt, which was opened at the front; bending his head forward at the same time, so that his shoulders were partly exposed. His back was terribly scarred with long welts, some of them not entirely healed. I stood there, looking at the poor fellow's shoulders, and I could not say a word."

"That is what I get for the faith of St. Patrick, Father?" he said. 'Every Monday morning for a long time before I was sick I was lashed because I refused to go to the Protestant services on Sunday.'

"I did not move from the place where I was standing behind him; for the tears had come to my eyes, and I did not wish him to see for fear of embarrassing him. As I was helping him to rearrange his coat about his neck, he continued:

"There is a little hymn that I often sing here; my mother used to sing it back home when I was a little boy. It goes like this:

spoke what I thought were hard words to me, and since then I have not gone to the Sacraments. That was why I refused them so abruptly yesterday. In my heart I didn't mean it. After you went I began to think I had been in the wrong; and I have no longer any hard feelings. And now, Father, if you will hear me, I will go to confession."

The priest stopped speaking, and there was no sound for a little while save the steady purr of the fire in the large square stove.—B. J. Murdoch, in Ave Maria.

THE MATERNITY OF THE BLESSED VIRGIN

MARY IS THE MOTHER OF GOD

The Church gives official sanction and assurance that: "The Blessed Virgin Mary is truly the Mother of God." In the year 431 at the City of Ephesus, the Father of the Third General Council of the Church, to offset the errors that some were holding in regard to this matter, solemnly defined that Mary is the Mother of God. Against those who persisted in believing that she was not the mother of God, the Church formulated a condemnation. "Should anyone refuse to admit that the Emmanuel is truly God, and that in consequence the Holy Virgin is Mother of God, since she gave birth according to the flesh to the Word of God made flesh, let him be anathema." These sentiments are uttered by Elizabeth, who, inspired by the Holy Ghost, asks when Mary visited her, "Whence it is to me that the Mother of my Lord should come to me?" (Luke 1, 43.)

This is understood, however, not that she is the mother of His Divinity. This has come from error. A mother is truly called a mother of her child even though it is true that the babe receives from her only its material substance, and not its spiritual soul, which is a result of God's exclusive and direct creation. In a somewhat similar way, the Person who was born of Mary is the Word made flesh. From her He received His humanity, His divinity is from eternity, but the Person in whom these two natures are combined, is God, and He was born of her, and she only true way to express this fact, is to say that she is the mother of God according to the flesh, as the Eternal Father is His Father, according to the Godhead.

HER IMMACULATE CONCEPTION

Because of this fact, that she was to be the mother of God, Heaven itself prepared her in a special manner for this great honor. To do this properly God did not wait until she arrived upon this earth, but carefully selected for her, human beings of no ordinary merit to be her parents. The honor fell to a devout couple, Joachim and Ann. Since Mary, their child, was to be so signally adorned by Heaven, it was fitting that her soul would not be even for a moment under the domination of the demons by the stain of Original Sin, hence at the very first moment of her conception she was preserved from that sin to which we fall heir. This is called her Immaculate Conception, and will form the subject of an entire instruction next week.

HER VIRGIN MOTHERHOOD

Another privilege of Mary which marks her out as the holiest amongst the holy is her virginity. The Virgin Mother. In all the symbols, creeds and professions of faith, from the Apostles Creed to the Nicene Creed, as well as in the general Councils of Nice, Constantinople, Ephesus, Calcedon, Mary is called "Virgin," and her Son not only to have been conceived, but also to have been born of the Virgin Mary. She is again proclaimed by the Council of Lateran in 649 to be "Ever Virgin."

The explanation of this double mystery, the Virgin Conception and the Virgin Birth of Christ is given by the Angel Gabriel. "Behold," Gabriel announced, "thou shalt conceive in thy womb, and thou shalt bring forth a Son; thou shalt call His name Jesus." Then Mary asks how can this be since she is and remains ever virgin. Gabriel answers, "The Holy Ghost shall come upon thee; and the power of the Most High shall overshadow thee; with God no word shall be impossible." It is the result of God's Omnipotent will. Wherefore as in the beginning God said, "Let there be light and there was light," or as when man was first made, the obedient clay gathered at its Master's word, and stood erect a perfect body, so when Mary said, "Be it done unto me according to Thy word," there budded forth within her, virgin life at God's command the living fruit of a human babe. And again, as when the disciples were gathered together within solid and barred doors, Christ in His actual reality and physical presence, entered and stood in their midst, so when the time came at Bethlehem, one moment the Divine Babe is by itself unborn a moment more and by miracle her child is resting in His mother's arm. Wherefore it is that there was no pain or pang of childbirth, as St. Gregory puts it, "Alone amongst the daughters of Adam who were mothers, Mary was free from the curse of labor which weighs upon every woman giving a child to the world."

ABSOLUTE SINLESSNESS

A third privilege of Mary, accorded because of her being the Mother of God, is her absolute sinlessness. On

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this point we have the Church in the Holy Council of Trent which defines that regard to Mary, the Mother of God, the question of sin is not even to be mentioned.

The great St. Thomas gives three reasons for this. First, Mary must have been made worthy to be the mother of her Son. Now the honor or shame of father or of mother throws its shadow upon the child as is written in the Book of Proverbs. Such dishonor could not have been allowed to fall on God. Second, Christ having received His blood and flesh from her, there arose between the mother and the Child such close affinity such an intimate bond of union as would absolutely forestall and forbid any touch or trace of Satan as it is written (2nd Cor.) "What part can there be between Christ and Belial." Third, Christ, the Son of God, made of Mary, is a most mysterious yet real way, His abode, dwelling not only within her soul, but also within her virginal womb. Now, it is written (Wisdom 1) "Wisdom will not enter into a wicked soul nor will it dwell within a body subject to sin." This is why one must simply say that the Blessed Virgin Mary never committed any actual sin, either mortal or venial, that the words of the Cantic should be fulfilled in her: "Thou art all fair my beloved and there is no sin in thee."

All those who have a special function in the service of God, are prepared by Him for it. These are a few of the special charms granted her because of the part she was to perform in the Redemption of the race. She is a special object of Divine care, in an eminent degree, the daughter of the Eternal Father, Spouse of the Holy Ghost, Mother of the Son, full of grace, and blessed amongst women.—The Tablet.

THE STRONG BOX

Austin O'Malley, M. D.

Isaacser Ben Ezra, the merchant, had great flocks of sheep on the Plain of Escholon, a camel train that traded between Tyre and Damascus, and many vineyards on the sloping of the hills. An important citizen, grave of speech, with lips that showed thin through his long white beard, and hard brown eyes which never softened even when casting up his steady gaze.

On a street of Nazareth lived the widow Mary, with her only son, Jesus the carpenter. His quiet manner, his big quiet man, with brown Nazarene hair falling upon his shoulders, and a forked red beard. His voice was full of strange musical tones; and his eyes were kind always, but deep, like the eyes of one that converses much with God. Often they had curious humorous wrinkles at their outer edges when He talked to the children who came daily after school to His shop to watch Him at work. He made shepherd's pipes for them, and the mother's needle would stop, forgotten. Some of the smaller children said they had seen light about His head when He so spoke, but their parents laughed at these fancies.

Now and then the mother would sing for them. He would go steadily on with His work, but He would sing with her. The children would catch up the chant with them: "The Lord ruleth me, and I shall want nothing. He hath set me in a place of pasture. He hath brought me up, on the water of refreshment; He had converted my soul. He hath led me on the paths of justice, for His name's sake. For though I should walk in the midst of the shadow of death, I fear no evil, for Thou art with me. One day the mother sang a strange hymn for them, one they had never heard. My soul doth magnify the Lord: And my spirit hath rejoiced in God my Saviour: Then the mother broke down and began to cry, and the little ones did not understand. She went into the house, and straightway Isaacser Ben Ezra darkened the doorway. The carpenter ceased working and looked at the man. "Jesus, son of Joseph," said Isaacser, "make me a strong box of oak, four cubits by three, and three cubits deep; and bind it well with the iron I have ordered from Tubal the smith, and fit it with drawers wherein I may keep certain things I value. What wilt thou charge me for the work?"

"Four pieces of the silver of Herod," answered Jesus, the carpenter.

"What, man?" cried Isaacser. "Four pieces of silver! Art thou mad?"

"Very good," said Jesus, the carpenter. "Go to someone that will make it for two. I will not." And he started his saw, ripping a plank.

Because He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed.

For He that is mighty hath done great things to me; and holy is His name.

Isaacser went out, and the carpenter began to talk to the children. Presently the merchant returned, and said: "Here! I need that box straightway, and I will give thee three pieces for it, not a penny more."

The carpenter went on talking to the children: "And the poor woman gave of her meal and oil to the prophet although she was in sore need herself."

"Dost thou hear me speaking?" snarled Isaacser. "When I come to a man like thee to give him work I am wont to meet courtesy."

"Even so am I," said the carpenter, and He went on talking to the children: "And God the Father was pleased with the charity of this woman, and He sent her His peace and the oil and meal divinized not."

"I will make the box of three pieces, if thou givest the fourth piece to the poor."

"Bah! The poor! The idlers in the sun! My conscience will not let me pauperize them. Let them work as I do. Yet I must have the box, make it and I will pay four pieces; but thou art a robber."

The carpenter answered: "I ask only the due wage for my work, yet thou art spendthrift of speech."

Then he went on ripping the plank and Isaacser departed.

The carpenter made the strong box, and clamped it with iron bands and bolts, and Isaacser Ben Ezra filled it with gold, and precious stones, parchment deeds written by the lawyers, and records of trade. He paid the four pieces of silver, and Jesus gave one to a blind beggar at the Jerusalem gate.

The year went on unto the winter rain, and Mary sat by the shop door, spinning and singing softly; and the carpenter day by day made casks for the vintage, and mended the bullock carts and the yokes, and taught the children seated upon the wood shavings of the floor.

One evening when the rain was falling steadily, and the street before the carpenter shop was purring with the brown water, the son of Isaacser Ben Ezra came to the door and said to Jesus:

"My father died today. Make a coffin for him of cedar of Lebanon; and when thou comest to the house I wish thou wouldst show me how to open the strong box thou madest for him."

Mary the mother stopped the droning wheel, and after the young man had gone away with light step, she asked her son, the carpenter:

"Shall I pray for the soul of Isaacser Ben Ezra?"

And the carpenter made answer: "It is too late. He locked his strong box and his heart too tightly whilst living."

Then he made the coffin of planks of the cedar of Lebanon, and the priest praised Isaacser Ben Ezra in a great funeral oration. Of all his wealth Isaacser took away with him a winding sheet. His son opened the strong box as soon as he could empty the house after the funeral, and left at once for Jerusalem. He squandered the gold on a dancing woman of Egypt who lived in the Sion Quarter near David's Gate, and disappeared.

FALLACIES OF SOCIALISM

ARCHBISHOP GLENNON TELLS OF RISE OF SOCIAL PRINCIPLES IN PAST CENTURY

There has arisen a school of thought which in the last and present century has assumed vast proportions, and exercised great power, whose advocates boast that in it is found a cure for all the social and economic ills that afflict humanity. Nor would their remedy be limited by them to the social or economic ills. Its application would also cure us of our political and religious troubles as well. They tell us, too, that the cure is simple, writes Archbishop Glennon of St. Louis.

Have we trouble with the poor, their children, or their housing? Charity or philanthropy furnishes no real help. Only one power is competent; and that is the State. Is there trouble between labor and capital? The simplest solution of it is to have the State settle it by taking over capital. Are the children neglected, let the State become their parent, and nurture them as a mother would. Does crime exist? The reason for it would be a great measure removed since crimes are committed because of private ownership—by the State taking over the ownership, and becoming the sole possessor. The system for which such extensive claims are made is known under the generic term of "Socialism."

WHAT IS SOCIALISM?

Of Socialism it would be difficult to give a popular and adequate definition; for, just like liberty or democracy, it is made to cover the mass of principles, and of systems, the extremes of which sometimes contradict one another. Some of our nervous people think that if a city were to own a trolley line, it would be due to Socialism. If the ownership extended to all public utilities, it would be, in their opinion, advanced Socialism, whereas the Socialists themselves declare it would not be even a beginning. Socialism covers activities promoted by leading statements on one hand; and, on the other, by the Leninists and Trotskyes, who claim

that they alone have the courage to put in practice the true Socialism. Marx and Engel have taught. An application so extensive, including principles so varied, makes it a difficult task to discuss the same with intelligence; for a discussion or criticism of one principle or school immediately produces a disclaimer from the Socialist nearest you, who tells you that he belongs to the other school, and that the principles you criticize are also abhorrent to him. Yet, while he rejects the principles criticized, he will be found claiming comradeship with those who profess them.

It is quite true, however, that Socialism differs in different countries. It is one thing in Russia. In Germany it is of that transient character which changes its definition every day. In France and Italy it is made the tool of the Freemasons to attack the Church, their attention and energy being so centered thereon, that their campaign against capitalism goes by default. In America we have samples of them all; or if blended, the blending is mild and chastened because of surrounding conditions.

Whatever be the means taken in its exploitations, all of them are practically agreed on one principle, which may be set as a definition of Socialism, and it is that principle which would "substitute a State monopoly instead of private ownership of all the sources of production and means of distribution." Which means, for all practical purposes, all there is of permanent value—lands, industries, factories, transportation—would be taken over by the State and managed for the benefit, and in that process directing the activities, of all the people.

AN ATTRACTIVE IDEA

The idea appears at first sight quite attractive. It speaks of all the people; and it suggests that thereby will come to them, under a state which would be of their own creation, their fullest development of liberty, fraternity and equality. There would be no poor. There could be no rich; or rather, as the prosperity of one would be the prosperity of all, all would be rich. Then all would work for the state, which, in turn, would take care of all. There would be no more poor farms, nor dependent poor, nor idle rich, neither would there be orphans, because the state would take the place of the parent.

Such is the rosy promise held out by the exponents of the system. The dream has never been actualized. On the other hand, to the great majority there is the firm conviction founded upon the experience of the past, the conditions of human nature and of the human character, that the socialized state will ever remain a dream, since its actualization would run counter both to experience, and to our human nature as it is constituted. Or, in other words, we believe that the system even if achieved will not work, for, from the moment of its victorious inception, it must move either towards anarchy or tyranny.

RELATION TO CHURCH

It is when we discuss what may be called the tendencies of Socialism, that its true nature becomes apparent—its relation, for instance, to the Church, the home and the family. It may be that the average Socialist that we meet has his own views thereon; but the apostles of the system have theirs also; and we must take into consideration the conclusions they have reached, rather than from the tyro who seeks by his plausibility a sympathetic hearing in a decent community. Both Marx and Engels, the founders, the evangelists and promoters of scientific Socialism, base their entire system upon the materialistic conception of history. That is to say, they originate man from the clay—limit his ambitions to the earth; and deny the interference of a spiritual power, either as existing in his own nature, or from above. With them, marriage has no sanctity, the home no real protection, the parents no responsibilities; and the children being wards of the State shall look to it for their education, and for their moral upbringing.

CATHOLICS AND SOCIALISM

Need I say that such tendencies violate the first principles of Catholic Faith; and, in fact, of human nature itself? We believe that the parent exists before the State—that the State is nothing more than the consensus of families which compose it—that it is the duty of the State to sustain the parents in their prior rights, and the family, rather than to destroy them. We believe the spiritual element essential to the family and to the home. We consider that man has a soul as well as a body; and that the soul, which is spiritual dominates the body, which is material—that, therefore man lives by his soul—that his essential work is neither its inspiration nor its goal in the materialistic concept of life.

Socialism, the dream, is in reality a nightmare. It stands not for humanity's betterment, but its degradation. This is proven true by recalling what has come to those who have enthroned it. Twice in the world's history has Socialism become the ruling philosophy of the State.

The first was when at the close of the eighteenth century, France attained through the dethronement of her king, the exile of her nobles, and the massacre of all who stood for established authority and law and religion, the full and frantic

development of her socialistic career. I need not tell you the oft-repeated story of Socialism's successes—its crimes, nor of the quick punishment which came to an outraged humanity, which in order to get rid of the monster was willing to bow to the demands of a dictator.

SOCIAL PROBLEMS EXIST

Again, in our own day, we are witnessing its establishment. What, or how soon, will come the end in Russia, we know not. It may be in greater anarchy; or it may be by reversion to czarism and dictatorship. But what we do know is that if all the crimes imputed to it were true, it deserves the condemnation of the civilized world. If on the other hand, the Socialist depicts the injustices of the world, which he insists must be undone, the wrongs committed by property owners, and exploiters, that must be righted, the sins and crimes that he must be ended, the poor and the broken that should be cared for, that must be helped, we have no difficulty in agreeing with him that these problems do exist. His description of them may be more picturesque than ours, but his desire to right them is not stronger, nor has been the first to call attention to social ills. They are as old as the world. The blessed Christ gave much of His Gospel to the denunciation of wrongs, and wrongdoers—the sins of wealth and capital; but He paralleled the same to give to Caesar only what belonged to him. He taught the blessedness of poverty, the dignity of labor, and the greatness of charity. He never promised the abolition of poverty. His taught that the righting of wrongs would finally obtain only in a better world.

REFORM NOT HOPELESS

But this again does not mean that reform is useless, or hopeless. On the contrary, it is now, and has ever been, the duty of the followers of Christ to approximate their lives, and their laws, and their country to His teaching—to set up the standards of right as also of duty to help the poor and weak, and lowly—to curb the extravagance of wealth—to make for labor a just wage—to compel capital to give fitting employment—to give protection to the man with the home and the family that they, and he, may live and thrive under the laws and protection of the great Father in Heaven; and as a family contribute to the State that obedience and support that properly constituted authority may demand.

There are many desirable reforms which are supposedly socialistic, if not in their origin, at least by appropriation, which we not only may, but should cordially support. Our legislatures are today crowded with measures such as these, many of which, if enacted into law, will help at least in the solution of our troubles. It matters little whether they are called socialistic or not. The question is, are they based on justice? Will they be helpful to the people? Their enactment and progress as well as the philosophy back of them may find their development in the recent field of aeronautics.

Just as with our human nature and the desire to possess inherent in it, so in the problems of the conquest of the air, we know the unchangeable law of gravitation—that what is heavier than air will under normal conditions fall to earth. It does not prevent us, however, from seeking the lofty conquest by forces other than the air itself, which for a while may neutralize the law, but when its task is ended, quickly yields.

So, with the social problems there are certain laws we may not set aside. But we have still the reason to struggle day by day lifting ourselves on the wings of charity, looking to the Sun of Justice, and hoping at length for the triumph of right. With us that triumph should be a passion; but a passion controlled by justice—exercised in patience, and all times submissive to the Voice and the Law of God.—St. Paul Bulletin.

THE DEMISE OF MODESTY

"Murder in High Life. Feminine Modesty and Manly Chivalry Both Found Dead! Murderer Had Many Accomplishes. Coroner's Verdict Proves Modesty to Have Been the First to Die." If a "screthead," like the foregoing, says the author of an excellent article in the current Atlantic Monthly, were used to describe the state of Politia Society today, perhaps those who are most to blame for the lamented demise of modesty would search their hearts and repent. Among the "social sins" now common among "our so-called best people" the writer names:

"The perfect freedom of intercourse between the sexes, the unchaperoned motor-rights by night, the intimacies of modern dancing, the scantiness of modern dress, and the frankness of conversation between young men and girls. There are even whispers concerning the sharing of the smuggled bottle during the early Prohibition days, and the indulgent attitude of some of the most popular girls toward the evident intoxication of their partners."

Responsibility for the existence of the "jazzy" girl of today the Atlantic's anonymous contributor justly lays first of all on her father, who must take up again, if he would save his daughters, the long disused but "trusty sledge-hammer of Parental Authority," saying "This shall be done because I command it!"

Mothers are then advised to tell their girls "truthfully and simply the effect of some phases of their social laxity on the man whose moral fiber they are weakening." The girls themselves be cautious against using methods to attract suitors which were hitherto confined to a class representing the victims of the social order rather than its makers, and finally the young men of today are blamed for doing "all in their power to make the customs and manners of an unlicensed world the standards of the young ladies they are 'honoring' with their attentions."

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The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50.
 Publisher and Proprietor, Thomas Coffey, Ltd. D.
 Editors: Rev. James T. Foley, R.A., Thomas Coffey, Ltd. D.
 Associate Editor—H. F. Mackintosh.
 Manager—Robert M. Burns.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order. Where Catholic Record Box address is required send 10 cents to cover postage on postage upon replies.
 Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.
 Approved and recommended by Archbishops Peliccioli and Sbarretti, late Apostolic Delegates in Canada; the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface; the Bishops of London, Hamilton, Peterborough and Oshesburg, N. Y., and the clergy throughout the Dominion.
 In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire, 249 Main Street, and John J. Dwyer.
 In Sydney, N. S., single copies may be purchased at Murphy's Bookstore.
 In Montreal, single copies may be purchased from J. Millor, 241 St. Catherine St. West.
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LONDON, SATURDAY, JUNE 5, 1920

THE CATHOLIC CHURCH AND DIVORCE

"It is true that the Church of Rome, in the main is theoretically opposed to divorce; but it is also true, and this the bishop knows full well, that the Church has been able to discover laws in the marriage tie which answered exactly the same purpose in too many cases."—The Christian Guardian.

During the course of its rambling and evasive reply to Bishop Fallon's challenge to the Moral Reform organizations to say where they stood on the pending divorce legislation, The Christian Guardian rashes this clumsy calumny against the Catholic Church. It was common some few years ago when the exigencies of unscrupulous politics made it expedient to exploit the ignorant anti-Catholic prejudice of Ontario. From Orange platforms Mr. Hocken, then Mayor of Toronto, in a manner more robust and less sinuous than the Guardian's, thus stated the latter's charge:

"Marriage laws in Quebec are a disgrace to the Empire. Not a marriage of Roman Catholics but can be invalidated on some pretext. This Church is in itself a divorce court."

And much more of the same tenor. A widespread campaign of malicious lying must leave a certain proportion of dupes who are never unscathed. As a matter of fact the cases in Quebec where the Catholic Church has decreed the nullity of marriage are of such rare occurrence that they could be counted on the fingers. There have been more applications for divorce from the city of Toronto alone every year, for many years past, than there have been marriages declared null in the Province of Quebec in the three hundred years of her history.

No, the advocates of easy divorce know well that the Catholic Church is the great bulwark of Christian marriage. In the United States, where the divorce evil is rampant, this testimony is borne by serious thinkers and writers of all shades of religious belief, or of none. In Monsignor West's article, which we reproduce this week, is a quotation from a Methodist publication which recognizes this patent fact and deplores the wide departure of other Christian Churches from the Catholic doctrine of the indissolubility of marriage.

To say that the Catholic Church today "is able to discover flaws in the marriage tie which answered exactly the same purpose [as divorce]" is a calumny so clumsy that it falls to the ground of its own weight; it runs counter to the facts of the case, facts universally known, undisputed, and indisputable.

That in the Middle Ages such was the practice of the Church is a charge very often made. It was made by Henry VIII. in the preamble of an Act which he forced on his Parliament. It is made in the Augsburg Confession. It became a part of the Protestant tradition, and is consequently repeated by Protestant writers, and found its way into the Majority Report of the Royal Commission on Divorce which was published some seven years ago.

"The hardships which result from holding marriage indissoluble," says the Report, "were, however, [in the mediæval period] mitigated by a system of effecting complete divorce by means of decrees of nullity, the grounds for which were numerous. Referring to the rules as to the forbidden degrees of consanguinity and affinity, Sir Lewis Dibdin says:

"These elaborate and highly artificial rules produced a system under which marriages theoretically indissoluble, if originally valid, could practically be got rid of by being declared null, *ab initio*, on account of the impediment of relationship. This relationship might consist in some remote or fanciful connection between the parties or their godparents, unknown to either of them until the desire to find a way out of an irksome union suggested minute search into pedigrees for obstacles—a search that seemed to have been generally successful."

The advocates of divorce evidently felt it necessary to quiet the Christian conscience of England by the assurance that "practically" there was divorce in pre-Reformation times.

Thus Professor Whitney, Professor of History in King's College, London, was examined by Lord Guthrie, who asked him if he was not aware that in the mediæval Church "they had practically the power of getting rid of their wives just as the Protestant Church has since the Reformation?"

Professor Whitney replied: "I know the statement is very often made, but I think there are very few cases of the supposed subtleties; that is to say, that the mediæval system worked with very much fewer cases than is supposed. I know of very few such cases."

Lord Guthrie pressed his point, assuming that mediæval decrees of nullity were essentially based on subterfuge, and in reality were equivalent to modern divorce.

This Professor Whitney pointed out to him:

"I think you are really assuming that the indirect methods there were invalid methods, that through some supposed view of nullity there was a way of evading the law. That is a description of mediæval practice that I should differ from."

Sir Lewis Dibdin himself, in spite of the words to the contrary effect incorporated into the Majority Report, showed clearly that since he had written his "Notes on *Reformatio Legum*" he had come to take exactly the same view as Professor Whitney. He was examining Professor Danney of Glasgow, who declared in the Statement he put in that in the Middle Ages "though there was no formal divorce there was in many cases a practical surrogate for it in the facility with which existing marriages could be declared null *ab initio*."

Sir Lewis Dibdin asked him as to this:

"Have your researches enabled you to say whether, in fact, marriages were very often put an end to in that way. . . . I mean was there a body of litigation of that kind, comparable, for instance, to the number of divorces in England now-a-days in a year? The reason I ask, is because I have had recently to look into that a great deal myself, and I cannot find in England any trace that there was a very large number of these cases?"

To which Professor Danney had nothing to reply except to refer to the Augsburg Confession and the Act of Henry VIII.

So into the widely read report went Sir Lewis Dibdin's repetition of the old Protestant calumny; but buried in Volume III, Question 88,786 of the ponderous tomes of the official minutes lies his subsequent admission that he could not find any trace of evidence to support the charge he had in ignorance repeated in his book.

A sense of humor ought to be enough to save anyone from citing Henry VIII. as an authority "that no marriage could be so surely knit or bounden, but it should lie in either party's power to prove a precontract, a kindred or alliance, to defeat the same." Henry found his own marriage so surely knit and bounden that not even the mighty influence of a powerful monarch could defeat the same. The lustful and bigamous king had an intelligible motive in desperately endeavoring the marriage laws of the Church. Luther's record in divorce shows that he had still greater reason than Henry.

But such are the sources of the Protestant tradition with regard to "practical divorce" in pre-Reformation times.

The Hocken oratory of a few years ago seems to be the source of the Christian Guardian's assertion that there is "practical divorce" in the Catholic Church today. And there are probably some of its readers who will believe that this evasive deduction is gospel truth.

THE SOURCE OF IRISH LAWLESSNESS

The cable tells us that informal but real negotiations have been going on between the British Government and the Sinn Fein leaders with a view to reaching some basis of agreement and ending the present intolerable state of affairs in Ireland. And further, that Balfour has had a lengthy conference with the Pope on the matter.

The intermediary between the Government and Sinn Fein, we are told, was Mr. Justice O'Connor who enjoys the trust and confidence of both parties.

Two months ago, at the opening of the Cork assize, Judge O'Connor, like several other assize judges, referred to lawlessness in Ireland. But he went directly and honestly to the fountain and origin of the present troubles—the apothecism of rebellion and lawlessness in Ulster.

"Historically," said Judge O'Connor addressing the Grand Jury, "the divorce of so many of the Irish people from active cooperation with the Government, dated, as did the reign of violence itself, to that black day in Irish history six or seven years ago when mob law was allowed to prevail, and the doctrine of resistance to the law of the land by physical force was preached not alone with impunity but with success. I do not say that doctrine has not been preached before that, but this was the first time when it was openly preached without rebuke or punishment."

Openly preached without rebuke or punishment, and justified, glorified and financed by the very English gentlemen now in control of the British Parliament. The open defiance and insolent flouting of the authority of King and Parliament was followed by the "unparalleled outrage," as Asquith called it, of the Luree gun-running. These things are not so easily forgotten in Ireland as they apparently are in Canada. The Irish people can not be given the object lesson of mob law prevailing in Ulster, of resistance to the law of the land by physical force preached not alone with impunity—but with success, without learning something of "equal and even handed justice."

Especially when the leader and moving spirit of turbulent and rebellious Ulster was made chief executive law officer under the crown.

De Valera and the "Irish Republic" cannot be referred to now without the sneer of inverted commas; loyal Ulster could take the law into its own hands, organize a provisional government, yet the Ulster Unionist Council openly defying King and Parliament was always spoken of with respect.

A prominent English member of Parliament thus referred to it:

"Speaking with a due sense of responsibility, and with the knowledge that what I say is shared by my Unionist colleagues in the resolute and unshakable determination of Ulster not to submit, they will have the full support not only of the Unionists of Ireland, but of the whole of the Unionist members of the House of Commons in all risks, at all hazards, and in every extremity."

This English gentleman is now Lord Birkenhead, Lord Chancellor of England.

Now, one of the "crimes" in Ireland is the possession or sale of a pamphlet, "The Grammar of Anarchy," made up of extracts from such speeches, without a single word of comment other than to give the place and date of the speech quoted from, and the name of the speaker.

At the rate of a thousand a week, raids on private homes which outrage all decency and sense of security are some of "the crimes in the name of the law" which get not a mention in that section of our Canadian press which is horrified at the "outrage" of cattle driving.

What may come of the reported negotiations no one can predict. But two considerations seem to point to their being serious. The choice of the intermediary is one. Justice O'Connor in going to the root of present conditions in Ireland says nothing that the world does not already fully realize. But where it is the fashion to denounce the effects and ignore or defend the cause, the Judge's outspoken words denote a courage and honesty that may be of great service to both parties in his difficult role of mediator. The other is that England is suffering enormous moral loss by her lawless oppression of Ireland, a course of action which it is utterly impossible even by the most expensive propaganda to square with her professions

during the War, or with the principles now accepted by the civilized world.

FREE CRITICISM

Gladstone once referred to "the bracing air of free criticism." The flabby press of Canada, which feels that loyalty to the Empire necessitates the defence of every thing said or done by the British Government or its representatives, has lost all faith in that free and intelligent criticism which Gladstone found more desirable than appreciation or praise.

In England, notwithstanding the strangling tentacles which the Northcliffe, the Beaverbrooks and others have stretched out in many directions, there are still great papers which cherish the traditions of courage and freedom in criticizing the Government, holding with Janus that true loyalty will neither advise nor submit to arbitrary measures.

While our papers without intelligent regard for the real interests of the Empire, or the United States, or international good will, were applauding every indiscreet or mischievous utterance of Sir Auckland Geddes when he reached the American shores, The London Daily News of March 5th had this outspoken and caustic criticism of the new Ambassador's first stupid mistake:

"If the report of a statement by Sir Auckland Geddes is true he seems to have spoiled his career as an Ambassador even before it has started. He has managed to live down many serious blunders, but a statement I understand he made to a party of English and American journalists that the Sinn Fein movement is practically a religious scheme, aimed at securing power for the Roman Catholic Church, confirms the worst fears of his critics. Americans, whether Irish or not, are critically watching every aspect of our attitude towards Ireland. They know as well as Sir Auckland that whatever may be the truth about Sinn Fein, this is not. If the journalists have misunderstood what he meant, a prompt correction may do something to ease the situation. But if Sir Auckland is going to America with that view of Ireland we may as well save the cost of his passage."

LIBERTY AND LICENSE NOT THE SAME

By THE OBSERVER

A journalist announces as a principle of journalism that a paper is entitled to put before its readers the views of anyone, moral or immoral; not merely to publish a statement or summary of what the views are, but to open the columns to articles setting forth immoral views.

This is obviously a false principle. There are limits to what the press is entitled to do; and its right to give publicity ends when an attempt is made to use its columns to propagate views that are clearly immoral. For instance, suppose that a burglar desired space in which to present an argument in favor of breaking and entering other people's houses: Would the press be justified in giving space to his argument?

There is not one editor in Canada who will answer "yes" to this argument. The rights of property have not yet come to be regarded as fair matter for discussion, pro and con. But when we come to the matter of sexual relations some editors seem to suppose that all views are entitled to publicity and propagation. Yet, even here, they have limits to their theory. We suppose it would be hard to find, in all Canada, an editor who would give space to letters or articles upholding Mormonism, or any other form of polygamy; but there are editors who seem to suppose that it is all right to give space to articles which advocate free lust under the slightly milder, but unmistakable, name of free love.

The truth is that liberty and license are two entirely different things; but the secular press, in general, is hopelessly confused between the two. Liberty is always bounded by right and wrong. There is no liberty to do what is wrong. Permission to do wrong is license; and is so different from liberty that only those who are in a state of moral confusion can mistake the one for the other.

It is worth remarking that it is almost wholly on the subject of the Commandment which forbids adultery and fornication that Canadian secular journalists show confusion of thought as to what may be pub-

lished (and what ought not to be published). On the subject of property rights, there is little error amongst these journalists. The burglar has no chance of getting any editor to publish his views; but the advocate of free love has a clear field, only too often. They will not permit a man to advocate the destruction of his neighbor's real or personal property but they will permit him to propagate in their columns, theories which are openly destructive of family life.

Why are the impressions of duty stronger and clearer in the one case than in the other? Because secular journalism is materialistic. Property and money are material things; and as such are appreciated and understood in minds which are filled with materialistic conceptions. Spiritual ideas are little understood, and little entertained, in the secular journalism of today.

Family life may be threatened by any sort of propaganda; and secular journalism will either be silent, or will join with the devil for the money that is in it. But let someone propose to raise taxes 25% and then watch the secular press. Let someone propose to impair the rights of landlords, or to impose a new business or profits tax, or to limit the right of stock-gambling, or to interfere in any one of a thousand ways with the little material things that worldly-minded people care about; and then watch the editorials in the secular press.

But spiritual rights and obligations may shift for themselves. Let someone propose to "recognize unions outside of marriage" for instance; and he can have all the space he wants.

SIR ARTHUR CURRIE

We like Arthur Currie. We like him for the virtues of vigor and energy which distinguished him among our soldiers as their Commander-in-Chief; we like him for his genuine and deep love of Canada; we like him for his bold and manly temper, his free and independent spirit and, above all, for his bluntly uncompromising determination to give both God and man their just due. Speaking last week before the Canadian Club of Orillia, Sir Arthur told in simple language of the part Christianity played through the War. He gave an incident:

"The Canadians had their first experience of liquid fire at Hill 70. Only the stoutest hearts can stand up against liquid fire. The tension is very great when men are lined up and expecting a heavy shell fire. When in this position Captain Learmouth knelt down and prayed, and his example had a very steady effect upon his men. Many men during the War learned to pray. When Captain Learmouth's company were subjected to liquid fire, he leaped up on the parapet and called out 'men of the Second Battalion we hold this trench for Canada.' Not a man left. The inevitable happened. Learmouth was wounded and carried back to the trench. He fainted and his men put him on a stretcher and carried him to the rear. When he came to be asked to see the colonel. He made his report to his superior officer, fainted again and died."

The General also gave a graphic and touching description of the impressiveness of death in a country where the good folk feel that the dead can be prayed for. He told "of the passage of the French troops returning from the War, under the Arc de Triumphe in Paris, when they were met by the soldiers' mothers, sisters, and wives with their floral offerings. The presence of the dead was felt by every one. Sir Arthur realized in that moment the greatness of the French nation which was shown in their reverence of their beloved dead. Every one felt that the souls of the dead looked into their eyes; as we in Canada should feel that the souls of 60,000 brave Canadians are looking into our eyes, God forbid that they should find anything selfish or dishonorable.

"We hold the challenge from the mighty line, God give us grace to give the counter-sign."

Wittfully will every Catholic heart yearn for the giving of that grace. Currie is made of the stuff that Foch is made of.

Last week a deputation waited on the General in Montreal regarding the building of a "Canadian Protestant Memorial Church" at a cost of \$500,000 in the city of Lens near Vimy Ridge. We wonder what Sir Arthur must have thought. Perhaps they were right enough from their own point of view and in their own narrow way, but the idea of actually erecting a giant Protestant Church in the little ruined Catholic town

of Lens (under auspices of people averse to prayer for the dead) would be about as absurd and offensive as the devil ever assisted the human mind to conceive. Sir Arthur Currie answered as we might expect the Canadian Commander-in-Chief to answer. He told them that if there were to be a national memorial for which subscriptions were to be invited from all over the Dominion, it must be undenominational.

We like Sir Arthur Currie; and we feel McGill University is to be congratulated on its new President.

NOTES AND COMMENTS

"FUSION—NOT CONFUSION" is an East Indian contemporary way of putting the first great requisite of the League of Nations if it is to be of any service to humanity.

To a well-known Scots Bishop, long since gone to his reward, is attributed the saying that Catholics would never convert the Scots, but would eventually flood them out. What he meant was that by the twofold operation of the decay of faith in the supernatural on the part of Scotsmen of the Presbyterian and other sects, and the influx of Catholics from without, the Church would one day come into her own in that once so Catholic land. What is taken as pointing to fulfillment of that prophecy, is the rise of populous parishes where formerly no Catholics were to be found. One in particular is instanced where now stands one of the finest churches in Scotland, with a large school, parish halls, and 5,000 excellent Catholics, all of Irish stock.

ONE THING the Bishop in question may have had in mind when he used the words quoted was the practical depopulation in his day by soulless landowners of whole sections of Scotland where the Faith had been kept alive through penal times. It may then well have seemed to be doomed to total extinction in the isles, the highlands and the glens where it had sought seclusion from the iconoclast and the despoiler. Lands beyond seas, and Canada especially, profited by the enforced emigration of those children of the mist to whom earthly possessions and life itself were cheap in comparison with the Faith of their fathers. But that the despoiler reckoned without his host may be seen in the numerous flourishing communities of Scots Catholics, very many of them converts, who have taken up the task of restoring the Faith of St. Columba and St. Margaret. In this newer vision, the Bishop might have qualified his "prophecy" and cherished that "larger hope" which since his day has "budded fair" in the hearts of his Catholic fellow countrymen.

THE IMPROVED status of Scots Catholics within recent years is in no way better instanced than by the working of the new Education Bill and the provision made thereunder for voluntary schools. The methods of administration which are thorough and businesslike are described as in the main most satisfactory to Catholics. Every county has its own parliament, so to speak, various committees being formed for the carrying out of details, under which Catholics have fared admirably. The recent elections for representatives on these boards are described as being "most interesting." Catholics having headed the polls in nearly every locality, many of them with majorities running into the thousands. The result is that Catholics have now an adequate voice in all that concerns the education of their children—a consideration that must have its due influence in the formation of the national character in the years to come.

THE RELIGIOUS belief of Fleet Street's modern oracle Mr. Gilbert Chesterton, is, in the light of his many illuminative sayings in regard to things Catholic, not infrequently the theme of discussion among his admirers. To him has indeed been applied that saying of Pius IX.'s in regard to Dr. Pusey, that he resembled a church bell in that while he called many people into the Church he never got beyond the vestibule himself.

A MAN'S belief is of course the affair of his own soul and, as such, ground upon which it would be impertinent to enter. But that Chesterton through his writings has removed stumbling-blocks from the path to the Faith of many others is

a truth that is not open to question. One recent testimony to that effect appeared in a recent number of the Catholic World wherein Mr. Theodore Maynard, himself a poet of some reputation and a convert, attributes the happy issue to "Orthodoxy," one of Chesterton's best-known books, and one which has precipitated a like crisis in other minds. Let Mr. Maynard, however, speak for himself.

"THE EFFECT of Chesterton's 'Orthodoxy' has been enormously powerful upon the young men of this generation. For one of these young men I can speak. I was sliding, at the age of nineteen, from the Calvinist theology in which I had been brought up, into a vague humanitarian skepticism, when I read 'Orthodoxy,' and that book began in me a reaction which, by the grace of God, three years later carried me into the Catholic Church."

May it not be that to the man who has in a matter of so vital concern helped others, the finger-post still stands and that sooner or later it may direct his own steps into the paths of peace. That at least, it is quite legitimate and proper to hope for and to pray for.

THE GOLDEN JUBILEE OF ASSUMPTION

The Borders Cities Star, May 27

By offering up the sacrifice of the Mass in its grandest, highest, most solemn and most beautiful form the Basilian Fathers of Assumption College this morning fittingly opened the celebration of their golden jubilee. High dignitaries of the church, noble prelates, noted priests, famous pulpit orators, distinguished guests, notable visitors and some of the church's leading authorities were gathered there before the High Altar offering up the ancient sacrifice in thanks and gratitude to Him who had made such a day possible. Never before in the history of the Border Cities has there been grouped together at a single service such a notable body of distinguished prelates.

CELEBRATES MASS

His Lordship Bishop Fallon, of London, celebrated Pontifical Mass in the presence of the following princes of the church: His Excellency, Most Rev. Mgr. Peter Di Maria, Apostolic Delegate to Canada and Newfoundland; His Grace, Archbishop McNeil, of Toronto; Bishop Ward, Kansas City; Bishop Gallagher, Detroit; Bishop Kelly, Grand Rapids; Bishop Schramm, Toledo; Mgr. West, St. Thomas; Mgr. Whelan, Toronto; Mgr. Aiyward, Sarnia; Mgr. Van Antwerp, Detroit; Mgr. McKean, London; Mgr. O'Connor, V. G., London; Rev. J. F. Player, Toronto, head of the Basilian Order in Canada.

Scores, unable to gain admittance to the church, remained outside, listening to what they could hear of the service through the open doors and windows.

IMPOSING SCENE

At least three hundred priests, nearly a score of monsignors, nine or ten bishops, an archbishop and the Apostolic Delegate marched in the procession from the college to the church. It formed a magnificent spectacle.

The splendor of the scene inside the church baffles description. Its grandeur was beautiful, its solemnity impressive, its outward form imposing, its significance, the depth and age and inner meaning of Christianity.

Bishop Ward, of Kansas City, a member of the college alumnus, one who attended the institution forty years ago, preached an impressive and emphatic sermon.

FITTING TEXT

Taking as his text, "And God shall sanctify the fiftieth year because it is the year of jubilee," Mgr. Ward said in part:

"Fifty years ago a small band of priests came here to carry out the work of God. Today we are gathered here to celebrate the fiftieth anniversary of that event.

"That education is trust and greatest that instructs the man to fulfill the great end of creation. No man is truly great who neglects life's great end; no education can be truly great which does not consider the purposes for which God breathed life into man."

GRAVE NOT GOAL

"Our destiny is not accomplished here; the grave is not our final goal. The true end of man is the supernatural end. The true end of man here below is to love and serve God. The greatest man is he who has given his soul to Almighty God. No man is truly great without the love of God in his heart and that love will cause him to love his neighbor as himself.

"What is human respectability, worldly wealth, honors, learning? What are all those things which worldly people covet compared to the crown of everlasting life God gives those who love and serve Him?"

"What is wrong with modern secular education? We teach our children sharpness and keenness to outstrip their fellow men; we teach them that knowledge is power but

power to beat and get ahead of their fellows in worldly things. They are taught to get along in the world, to look to the main chance, to never mind the worship of God until they have made their fortunes or are growing old.

HONOR TO PIONEERS
"May we not attribute the successes of today in some degree to the great priests and professors of yesterday?"

"There have been no more faithful, efficient and devoted priests of the church than were and are the Basilian Fathers. We ask you on this great day to re-evaluate, re-consider yourself for the great work still lying before you."

Even though when you die some one else may immediately take your place in this vain, lying, competitive, sinful world, yet your example, your teaching can effect a great number of lives that will win a rich reward for you in that Land Beyond where your place cannot be taken, although you may lose it.

Be faithful, be heroic, be great men, and you will fulfil God's ideal of college men. Nothing true, nothing good is ever lost. The highest representative of His Holiness, Our Holy Father, and the humblest member of this parish have joined here today to place the crown of a Golden Jubilee upon your brow. May God bless you as richly in the years to come as He has in the past.

ALL CLASSES MINGLE

Men of leisure, sons of toil, the colonel's lady and Judy O'Grady of Kipling's poem, the most prominent and the humblest rubbed shoulders in the equality of worship. The big edifice was crowded to the doors. The natural beauty of its altar, its stained glass windows and its vaulted and frescoed arches were enhanced by artistic decorations with the papal colors, yellow and white.

A very pretty part of the brilliant picture presented by the scarlet, purple, gold and black and white robes and vestments of the archbishops, bishops, prelates and priests before the altar was the appearance of two little page boys holding up the train of the Apostolic Delegate's and Bishop Fallon's robes.

Bishop Fallon was assisted at the altar by Fathers D. Forster and Luby, acting as deacons. Rev. J. T. Muckie, president of the college, acted as master of ceremonies.

ADDRESS OF WELCOME

Father Muckie presented the address of welcome from the college to His Excellency. This address pointed out that the ground where the college and church stands has always been holy ground knowing but one form of worship since the first white man set foot on it over a hundred years ago.

In replying His Excellency expressed his gratitude for the splendid reception accorded him at the college. He congratulated the staff of the college upon their achievements.

READ ADDRESS IN FRENCH

A. L. Gignac, heading a committee of seven prominent members of Assumption parish, read the address of welcome from the lady of the parish in French. His Excellency replying in the same language. By virtue of the authority vested in him by the Holy Father, His Excellency bestowed the Papal blessing on all those present and granted a plenary indulgence under the usual forms of the church.

THE ARMY OF SPIES AND THEIR WORK

The following is from an article in the London Daily News of April 19th, 1920, by Major Erskine Childers, D. S. O.:

"What we all know is that Ireland is permeated with spies, ordinary and extraordinary, imported Englishmen and perverted Irishmen, in low places and in high places; who, under various official designations and with the temptation of high rewards, ply their calling in the never-ending work of detecting and punishing first and foremost the great national crime of republicanism."

Major Childers then remarks that the British Government's pretext for myriad arrests in Ireland is that those taken are guilty of crime. He continues:

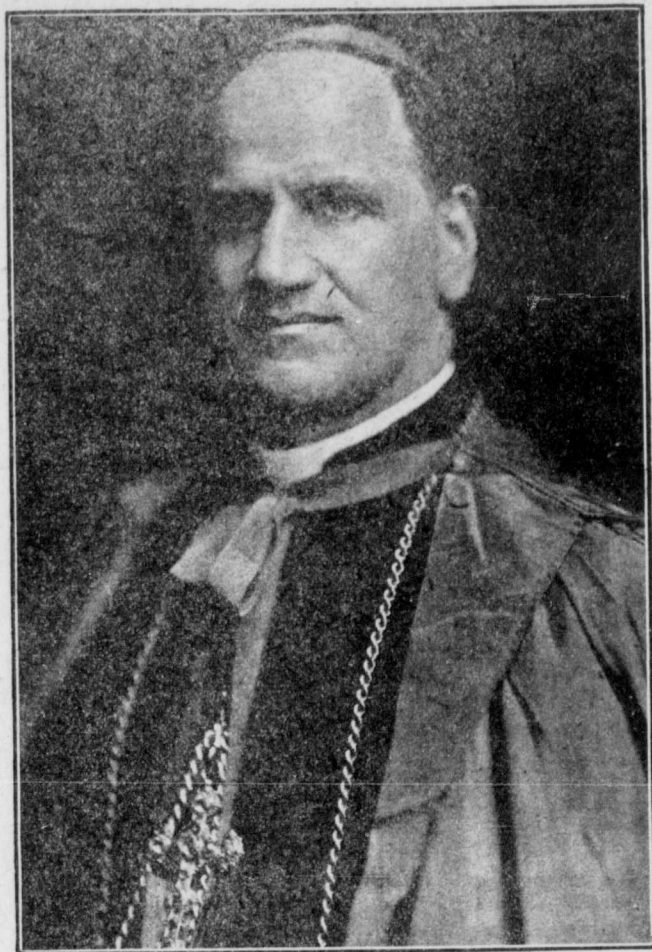
"In actual fact they (the British Government) are accelerating and intensifying the proscription, now long in vogue, of people believing in the independence of Ireland. Facilitators, intellectuals, labor leaders, workers in the economic and industrial revival, teachers of the Irish language, election organizers, elected members of local bodies, elected members of Parliament, not to speak of a host of local leaders of opinion—all these classes are being swept into the net, together with a number of men—and sometimes young boys—indiscriminately arrested because they happen to be found in a house which happens to have been designated by a spy for a raid. I want to insist on this general statement, that an attempt is being made to break up a whole national organization, a living, vital, magnificent thing, normally and democratically evolved from the intense desire of a fettered and repressed people for self-reliance and self-development."

Until faith exists in the soul it is dead in the sight of God. Faith must precede all other virtues. It is the door into the Church of God.—Father R. F. Clarke, S. J.

THE DELEGATE'S VISIT TO LONDON DIOCESE

His Excellency Monsignor Pietro Di Maria, Delegate Apostolic to Canada, paid his first visit to the Diocese of London during the past week. Arriving in London on Monday evening, May 24th, accompanied by His Lordship Bishop Fallon and domestic prelate, a great number of London citizens greeted him at the station.

Later in the evening the Bishop formally received His Excellency in the Cathedral where the whole body



HIS EXCELLENCY PIETRO DI MARIA, Delegate Apostolic to Canada and Newfoundland

of the diocesan clergy and a thoroughly representative congregation of laymen filled the spacious edifice.

In the name of his devoted and zealous clergy, of his no less devoted and faithful people, and in his own name Bishop Fallon welcomed Monsignor Di Maria as a distinguished prelate of Holy Church, but especially and above all as the representative in Canada of the Father of the Faithful, His Holiness Pope Benedict XV.

There was no mistaking the genuine tone of sincere loyalty to the Holy See and love for the Holy Father that was the dominant note of Bishop Fallon's address of welcome.

His Excellency made the following reply:

My Dear Lord Bishop,—The very kind and courteous welcome you just addressed me gives renewed evidence of Your Lordship's deferential attachment to the Sovereign Pontiff, and of your benevolent feelings towards the humble Representative of His Holiness in this beloved country. Be pleased, therefore, to accept my earnest congratulations and heartfelt thanks.

My Lord, I may here recall the fact that, when, two years ago, I was in Rome preparing to leave for this new field assigned to my labors, Your Lordship was the first visitor I had the pleasure to receive from a Canadian Bishop in the Eternal City. In the course of our conversation you were good enough to assure me that you would do your utmost to render my sojourn as Apostolic Delegate in Canada agreeable and comforting. While thereby showing your kindness towards me, you implicitly manifested your devotedness to the Holy See by which I was intrusted with such a high and delicate office in this country.

And now, My Lord, I feel happy that circumstances allow me to return your gracious visit, at your own residence, and in this splendid Cathedral dedicated to St. Peter: monument whose imposing structure eloquently relates the faith of the good Catholics of London, and the devotion your illustrious Predecessors always professed for the Prince of the Apostles as well as for the Heir of his dignity and jurisdiction, the Roman Pontiff.

I am delighted that this occasion is offered me to thank Your Lordship publicly before this distinguished congregation of your Clergy and people, and to present you my most sincere wishes in every respect.

In Holy Scripture we read that Saint Peter, one of the first followers of Christ, was, on account of his emphatic profession of faith in the Son of God, constituted by Him to be the foundation-stone of the Church and invested with the primacy over all those to be called within the fold of the heavenly Shepherd. This primacy nevertheless did not imply that Peter would

be alone in the government of the Church, but to the entire College of the Apostles, headed by Peter, the divine Saviour confided the conversion of the world. In their successors, Peter and the Apostles are still living: the Roman Pontiff as successor to St. Peter, the Bishops of the universe as successors to the Apostles.

That Mission of the Apostles the Holy Ghost has allotted to you, My Lord, for this portion of the Church of Christ which is the diocese of London. I sincerely implore God's blessings upon Your Lordship's and your Priests' ardent endeavors for the spiritual welfare of the people of this diocese. Long may you live, to be well-deserving of our Holy

After the band had played, "O, Canada," Mr. G. L. Bush introduced His Lordship Bishop Fallon, of London, one of the greatest ecclesiastical orators in America, who delivered an address, the equal of which of its kind has perhaps never been heard in this city.

BISHOP FALLON

"The ceremony which you have invited me to take part in this afternoon revives in our memory the most stupendous and saddest tragedy the world has ever known. It recalls to our minds not alone the colossal expenditure of material treasures but the millions of lives sacrificed for principles held dearer than life itself. It is of the causes which brought about this World War that I mainly desire to speak to you."

Bishop Fallon carried his hearers back to the origin of the trouble in Europe, which started in 1648, when the Treaty of Westphalia was signed, through which medieval Europe disappeared. "Intrigue and deceit followed the making of that Treaty. The Treaty of Westphalia sowed the seeds of the awful harvest that we garnered in those five years of un-speakable suffering and tragedy. Coming down a little farther into modern history, I may sketch some of the events for the 120 years preceding 1914. From 1794 until 1914, five men dominated Europe. The first of these was the great Napoleon, great because of his military genius, because of his marvelous triumphs, but not great in the heritage of his people. From 1794 to 1815 he was the dominating figure of Europe. He ruled the world, and he ruled it as an autocrat, and as a pagan, without consideration for that principle of democracy for which we say we fought the great War."

The Congress of Vienna, in 1815, was supposed to right the evils of Napoleon, but by trickery and distrust it left the world worse than ever. It was in this year that Metternich, the Austrian, reached the height of his power, which lasted for nearly forty years.

NAPOLÉON 3RD

"There came then the third of these five men to which I have made reference. He is called Napoleon 3rd or 'the little.' He has the right to the name of Napoleon 'the little.' For years he dominated the situation in Europe, until his inefficiency ruined the European Empire.

"The fourth figure who dominated Europe was Bismarck. There is not a Catholic present who will not bear me out, that we were the first people who suffered from the ill-named conqueror. German Catholics were the first who had to face these years which undoubtedly brought the world's misfortune of 1914 upon us."

The man who dropped Bismarck, and who for 25 years, under the title of William 2nd, of Germany, was the dominating figure of German affairs, was the fifth man whom Bishop Fallon mentioned.

BRITISH COMMONWEALTH

"No one will, and I'm not particular if anybody does, doubt just where I stand on the matter of British Commonwealth. I say it looks incredible that Great Britain sat still without a movement of protest while Bismarck throttled Denmark, crushed Austria and rolled France in the dust. When Kaiser William came to the German throne there was no more honored guest or respected ally, except the British Empire, than that same Kaiser. Warnings were issued, but they fell on deaf ears; our leaders, our statesmen, and our diplomats all stood by, kept their counsel, if they had any. Some of them went further—they were the admirers of everything German. It is not so long ago since a young man could not get a professorship in an Ontario college without a German degree tacked to his name.

IMPRESSIVE SERVICE AT GUELPH

BISHOP FALLON SPEAKS AT UNVEILING OF MONUMENT. 322 ENLISTED, 19 DEAD

Guelph Evening Mercury and Advertiser, May 25

One of the most impressive ceremonies ever witnessed in Guelph took place on Sunday afternoon, at the unveiling of the handsome memorial at the Church of Our Lady, erected in honor of the 322 members of the parish who enlisted in the Great War and in memory of 19 brave young men who paid the supreme sacrifice. The monument, which stands directly in front of the church, is of white granite, surmounted by a beautiful bronze statue, and on the front is a bronze plate bearing the names of the nineteen members of the congregation who lost their lives, fighting for king and country.

The monument was donated to the church by the Guelph Council, No. 1507, Knights of Columbus, 300 members of which marched in a body to the scene of the unveiling, headed by the 39th Wellington regiment band.

At the front of the church, flags were artistically draped over the main entrance, and shortly before 8 o'clock hundreds of school children, carrying small flags, took a position at either side of the church steps; the Children of Mary, and the men's and boys' choirs also assembled on the steps.

His Lordship Bishop Fallon, of London, Hon. Hugh Guthrie, Minister of Militia, Admiral Story, Rev. Father Doyle, G. L. Bush, Grand Knight of the Knights of Columbus, and other prominent members of the order, occupied seats on the platform. Relatives of the young men who paid the supreme sacrifice were seated in front of the steps.

WORSHIP OF STATE

Another evil which caused the downfall of Germany, and which Bishop Fallon said he believed was at our doors was the pagan worship of State. "I spent some part of my life in Germany and found the German civilians a kind and courteous people, but when it came to the

question of State, individualism counted for nothing.

"You are gathered here today to pay respect to the brave men who went to fight for the cause of justice. You have erected this memorial to be a perpetual evidence of this principle. Has the triumph been as complete as we were led to believe on the 11th of November, 1918? Cast your eyes over Europe today. Do you find the victory has justified the sacrifice?" Bishop Fallon went on to say if the affirmative could be answered to these questions the sacrifice of so many of our noble young men had not been in vain. The speaker concluded with a few words on reconstruction, suggesting that if the individual took as a standard of living the ten commandments of God and lived in accordance with them there would be no need for preaching reconstruction which was entirely dependent on the individual himself.

ADMIRAL STORY

Following Bishop Fallon's address, Admiral Story spoke a few words, dealing with the history of the late War, and the splendid part played by the members of the parish of the Church of Our Lady.

THE UNVEILING

The procession to the monument which followed Admiral Story's address, formed in the church. The Children of Mary in white dresses and veils led the way. Then came twelve tiny girls in white with immense bouquets of red and white roses, and small boys carrying red tulips. A floral wreath in red and white was laid on the monument by Master A. McClelland, whose father was killed early in the War. The altar boys, novices and acolytes followed. The monument was unveiled by two little girls, daughters of soldiers, and was blessed by Rev. Father Doyle, after which the National Anthem and "Holy God" were sung. During the dispersal of the crowd the band played several patriotic airs.

THOSE WHO FELL

The bronze plate on the soldiers' memorial at the Church of Our Lady bears the following inscription: "In honor of our 322 heroes who heard their country's call, and in sacred memory of:

Roy Beltz, Gerald Royle, John Brabson, Orman Gibbs, Francis Haley, Stuart F. Hayes, Francis Henry, Patrick Keleher, Vincent Kelly, Frederick Kirvan, Edward Lobsinger, Angus McClelland, Victor McQuillan, John McTague, David Murphy, Wilfrid Oakes, Robert O'Drowsky, Charles Parker and William Sweeney, who made the supreme sacrifice, 1914-1918."

EDITORIAL COMMENT

The Guelph Daily Herald had the following in its editorial comments: His Lordship well said that the truest and surest principles on which reconstruction can be based are those of the Ten Commandments. There we have the only real foundation on which a lasting process to rebuild peace upon can be secured. To love God and serve Him truly and to do to all men as we would they should do to us. Once that principle is inculcated amongst nations and individuals there will be no more war, no more the strong opposing the weak, no need of a League of Nations, no class or mass rule, no profiteering, none of the conditions which created the War and are today producing a condition of unrest throughout the whole world and gradually setting class against class. It is to be feared that the world is little by little forgetting the tenets of the Ten Commandments, just as it is little by little retreating from church going, and as Bishop Fallon well pointed out as we stray from God, the result is certain to be for our own detriment. His Lordship's warning was timely.

DEAN HARRIS

Born in Cork, Ireland, March 10th, 1846, came to Toronto, 1858. Made classical studies at St. Michael's College, this city, made two years philosophy at College of St. Anne, Quebec. Accompanied Archbishop Lynch to Rome in 1869. Entered the Urban University, Rome, where he completed his theological course and was ordained to the priesthood June 10th, 1870. In the same year he was appointed to the Parish of St. James, Adjoia, where he remained five years. Was appointed Rector of St. Michael's Cathedral, 1875. In 1877 assumed the Rectorship of Newman Parish and, in 1884, was transferred to St. Catharines and made Dean of the Niagara Peninsula. Resigning in 1901 he travelled for six years visiting the Azores, Islands, Spain and Portugal; the West Indies, British Guiana, Mexico, Yucatan, Central America and parts of South America. In Yucatan, Chiapas and Honduras, he visited the pre-Columbian and forest buried cities of the ancient Mayas and Quiches. Returning from his explorations of the ruins of these pre-Spanish cities and his study of the tribes of Yucatan and Northern Mexico he settled in Salt Lake City and for six years edited the Intermountain Catholic and wrote his "History of the Catholic Church in Utah" translating from the Spanish and incorporating in the work the "Diario" or Journal of Dominguez and Escalante, the Spanish priests, who in 1776 traversed Utah and made known the existence of the great Salt Lake.

In 1912, the Dean returned to Toronto, where, that he might have

leisure to continue his studies in Ethnology and Archaeology, he accepted the Chaplaincy of St. John's Industrial School.

The Dean in 1883 was elected by acclamation, President of the Ontario Mechanics' Institute Association, with a membership of 45,000. In 1919 he was by acclamation elected President of the Ontario Archaeological Society and re-elected to the same office this year. He is a D. D. of the Propaganda, Rome, an LL.D. of the University of Ottawa, and a D. Litt. of the Universities of Toronto and Laval. He is now in his seventy-fifth year and on June 10th, this year, the Dean will celebrate the fiftieth year of his ordination, in St. Michael's Cathedral, Toronto.

He is an annual contributor to the "Ontario Archaeological Report" and has written for various publications learned articles on ethnology and archaeology. His published works include—"History of the Early Missions in Western Canada"—"The Catholic Church in the Niagara Peninsula 1639-1895"—"Days and Nights in the Tropics"—"By Path and Trail"—"Travel Talks"—"Pioneers of the Cross in Canada"—"Essays on Occultism, Spiritism and Demology"—"Here and There in Mexico"—"Prehistoric Man in America," etc. Next Christmas his latest work, "The Cross Bearers of the Saguenay" will be put on the market in England and Canada by the Dent Publishing House.

Dean Harris before taking Orders was ranked among the greatest athletes of the Dominion.

INTERCHANGE OF SCHOLARSHIPS WITH SOUTH AMERICA

Planning an extensive interchange of scholarships between Latin-American educational institutions and the University of Notre Dame, Indiana, Rev. John F. O'Hara, director of the School of Commerce at Notre Dame will sail from New York for South America, June 2nd. He will study educational conditions in Chile, Peru, Argentina and Uruguay and will endeavor to establish closer relations between American and South American colleges. In addition to holding examinations for Latin-American applicants for the ten free scholarships in agriculture at Notre Dame offered by the Studebaker Corporation of South Bend, Father O'Hara will complete arrangements for the Notre Dame graduates in foreign commerce who will take up post-graduate work at various South American universities next fall. The commerce graduates will be sent to Chile, Uruguay, Argentina and Peru through the courtesy of the United States Steel Corporation.

Father O'Hara recently returned from the National Foreign Trade Council Convention in San Francisco where the opinion was general that interchange of scholarships more than any other one thing would solve Pan-American trade difficulties. Father O'Hara is secretary of the educational committee of the council.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR PRIVILEGE

We who belong to the true church should be grateful to God for this wonderful privilege. For most of us the fact that we have the true faith is an accident of birth, born as we are of Catholic parents. We should show this gratitude for the having gift of the true faith by becoming apostles of the true faith. We know that the faith has to be propagated by human agency, and hence on us lies the duty of giving to others what we have received without any merits on our part.

Our privilege, to be children of the Church, is something we cannot really understand in this life. When we go forth at the call of God and stand before our Eternal Judge then, and not till then, shall we grasp the awful significance of the word, Catholic and how great the responsibilities associated with membership in the Church of Jesus Christ.

His Eminence Cardinal Bourne not long since, addressing a very representative body of Catholics, banded together for the propagation of the faith, put emphasis on two of these obligations. His Eminence viewed the responsibilities of Catholicity as privileges granted by God to the faithful. The first mentioned is that we are bound by our prerogatives as Catholics to provide for the sanctification and salvation of those already members of the Church. We have all done this in some degree. We have aided in the building of churches and schools and convents. By means of Societies such as the Extension Society we have broken the bread of life to those in a state of spiritual starvation.

But there is another obligation or privilege to be regarded seriously, though for the present it must hold a secondary place, on account of the special claims which our Catholic people in the missionary sections of Canada have upon us; and that is to give to the swarms of men and women about us some comparatively easy opportunity of knowing what the Church teaches.

In missionary Canada the giving to the scattered Catholics of the West the means of practicing their religion easily will, in a measure, fulfil this second obligation. The example of Catholic life has a most beneficial influence on the conduct of our non-Catholic neighbors. In Western Canada, more than in the older

sections of our country, the Protestant churches have lost their influence and are no longer the leaders of the people. On the other hand, the solid hold the Catholic Church has on the minds of her children is very evident and attracts attention. Catholics can if they will, exert their influence over these churchless Christians.

To do this effectively our Catholics must be 100 per cent. Catholic and radiate Catholicity, and let it be seen as the motive power of their every-day actions. How can this be if our Catholics are not instructed? How can they be intelligent practical Catholics if they are ignorant of their religion? How can they escape the ban of ignorance if they are without priests and teachers and schools and churches?

You understand then the point made by the English Cardinal? You see the need of aiding a society such as Extension that sends forth priests to priestless Catholics and gives them an opportunity of saving not only their own souls but the souls of their non-Catholic friends.

Here is our privilege; no matter what may be our station in life, rich or poor, learned or unlearned, we can all be like Christ teaching the truth of God, like the Apostles making known Christ and Christ crucified. What a glorious opportunity for any man; to save souls and to strengthen the Church of God in a country like Canada with undreamed-of possibilities!

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont

DONATIONS

Previously acknowledged \$8,472 58
A Friend..... 1 00
Mrs. M. Dobson, Chicago... 1 00

MASS INTENTIONS

A Friend, Paris..... 2 00

THE DE FACTO REPUBLIC

"Gradually but surely the Sinn Fein courts are extending their dominion in the west and where Sinn Fein with the aid of the Volunteers, has not driven out the British rule altogether the old warfare continues. It is obvious that in this kind of warfare the Government is slowly losing and that Sinn Fein, with the aid of the Volunteers and organized labor has reached an unprecedented degree of power."—Special Correspondent Manchester Guardian, April 17th, 1920.

FATHER FRASER'S CHINA MISSION FUND

APPEAL FOR FUNDS

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by! Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte, Ontario, Canada, is for the education of priests for China. It has already fourteen students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Bursar.

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

SACRED HEART BURSAR

Previously acknowledged... \$4,583 75

Mr. & Mrs.—Grand River... 5 00

P. E. I..... 5 00

Mrs. M. Dobson, Chicago... 1 00

QUEEN OF ANGELES BURSAR

Previously acknowledged \$1,576 72

In honor of Blessed Virgin, Picton..... 2 00

ST. ANTHONY'S BURSAR

Previously acknowledged..... \$893 30

A Friend, Dorchester, Mass... 15 00

IMMACULATE CONCEPTION BURSAR

Previously acknowledged... \$1,873 70

COMPOTER OF THE APPLICATED BURSAR

Previously acknowledged... \$801 00

A Friend, Cambridge..... 50

ST. JOSEPH, PATRON OF CHINA, BURSAR

Previously acknowledged... \$1,443 37

BLESSED SACRAMENT BURSAR

Previously acknowledged... \$284 25

ST. FRANCIS XAVIER BURSAR

Previously acknowledged... \$242 80

HOLY NAME OF JESUS BURSAR

Previously acknowledged... \$203 00

HOLY SOULS BURSAR

Previously acknowledged... \$570 75

F. G. L. Potypiece, Chatsworth..... 1 00

LITTLE FLOWER BURSAR

Previously acknowledged... \$878 87

A Friend, Montreal..... 2 00

SACRED HEART LEAGUE BURSAR

Previously acknowledged... \$451 00

Mr. & Mrs.—Grand River, P. E. I..... 5 00

St. Mary's Cathedral, Halifax..... 62 00

FIVE MINUTE SERMON

BY REV. M. BOSSAERT

SECOND SUNDAY AFTER PENTECOST

HOLY COMMUNION

Many fathers of the Church and commentators of Holy Scripture understand the great Supper, of which we read in today's Gospel, to be a type of Holy Communion; we may follow their example, for it is perfectly right to describe this holy and adorable Sacrament as a great Supper. It is undoubtedly great, because it was instituted by Jesus Christ, the Son of God, because in it we receive no earthly, but divine and heavenly good, and because not only a select few but all are invited to partake of it. Let us consider briefly today our obligation to receive this holy Sacrament frequently.

1. The graces bestowed upon us, when we receive any Sacrament worthily, are very great, for we are released from our sins, sanctified and made children of God and heirs of heaven. But there is an incomparable greater grace offered us in Holy Communion, since in it we receive not graces merely, but the Author and Giver of all graces. Jesus Christ enters into our hearts and unites Himself most closely with us, penetrating, ennobling and purifying our whole being. He tells us Himself: "He that eateth My Flesh and drinketh My Blood, abideth in Me, and I in him." Just as natural food sustains natural life and gives the body strength to labor, so does this heavenly food sustain the supernatural life of the soul, and preserve sanctifying grace; it weakens our evil inclinations and imparts energy to do right; it cleanses us from venial and at times from mortal sin, and is to us a sure pledge of a glorious resurrection and of eternal happiness; therefore, our Lord said: "He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will raise him up at the last day."

2. It is because the effect of Holy Communion is so wonderful, and because it confers so many graces, that souls eager for salvation have always regarded it as their greatest happiness to be allowed to approach the Lord's table frequently. The early Christians communicated daily, as we read in the Acts of the Apostles for they assisted every day at the holy sacrifice of the Mass, and received Holy Communion at the same time as the priest. St. Cyprian, who lived in the third century, says that the Christians in his time still communicated daily. He writes as follows: "We receive the Lord's Supper every day as food whereby our salvation is assured, that we may not be cut off from the body of Christ." St. Jerome tells us that as late as the fourth century daily Communion was usual amongst the Christians in Rome and in Spain. Subsequently, however, men lost their zeal, although they still were in the habit of communicating every Sunday. It was not until the year 1216 that, owing to the lukewarmness then prevalent amongst Christians, the Church, at the Fourth Lateran Council, was obliged to lay down rules for Holy Communion, requiring everyone to confess his sins and to communicate at least once in the year, and that at Easter. Anyone who did not conform to this rule was to be cast out of the Church and deprived of Christian burial after his death. At the Council of Trent this rule was re-enforced, and at the same time the Church expressed her ardent desire that Christians should communicate frequently during the year, and not only at Easter.

Pope Pius X., our late Holy Father, issued a decree dealing especially with frequent and daily Communion, urging and encouraging the faithful of every age and rank to receive Holy Communion very often, and if possible daily. Ought we to turn a deaf ear to the invitations and wishes of the Church and of the Holy Father? Ought we to follow the example of those who approach the Sacrament once only in the year, and then under compulsion rather than of their own accord? I consider it absolutely impossible for one who communicates so seldom to lead a truly Christian life. Experience shows that those who communicate very seldom and perhaps only once a year are, as a rule, lukewarm Christians, careless about their own salvation, and living as if they possessed no immortal soul or doing very little for the sanctification of that soul. How much better would be the spiritual condition of the faithful, how different would be the position of Catholicism in many places, if everyone were eager to receive the Sacraments of penance and of the altar very frequently!

Do not be influenced by the example of the world, or deterred from so beneficial and necessary a practice as frequent Communion by the sarcastic words and mockery of others. The world has always been opposed to all that is good, and the very fact that the world disapproves of frequent Communion should convince you that it is good and pleasing in God's sight. All the Saints went often to Holy Communion—follow their example, and obey your holy Mother, the Church, when she bids you approach the Sacraments as often as you can; yes, obey Jesus Christ Himself, and listen to His solemn words: "Amen, amen, I say unto you: Except you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you." Amen.

GENERAL INTENTION FOR JUNE

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE EUCHARISTIC APOSTOLATE

The Eucharist is the bond of unity in the Catholic world, just as it is the test of our Catholicity and the measure of our fervor. Our faith, hope and charity are gauged by our devotion to this glorious Sacrament, the great central dogma of our religion. Love of the Eucharist is the magnet that attracts all who wish to serve God intimately, just as the absence of this love spells lukewarmness, a state that our Lord wished to crush out of the souls of men when He revealed His Heart to Saint Margaret Mary, and when He asked her to go to Communion on the First Friday of every month and as often, besides, as obedience would allow. It was His invitation to her to nourish her soul with the Bread of Life, being well aware that her example would in the coming centuries move others to do the same. The Eucharistic apostolate was being clearly outlined when He asked her to perform this sublime act of union with Himself in a spirit of atonement for the coldness of others.

Devotion to the Sacred Heart, the symbol of our Lord's love, necessarily leads to the altar rail. It makes us share in the sentiments that fill His Heart burning with love for us on our altars; it reminds us that He deeply feels the coldness of those whom He loves; it forces us to atone in some way by the fervor of our affections and the sanctity of our lives. Listen to the tender, plaintive words which He uttered in one of His revelations to Margaret Mary, words which should move the hearts of all who have the power to feel. "Behold," he exclaimed, "My Heart which has loved man so much that it has suffered everything, has given all its treasures, and has made every effort to show its love. In return I receive from the greater number of them only ingratitude, contempt, irreverence, sacrilege, and coldness, in the Sacrament of My love." Who is there so devoid of understanding that he cannot see how the loving Heart of Jesus feels our ingratitude? And who is so heartless as not to long to atone in some way by greater fidelity and fervor in His service?

When we possess Him in Holy Communion, more tender thoughts are suggested, more fervent prayers are uttered, more tears of compunction are shed, more faith and hope are aroused, more love is quickened. When we hold Him near to our hearts we feel more acutely the coldness and indifference to those who know Him not, or who, knowing Him, love Him not, and we feel rising in us a spirit of atonement which can be satisfied only by making others share our sentiments. This is the Eucharistic apostolate which we all may exercise, and which the Holy Father invites us to engage in. It will explain the why and the wherefore of the decree on Holy Communion issued by Pius X. in 1905. The Sovereign Pontiff desired to see the practice of frequent, even daily, Communion spread among the faithful and he laid down the simple conditions required. What more consoling than to know that mortal sin is the only real obstacle to Communion; and that venial sin is not. Mortal sin surely kills the soul and it must be blotted out by sorrow and penance before the soul dare approach again the Holy of Holies. Venial sin prevents the communicant from receiving the plenitude of the fruit which the soul would draw from this great Sacrament, but there is always an increase of sanctifying grace and those who receive frequently disengage themselves little by little from venial sins, which are necessarily offensive to God, and from the affection to those faults which they deplore interiorly. Frequent Communion gives us strength to restrain our concupiscence, to blot out defects and to avoid the grievous sins to which human weakness is exposed. When we receive the Body and Blood of Christ in Communion our hearts thrill in union with the Sacred Heart; we enjoy sacramentally the privileges which St. John the beloved disciple and Saint Margaret Mary enjoyed mystically when they leaned on the bosom of our Lord and felt the pulsations of His Heart.

"Holy Communion is the great act of devotion to the Sacred Heart. It is consoling to witness the increase in recent years in the number of Promoters and Associates who carry on the Eucharistic apostolate by the good example they give in going to Communion frequently. But we are living in a world that is spiritually cold. Much more might be done to extend this Eucharistic apostolate. There is a great deal of lukewarmness among Catholics. How different it would be if we were once conceived of the efficacy of our example among our fellow-men and fellow-women. It may be that we are not called to preach or teach by word or pen, but how much we could do by example! Frequent visits to the Blessed Sacrament, assistance at Mass, not merely on Sundays and holidays when assistance at Mass is obligatory, but also on week-days, when it is not, are ways of exercising our apostolate.

The need of spreading the influence of the Holy Eucharist in the world will explain the other decree issued by the same Pontiff, Pius X. on the Communion of children. It was his intention that the little ones of the flock should become

Eucharistic apostles, whose work begun early in life would extend into the years to come. Have we ever stopped to think what the results of Holy Communion are on souls of children? It strengthens them in virtue and prepares them even from childhood, to meet the trials and temptations of the future; it fosters in them zeal and a purity of life which are the ordinary preludes of vocation. Who are they that are usually singled out from the ranks to enter the immediate service of God? Who are they that bear most clearly and respond most readily to the invitation to give themselves to the service of the altar? Undoubtedly those who as children had acquired the habit of frequently going to Communion. Further, are not our cloisters filled with inmates who from their early years nourished their souls with the Eucharist? Long before they were called upon to make the sacrifice of the world and its follies, those spouses of Christ had learned how sweet was union with Him in Communion. The moments spent with Him were so precious that the souvenir was still vivid when the great step was to be made. When the time came to choose between Him and the world, their choice was for Him whom they had learned to love in Holy Communion. If parents and teachers wish to show their love for the Church and their interest in her welfare, they will provide for the recruitment of her glory and her Brotherhoods and Sisterhoods by exercising the Eucharistic apostolate among children and who lead to them for guidance. Devotion to the Sacred Heart will help their work enormously. The League in its third degree, is keeping up the practice of frequent Communion.

But there is also the rank and file of the Catholic world. Catholics living in the world have also to work out their salvation; they also need the help and grace that frequent Communion provides so abundantly. A fitting field for the Eucharistic apostolate is surely to be found among so many, even in our neighborhood, who live in lukewarmness and sin, who neglect confession, who put off their Easter duty, who are indifferent in the matter of religion as if it were no affair of theirs. If we really love our Lord and wish to give pleasure to His Sacred Heart, we must necessarily deplore the danger to which so many Catholics expose their immortal souls. If we have any zeal for their salvation, we are going to urge them to receive frequently as the most efficacious means of rising out of their torpidity, and thinking of the only thing that matters here below. Let us be up and doing. The years are passing rapidly. Shortly we shall be asked what we have done to spread the love of God in the hearts of those around us. What answer shall we be able to give when that time comes?

E. J. DEVINE, S. J.

THE OULJA BOARD

A seemingly innocent toy, advertised in papers and catalogues as an instrument of amusement for children, the Oulja Board is an invention of hell for the ruin of souls. Through it thoughtless men and women become first familiar with the Devil and in the end his slaves. These are strong statements but they are not stronger than the truth of the matter. The facts are that the Oulja Board gives information which a dead piece of wood evidently cannot give. To account for the phenomenon by an appeal to the automatic working of the subconscious mind is an attempt to explain a mystery by a mystery. For what do we know about the subconscious mind? And that the subconscious mind should know all those things which the "magic hand" writes down in answer to questions—this supposition is taxing our credulity too much.

It seems certain, then that an outward intelligence wields the pen. This cannot be God both because of the silly answers sometimes given and because God does not lend Himself to satisfy the morbid appetites of idle curiosity. Nor can we reasonably think that good spirits, whether angels or souls of the blessed, either would be willing to participate in such profanities or God would permit them to do so. Evil spirits, on the contrary, and lost souls, as far as they have latitude of movement, do not regret their doings by the will of God. They—and we mean especially the evil spirits while allowing the possibility that lost souls might act as their agents—will welcome any opportunity to draw souls within the sphere of their influence with a view to their final ruin.

Therefore Scripture is full of warnings against the snares of evil spirits. We are exhorted to be sober and to watch because our adversary, the Devil, goes about like a roaring lion seeking whom he may devour. At the time of Christ, presaging the early downfall of his power, he made a desperate effort to hold on to his dominion over man as evidenced by the many cases of demonic possessions. But to no avail: the "prince of this world" was cast out. Wherever Christ holds sway the Devil is a conquered foe.

However, with advancing forgetfulness of Christ and His redemption, Satan encroaches once more on his lost empire. Nor does he care by what means he catches souls. If he can get them to become familiar with him, to talk with him, to ask him questions, he will gradually

fasten on them the strings by which they become his captives. The Oulja Board is now a-days one of his favorite and most successful baits to catch souls with.

If there are those among our readers who innocently have indulged in the satanic superstition, let them burn up the Devil's trinket before it is too late. This terrible fascination works like an opiate. At first it seems a pure pleasure and a welcome exhilaration. By and by it becomes an enslavement against which an almost stifled will-power shall rebel in vain. Listen, in conclusion, to what the Scripture says (Deut. 18, 10-14): "Let there be found among you on one that consulteth soothsayers, or observeth dreams and omens, neither let there be any wizard, nor charmer, nor any one that consulteth pythonic spirits, or fortune tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things, and for these abominations he will destroy them at thy coming. . . . These nations whose land thou shalt possess hearken to soothsayers and diviners; but thou art otherwise instructed by the Lord thy God."—S. in The Guardian.

CORPUS CHRISTI, SALVA ME!

O word made flesh, beneath these humble forms So lowly art Thou hidden in Thy shrine; Veiled all Thy splendor, veiled Thy glory here, Nothing is seen, nor human nor Divine.

An earthly light points out where Thou art hid, A small red lamp, a tiny glowing flame; And here we kneel, and worship, Lord, by faith, Thy majesty, eternal years the same.

O loving Wisdom! Thou Who here dost design To hide Thy glory from weak man, that we With eyes undazzled, kneeling at Thy feet, See nothing but Thy great humility.

Yet faith can pierce the veil that shrouds Thee, Lord; And as we kneel, perchance our hearts may guess Uplifted in Thy Presence towards Thy Throne, Some faint, dim image of Thy loveliness.

And day by day Thou art incarnate, Lord, Where'er Thy Priest before Thine Altar stands; The whispered words, and lo! the wondrous change;— 'Tis God raised high in his anointed hands.

In every clime, in every distant sphere, Behold the Miracle! Our God appears; The Sacrifice on Calvary begun, Daily renewed, prolonged throughout the years.

And so we worship. And, O Love Divine! Bowing Thyself all lowly from Thy Roof, Thy sacred Body and Thy precious Blood, Thou giv'st to each in sweet, life-giving food.

And each receives the undivided whole; Complete, intact, Heaven's radiant, glorious Sun. Ever unparted, and yet multiplied, A thousand, thousand fragments, and yet One.

So poor our praises, and so weak our tongue, Thyself in this great Sacrifice, supplies our need; Thou giv'st to God the thanks we faint would give, And praised thus, O God, Thou'rt praised indeed.

—LESLIE MOORE

THE SACRED HEART

The month of June is dedicated to the devotion of the Sacred Heart of our Saviour. From the earliest ages of the Church the attributes of the mercy and love of God have had a special attraction for the faithful. Such a devotion as the one specially recommended for the coming month brings with it as one of its distinctive graces a feeling of love in the human heart in return for the love which Christ lavished on the human race.

According to Catholic theology the Heart of the Redeemer is an object of adoration, and this by virtue of the hypostatic union by which divinity was united with humanity in the Person of the Incarnate Son of God. The devotion of the Sacred Heart then, from its very nature, brings with it two things of which the world particularly stands in need at the present time. The first of these is the recognition of the divinity of Christ. Because of forgetfulness of this great fundamental religious fact men have gone astray, rejected the teachings of the Gospels and plunged a great portion of the earth into desolation. The terrible war would never have occurred had faith not been weakened or destroyed in the greatest of doctrinal truths, namely that Christ is God. When the restoration of peaceful relations among nations is eventually brought about the security for their continuance may best be found in the recognition that we are all brothers in Christ, the object

of His special affection, and in Him, united one to another, with a spiritual relationship that should be and is the basis of any lasting peace. In the Sacred Heart and devotion to it, as encouraged by the Church, the goodness and loving kindness of the Saviour appears in a particularly strong light. May this coming month of June have the effect of teaching more generally the sublime lesson which it alone can impart.—Providence Visitor.

THE CATHOLIC HABIT OF PRAYER

Nothing bespeaks the practical Catholic so much as the salutary habit of prayer. In temptation, in each surprise of danger, in fear, anguish or grief, the well-trained soul, like a confiding child runs to the protecting arms of its mother, turns instinctively to God, and in so doing but follows the maxim of our Lord to "pray always." Prayer for the Catholic is the armor of the soul, which from constant use is kept clean and bright; it is the ever-present shield against which the fiery darts of enemies strike, but are powerless to harm. It is as natural for the good Catholic to

pray as to breathe, and prayer will always spring spontaneously to his heart and lips with even the first intimation of danger. If he be victorious over temptation; if he be successful in overcoming an inclination to evil; if he is to accomplish any good whatsoever, it is traceable always to prayer. All good things must come to him through prayer.

When prayer ceases, the spiritual life of the Catholic ceases, and when the spiritual and practical part of the Catholic life is laid aside, all meriting works are likewise laid aside or forgotten. Catholic life without good works becomes weakened, and that faith which is not stimulated by good works soon becomes a dead faith.

Prayer is the keynote of Catholic life, the touchstone of all the good which is to come to us in the day of health and strength, and of all the comfort for which we hope in the hour of death.

It is meant for us to ask in order that we may receive, and it is only through this means of humble, earnest asking in prayer that God is pleased to bestow His grace upon us, and to guard that treasure of the true faith which in His goodness He has entrusted to us.—The Monitor.

How Coca-Cola Resembles Tea. If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola. In fact, Coca-Cola may be very well described as "a carbonated fruit-flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea." The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each: Black tea—1 cupful (hot) 1.54 gr. (37.02) Green tea—1 glassful (cold) 2.02 gr. (51.02, exclusive of tea) Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup) .61 gr. Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf. The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address: The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

Partridge Tires. Cord or Fabric. Good company on a journey makes the way seem shorter. Dependable Partridge Tires should be your companions on all your motor trips. They shorten the journey by allowing you to travel in comfort—free from the annoyances, delays and expenses caused by tire troubles. Partridge Tires, like loyal servants, serve you faithfully always. THE SACRED HEART. The month of June is dedicated to the devotion of the Sacred Heart of our Saviour. From the earliest ages of the Church the attributes of the mercy and love of God have had a special attraction for the faithful. Such a devotion as the one specially recommended for the coming month brings with it as one of its distinctive graces a feeling of love in the human heart in return for the love which Christ lavished on the human race. According to Catholic theology the Heart of the Redeemer is an object of adoration, and this by virtue of the hypostatic union by which divinity was united with humanity in the Person of the Incarnate Son of God. The devotion of the Sacred Heart then, from its very nature, brings with it two things of which the world particularly stands in need at the present time. The first of these is the recognition of the divinity of Christ. Because of forgetfulness of this great fundamental religious fact men have gone astray, rejected the teachings of the Gospels and plunged a great portion of the earth into desolation. The terrible war would never have occurred had faith not been weakened or destroyed in the greatest of doctrinal truths, namely that Christ is God. When the restoration of peaceful relations among nations is eventually brought about the security for their continuance may best be found in the recognition that we are all brothers in Christ, the object

Walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God.



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CHATS WITH YOUNG MEN

THE SACRED HEART

A Heart that hath a Mother, and a treasure of red blood, A Heart that man can pray to, and feed upon for food!

THE HEART OF LOVE

Man are cowed or broken by authority; they are crushed by tyranny; they are ruined by the jealousy or envy of others, but they are made willing captives by the power of love.

The love of man is but a faint and distant reflex of that infinite yearning which is love divine. Human love and affection rests upon apparent good, or upon real good, which exists in a subject, mingled with much gross.

The Sacred Heart of Jesus is the center, the source and the fountain, the head of the divine love among men. It is not merely a meaningless symbol; it is the embodiment in human form of all that Christ has suffered for the sake of love.

During the month of June our Holy Mother, the Church, bids us recall the great deeds of our first Hero, of Him Who died upon a cross that we might be spiritually freed from the bondage of hell.

he might be; and there were occasions when he was disobedient and lazy. Like every normal, healthy boy, he loved to play, and was fond of fruit and candy and other things sweet and good to eat.

Then began his rapid journey along the path to sanctity. Self-denial, obedience, rigid regularity, boundless charity transformed him completely. Devotion to Our Divine Lord upon the Cross, and, particularly, to Our Lady of Sorrows, marked all his waking hours.

What an attractive exemplar is offered the ordinary youth by this simple sketch of the life of St. Gabriel of Our Lady of Sorrows! How edifying and encouraging to the average boy or young man! The careers of many, very many of the saints were so marked with such extraordinary austerity and such marvelous achievements, that the every-day mortal feels that imitation is far beyond his ability.

OUR BOYS AND GIRLS

A MORNING OFFERING

I offer Thee, O Sacred Heart of Jesus! Through Mary's Heart most pure, Each sorrow that today my heart is fated To suffer and endure;

AN INSPIRING EXEMPLAR

Blessed Margaret Mary Alcouque and Blessed Gabriel dell'Addolorata have been canonized with all the grand ceremonial of the Church. The saintly virgin, to whom was vouchsafed the inestimable favor of the apparitions of Our Divine Lord showing her the Heart that shed His Blood for the redemption of man,

HEROES

George was reading his history and lost to all the world, for George was a boy, and a boy loves his dinner and tales of Indians almost as well as his dog. The part of the history which George was studying dealt with the early Jesuit missions among the Indians.

"George," called his mother, "this is the third time that I have told you to go and see to the furnace. It needs coal. You know you have to attend to it, so why must I keep everlastingly nagging at you to get you to do your duty?"

"But he wanted to be a martyr," answered Mrs. King. "Well, I don't," confessed George. "I want to be a hero."

"Doing things," replied George, "and doing them well." "Yes, doing things—doing one's duty faithfully and conscientiously, not hectoring about consequences. Doing things, and doing them well, as, for instance, attending to the furnace."

"Well, George," replied Mrs. King, "attending to furnaces is a duty; it may be a plague, as you say, but we won't argue about that. It is a duty, a disagreeable one if you will, but a duty nevertheless. Fidelity to duty is the training that makes a hero."

There is no holier, no happier Feast than that of Corpus Christi, the glorification of the Blessed Sacrament, the "Body of Christ." Holy Mother Church commemorates the institution of the Blessed Sacrament on Holy Thursday, but only for a day can she rejoice in this sad, solemn time of Holy Week.

CORPUS CHRISTI

As Mme. L. was walking along a street of Lyons, one cold day, she saw a little girl about seven years old, half clad, dipping something in the icy water of a fountain. Curious to know what the child was doing, the lady approached her.

A CHILD'S PRAYER

"What are you doing, little girl?" she asked. "I'm washing my dress." "You should put on another one while you do it!" said the lady.

"To see me? A lady? Some rich person who wants to enjoy the sight of my poverty, I suppose. Tell her to go away."

"Mamma was very good," she said. "Every morning and night she had me say 'Our Father' and 'Hall Mary.' Papa was good then too, but after mamma died, he grew sad. He reads big papers, now, and

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he never speaks of God and rich people without getting very angry." This story gave the good lady an idea. She made the child promise to say "Our Father" ten times, and sent her home laden with food.

"Madame, papa would like to see you, but he is afraid to come here," she exclaimed. "This difficulty was soon overcome. Mme. L. hurried to him. She found the surroundings as poor as ever, but the man's face wore a look that expressed the change that had taken place in his heart."

UNREASONABLE PRAYERS

Many persons seem to imagine that if they pray for what they want, Our Lord is bound to grant their petitions. They do not always allow Him the liberty of judgment which they would not think of denying to any human friend; and His failure or delay to respond as they wish annoys them.

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THE NEW WOMAN

In a very interesting communication to the London Catholic weekly Universe, Mr. Louis Vincent points out that, under the changed conditions of modern life, women who have not the Christian ideal, are inclined to exaggerate the value of their new status and depreciate the importance of their principal and God-given mission to be mothers and home-makers.

There is a great opportunity for Catholic women to combat the moral anarchy which dominates their sex. There is a sacred duty and the proud privilege to set an example to their less fortunate sisters and thereby to help raise the standard of morals regulating the conduct of men to the elevation of their own.

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Catholics have much to thank their Eucharistic King for during the Blessed Sacrament days of the year of Victory, 1919. They have much to do also by way of reparation for the coldness, studied indifference and deliberate neglect of a great mass of men, swayed by the spirit of the times and the bad example of their leaders.

Submission is the footprint of faith in the pathway of sorrow. A consideration in the cultivation of happiness is the importance of acquiring the habit of realizing our blessings while they last.—Lucky.

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and Queen of women, the Catholic view of marriage as a sacrament—these attributes of the true faith are the only remedies for worldly corruption.—The Echo.

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THE NEW WOMAN

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CAMPAIGN FOR AN ENDOWMENT FUND OF \$500,000

St. Francis Xavier's University of Antigonish, like all other Educational Institutions, suffered greatly during the War, but in spite of these losses she still continued rendering her invaluable and steady service, not only to the Province of Nova Scotia, but to the whole Dominion of Canada.

She is even now a great National asset, but the reputation of the past must be heightened by the achievements of the future.

In view of this service and in preparation for still greater work, the Board of Governors have decided to launch a Campaign for funds.

Five hundred thousand dollars, is the amount needed to place the University on a well-established basis, and to provide an adequate education for its students. This sum will be used to provide a permanent Endowment, Scholarships, repairing and remodeling buildings, and to improve its heating and lighting system.

The Campaign proper will not start until August, but the preparation work is already under way, and with the hearty co-operation and generous support of the public, the ultimate success of the project will be assured.

It is to be hoped that every public-spirited citizen will supplement this forward step, so that the most promising youths of its constituency will be enabled to complete their education at the University, in the Department of Science or of Arts, for which their natural talents fit them. This University has had an enviable reputation throughout its existence, and with the Endowment Fund, for which it will soon appeal it will be able to widen and strengthen its influence.

The appeal will be made not only to the residents of the Diocese, but also to all friends and supporters of higher education throughout the Country.

His Lordship Bishop Morrison of Antigonish, is giving his heartiest support to the cause, and a number of the most prominent men in Nova Scotia, and other Provinces have given their endorsement to the worthy movement, and expressed their appreciation of the splendid work the University has been engaged in during the past sixty-five years.

Never before has the need for better education facilities been so keenly felt as at the present time. The whole world is passing through an era of reconstruction, and Canada, at this period requires leaders in every sphere of life. Good leadership, sane and reliable, is the crying need of the hour.

St. Francis Xavier's is peculiarly fitted to turn out the type of men with a heart and desire of public service. This is because the Institution has always given religion a prominent place in its life and recognizes its services to mankind.

It is the policy of the Institution to have for its professors, only men well-trained in the subjects they teach, and with increased endowment will be able to strengthen its staff.

The remarkably low entrance fees of the Institution enables the student of moderate means to receive a liberal education, that in many cases is only within reach of the wealthy. Due attention is given to the physical as well as to the mental development of the student.

Splendid modern buildings, owe their being to the great generosity of former students and friends. During the ten years preceding the War wonderful progress was made, and the amount now sought for will help to place the University upon a sound financial basis.

The Campaign Headquarters are located in the Library Building of the College.

The names of the Committee in charge of the Campaign Organization are as follows:—Rev. Dr. H. P. McPherson, Chairman; Rev. M. M. Coady, Rev. C. J. Connolly, Rev. D. J. MacDonald, Rev. R. K. MacIntyre, D. A. MacDonald, Esq., T. J. Sears, Esq., Hon. Treas. Rev. Dr. H. P. McPherson, Treas. Rev. John A. MacPherson.

OBITUARY

SISTER MARY EDITH RUSSELL
On the eighth of December, 1854, that memorable day on which the dogma of the Immaculate Conception was proclaimed, Marion Russell of Hounslow, Middlesex, England, received her first Holy Communion in the Chapel of Gamley House, Isleworth. The memory of this holy event was associated with the names of Cardinal Wiseman, Right Reverend F. W. Faber, D. D., the Oratorian, and Right Reverend Monsignor Wild, the parish priest of Isleworth. On the Feast of the Ascension, May 18th inst., her life on earth ended and Sister Mary Edith of the Sisters of St. Joseph lovingly resigned her soul into the hands of her Creator, at the House of Providence, Dundas.

The deceased religious received her early education at Gamley House but like Saint Ursula left her native Britain to promote God's honour and glory in another land. She came to Canada with her parents in 1860 and after graduating from Toronto Normal School was engaged in teaching for some years previous to entering the Community of the Sisters of

St. Joseph, Hamilton, forty-two years ago.

As teacher at St. Mary's Model School in that city, her noble character and striking personality exercised a marked influence over her pupils, many of whom, following her example, devoted themselves to the service of God in various religious orders. Others there are in truly Catholic homes, who revering the memory of their devoted teacher, recall with gratitude the lessons of wisdom that prepared them to assume the grave responsibilities of life.

In 1893 Sister Edith went to Arthur where she remained for a year. From 1894 until her death she resided at the House of Providence, Dundas, having taught the Entrance Class at St. Augustine's School until about twelve years ago—at which time she was appointed Secretary at the House of Providence. In this work she endeared herself to the old people by her kindness in assisting them to correspond with their relatives and friends. Generosity in God's service was her maximum and self was forgotten where the pleasure of others was concerned.

Sister Edith's devotion to the Blessed Virgin was manifested in a remarkable manner by the interest she took in the Sodality which consisted of nearly one hundred members. The young ladies recited the Office in the Church every Sunday and took an active part in all parish work.

It was particularly edifying to witness the devotion with which they assisted at the Corpus Christi processions and followed the exercises of the month of May. Under her supervision a valuable library was established for the use of the Sodallists.

The funeral took place on Saturday, the 15th inst. Solemn High Mass of Requiem was celebrated by the Very Reverend J. T. Kelly, V. G., assisted by Rev. A. J. Leys, deacon, Rev. T. Malone, sub-deacon and Rev. P. Maloney, master of ceremonies.

The interment was at St. Augustine's Cemetery where Rev. T. Malone officiated. Mr. F. Russell of Toronto, brother of the deceased and Mr. F. Russell, nephew, were present at the funeral ceremonies. The late Sister Mary Clare was a sister of the deceased.

The esteem in which Sister Edith was held was shown by the many spiritual offerings made for the repose of her soul and by the numerous friends who followed her mortal remains to their last resting place.

CHARLES MOSS

Mr. Charles Moss entered into eternal rest on May 16th at his home Gloucester Terrace, Goderich, Ont. Although he had been ill for some time, the end came suddenly. But the calm resignation with which he met the final summons showed his preparedness to answer his Maker's call.

Mr. Moss was a man with many sterling qualities. The pith of integrity, which so strongly marked his character, won for him the high esteem in which he was held by all who knew him. He had been in business for over thirty years and was well known in the surrounding district. His affection for his fellow-men was shown by his fondness always to linger with a friend.

He leaves to mourn his loss a sorrowing wife, seven daughters and one son. Mrs. J. C. Dalton, Kingsbridge, Ont.; Mrs. James Young, Goderich, Ont.; Sister M. St. Charles, Sacred Heart Convent, London, Ont.; Mrs. Dr. J. B. Whately, Goderich, Ont.; Mrs. James McLaughlin, London, Ont.; Erma, Graduate Nurse St. Joseph's Hospital, London, Ont.; Anna, Graduate Nurse, Mercy Hospital, Jackson, Mich., and J. C. at home, all of whom had the consolation of attending his funeral, which was largely attended.

The funeral services were conducted by Rev. Father McRae, P.P., and Rev. Father Dean of Kingsbridge. Interment being made in Colborne cemetery. May his soul rest in peace.

DIED

CALLAGHAN.—At Granby, on May 1, 1920, Ann Sheridan, widow of the late Patrick Callaghan, aged seventy-seven years. May her soul rest in peace.

KENNEDY.—At St. Joseph's Hospital, Glace Bay, May 11th, 1920, Margaret, beloved wife of William Kennedy of Louisburg, N. S. May her soul rest in peace.

DENNEHY.—On the 4th May, 1920, at Le Goff, Alberta, Frederick Walter Dennehy of the Hudson's Bay Company, Cold Lake Post. Sixty years of age. R. I. P.

CONLON.—At Detroit, Mich., on Friday, May 28, Mrs. Josephine Sullivan Conlon, Editor "Michigan Catholic." May her soul rest in peace.

WALLACE.—At a local hospital on Saturday, May 22nd, 1920, Alex. Wallace aged twenty-five years. Funeral on Tuesday, May 25th, from the residence of his brother, C. A. Wallace, 610 Cumberland street, Ottawa, at 7:45 a. m., to St. Joseph's Church, thence to Central Station. Interment at Iroquois, Ont. May his soul rest in peace.

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Sanctity consists in the right performance of everyday duties.—Father Farrell.

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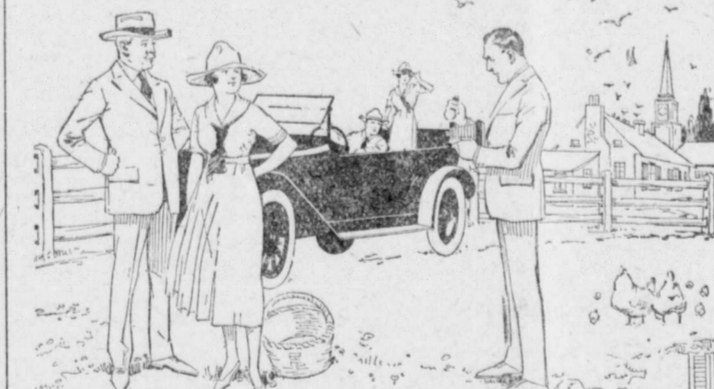
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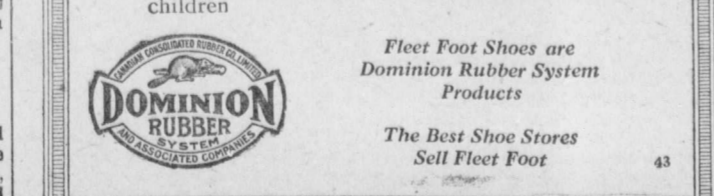
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