

The Catholic Record.

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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IRISH PEAT
The unusually high price of coal in the old countries and the much more highly inflated price caused just now by the coal strike, multiplies the interest in Irish turf (peat)—and in the report just published of the Irish Peat Inquiry Committee. This committee spent nearly two years studying in its entirety the Irish peat resources. They report such extensive peat deposits that at the present rate of consumption they will satisfy the fuel and power requirements of the country for more than two hundred and fifty years. It is shown that there are three million acres of bog in Ireland capable of yielding four thousand million tons of air-dried peat. And nine million tons of peat—the equivalent of the four and a half million tons of imported coal now being used—would satisfy the fuel and power requirements of the country each year. One-third of the population, chiefly the inhabitants of the west and northwest, are presently depending upon peat for their fuel supply. It is recommended that electric power stations be established in the most favorably situated bogs for the mining of the turf, and it is calculated that the dry turf could be sold to the people at seven and a half shillings (less than \$2) per ton. The restarting of the peat industry on a large scale would not only give the people cheaper fuel but, what is of vital importance, would keep in Ireland the ten million pounds or more that are sent out of the country yearly in payment for foreign coal.

IRISH COAL

The few coal fields in Ireland are at the same time not being neglected. The Limerick coal-fields in particular, which run through the counties of Kildare, Kilkenny, Leix, and Tipperary, have been fostered and developed for the purpose of trying to hold money at home. The most important working in the Limerick coal-fields is the Wolf hill colliery occupying 10,000 acres, and which now declares itself in a position to deliver coal to any end of Ireland. Orders from as far as Omagh in the North, and Listowel in the South, continue to pour in and testify to the widespread popularity of Irish anthracite coal. Only two hundred of the 10,000 acres in this field have yet been worked and sixty-five million tons remain to be uncovered. At the present time the Wolfhill colliery is turning out 120 tons per day but as the result of re-organization now being proceeded with, 500 tons per day will be raised after a few months. Electric machines are being installed to supplant the man with the pick. It is good to note that a new mining village is being built there in accordance with the latest ideas of town planning. Many cottages containing a kitchen, two bed-rooms, and a hall with out-houses, are already being offered for sale at £150 (\$750) each. As soon as the country can settle down, there is very little doubt but that the Irish coal and the peat development will help to give Ireland a fair start in the world's trade competition.

The London Daily News of April 27th prominently features an article upon the conditions which Mrs. E. Fethick Lawrence found during a tour in Ireland. To those not personally acquainted with the fearful conditions that the article from beginning to end must have been rather startling—though it could not startle those who have even a superficial acquaintance with the reality. (We published this article in full in the RECORD of May 21st.)

CASUALTIES OF THE IRISH WAR

The casualties in Ireland from January first to the middle of May (as compiled by The Freeman's Journal, chiefly from the official reports of Dublin Castle) are:—Irish soldiers and civilians killed 444; wounded 389; the English Crown forces killed 287; wounded 304. This is a total of 681 killed and 643 wounded in little more than five months. There is no estimate given of the number of villages burned, and houses and farmsteads bombed and destroyed by the Crown forces.

HUMOR AND AUDACITY

Irish wit and cleverness fully as much as Irish rifles are riling and defeating the British authorities in Ireland. Sean MacSwiney, brother to the martyred Lord Mayor of Cork, and two companions who were imprisoned in a Government farm on Spike Island in Cork Harbor (beginning a sentence of fifteen years imprisonment) despising the guns, the stone walls and steel gates of their jailers walked out of the fort the other morning, seized a Government motor-boat and waded themselves off into the mysterious unknown—very deeply to the mortification of the English garrison on the Island and to the disgust of the English Government. The same Dublin daily newspaper that reports this clever little escapade also reports

how, when a van-load of Government mail was conveyed under a heavily armed escort from Dublin Castle to Dublin post-office, safely deposited there, and the armed guard dismissed, nine armed soldiers of the Irish Republic seemed suddenly to rise out of the ground attended by an automobile, and every one in the post-office, guards and officials, promptly raised their hands to heaven and held them in that pious position while the nine apparitions gathered up all of the Dublin Castle mail, piled it into their automobile, and waving a fond good-bye whisked themselves away. The Dublin Castle mail has been stolen innumerable times. Each succeeding time it is carried away. Dublin Castle adopts some new means for safeguarding it, and within a few weeks or few days after, the young Irishmen surprise the Britons by a new, more audacious scheme for capturing it.

The world-wide organization of Irish people and children of Irish people, in the present struggle for Irish Independence is far more complete than was ever any previous Irish organization. Not only is the organization at work in every town of any importance in the United States and Canada today, but in every other corner of the world besides. The Irish are organized in the Canal Zone, in the far Argentine Republic, in Australia, in South Africa, etc. The Irish Republican Association of South Africa, with headquarters at Pretoria, has branches in all the leading towns there, Capetown, Johannesburg, Kimberley, Bloemfontaine, Durban, Port Elizabeth, Cradock, Krugersdorp and Beaufort. These held a convention at Bloemfontaine last month, where it was arranged to bring into the Association every man and woman with a drop of Irish blood throughout South Africa. They also urged the organization at home to call for a world conference of the Irish race.

The organization among the Irish in the Argentine is of such importance that in the recent celebration of Argentine Independence Day, the Irish Argentine flag, headed by the Irish Republican flag, were given an important place in the great Buenos Aires parade, reviewed by the President and Ministers of the Argentine Republic. The accounts from Buenos Aires state that of all the many contingents passing in the parade, none evoked such thunderous cheers from the onlooking multitude as did the sturdy body of Irishmen. The organization in Australia is thorough, and embraces all corners of the Australian Continent. The Irish there have the backing of the very large labor element in politics, and they are keeping all Australia awake to the struggles and the sufferings of the Irish at home. Prime Minister Hughes of Australia, a Jingo, did his utmost to strangle the Irish Australian movement. But it proved itself so strong that from having taken the offensive Hughes has had to fall back upon the defensive.

SEUMAS MACMANUS,
O'Donoghue.

IRISH RELIEF FUND

HEARTILY ENDORSED BY IRISH PROTESTANTS

Dublin, May 20.—A message to the American people, signed by 1,000 Protestants residing in Ireland and representing twenty-seven counties, was made public here today. It expresses appreciation of the American campaign to raise the \$10,000,000 fund to relieve the property damage in Ireland amounting to several times that sum.

Fifty creameries have been destroyed, the message declares, 100,000 persons are unemployed, and there is much personal distress. It concludes by asserting that the Irish people do not seek charity, and says that the money sent will be used to restore the business life of the country to a firm foundation.

The message is signed, among other prominent persons, by J. Annan Bryce, brother of Viscount Bryce, former British Ambassador to the United States; Dr. Douglas Hyde, Professor of Modern Irish at the University of Ireland, and Baron O'Neill, and by the representatives of 300,000 trades and union members.

part only of Ireland would be an absurdity, quite apart from any question of opposition from the rest of the kingdom. That is certain; it is also certain that Nationalist Ireland will, in its turn, accept no settlement which does not give her fiscal autonomy, which does not, that is, give her as complete liberty to determine her own tariff and internal taxation as is enjoyed by the whole of the great Dominions. It is perhaps difficult for Englishmen to realize the depth of Irish feeling on this question. It is not merely that the power is regarded as essential to national development and national self-respect, but the memory remains of the ruthless exploitation of Ireland in the old evil days, the deliberate destruction of Irish industries in satisfaction of English trade jealousy, and the persistent and admitted over-taxation of Ireland since the legislative union and the abolition of the separate Irish Exchequer. Agnain and again in his recent manifestos Mr. De Valera has shown that he is not unyielding or impracticable. He will listen to reason and consider a firm offer. But it must be a firm one. No mere promises will satisfy him, and the dignity of his country will have to be respected. There is no time to be lost. When the elections take place in Northern and Southern Ireland it should be with the clear understanding that the men elected to both Parliaments will have virtually to recast the constitution of their country, and, if possible, the terms of the new arrangement should be indicated at least in outline, so that elections may take place with a view not to war but to peace, and that the men elected may know that they are chosen as pacificators. After all there is hope. It is sometimes forgotten that Ulster is Irish just as much as Munster or Leinster, and that Irishmen can understand and trust each other as no outsider can understand or be trusted. Let the truth at last be known that Ireland is a nation, North and South alike. Then we may get on a little.

DAYLIGHT?

IRISHMEN ALONE CAN SETTLE THE IRISH QUESTION

The sensible thing has at last been done, and Irishmen has met Irishmen in an attempt to come to terms. It has long been plain that this was the only really hopeful line of advance and now that Mr. De Valera and Sir James Craig, Sir Edward Carson's successor in the leadership of Protestant Ulster, have met and conversed, a first step at least has been taken in the right direction. A first step may mark only the beginning of a long road, as one swallow does not make a summer, but often on the way upward, as on the descent to lower levels, it is the first step, as the French say, that is the crucial one. This at least has now been taken. The credit to all seeming belongs largely to Lord Derby. When "Mr. Edwards" went to Ireland the other day he carried with him no introduction more powerful than his own good sense and blunt honesty, qualities which are quickly recognized in Ireland as anywhere. It is believed that he himself saw Mr. De Valera; it is certain that he saw and conferred with important people in various camps. In his self-imposed mission he received the warm and active support of Lord Fitzalan, the new Viceroy, and the result has been to open up a new road to understanding.

The importance of this meeting and of the further discussions which in due course must inevitably arise from it lies in the fact that Irish unity is the supreme object of Nationalist desire, and that Ulster holds the key to it. Without Ulster Nationalist Ireland remains, however predominant in size and population, still but a broken fragment; with Ulster she achieves the satisfaction of her hopes and the possibility of a complete and harmonious development. Ulster, of course, has also everything to gain by unity, provided she retains the full securities for her special character and needs which she holds to be essential. Ireland is of necessity an economic, as she is a geographic unity, and even the last few months have shown how disastrous to the trade of the industrial North is the sort of embargo which Sinn Fein policy has recently imposed on Ulster's trade, her banking connections, and her railway communications. There is a natural community of interest, and less disturbance in one part of the country must quickly react on the prosperity of the remainder.

Ulstermen have always been perfectly conscious of these facts, however they may have been ignored by the English architects of Ireland's fate. That is one main reason why they stood so long and so hard for the Union and for British dominion over Ireland as a whole. That also is why the present Act, breaking Ireland into two parts, was almost as heartily disliked in the North as in the South, and accepted only because at least it gave to an entrenched Ulster a secure position from which, now or later, to make her own terms. The time has come, or nearly come, when she may find it necessary to make them. Ireland is in anarchy, and will continue in anarchy so long as existing conditions and the existing policy are continued. Ulster itself is not far removed from anarchy, and both in Belfast and in the two predominantly Nationalist counties, forcibly incorporated with Northern Ireland, a state of things exists which is not far removed from anarchy. These things cannot last. They spell in the long run ruin for the whole country. It is the redeeming feature of the new Act that it gives absolute power to the two Parliaments to change their constitutions and, without consulting anybody, to become one or as nearly one as they like. We are now seeing the first movement towards that end.

Of course, this country and Parliament cannot be left out of account. The two Irish Parliaments, were they to unite tomorrow, could only unite on the basis of their existing powers, and those powers are inadequate to satisfy the Nationalist demand. It is the financial, not the constitutional powers which are really in question. There can be no question, either now or hereafter, of separation of Ireland from this country if Ireland is to be a unity including Ulster, and a Republic of

the greatest enthusiasm is quoted as follows:—
"Ireland free as a sovereign entity or Ireland divided with a minority, petted and pampered by the English, holding for the English a little corner of Irish soil as a bridgehead for interference with our liberty and for aggression against our freedom—these are our alternatives today."
"Within a free Ireland we stand for the fullest civil and religious freedom, and notwithstanding the sufferings of our people at the hands of bigotry and sectarianism, we must not allow ourselves to retaliate. We must not depart in the least degree from our fixed convictions on the rights and duties of individuals. Ireland has room for all of her people."

part only of Ireland would be an absurdity, quite apart from any question of opposition from the rest of the kingdom. That is certain; it is also certain that Nationalist Ireland will, in its turn, accept no settlement which does not give her fiscal autonomy, which does not, that is, give her as complete liberty to determine her own tariff and internal taxation as is enjoyed by the whole of the great Dominions. It is perhaps difficult for Englishmen to realize the depth of Irish feeling on this question. It is not merely that the power is regarded as essential to national development and national self-respect, but the memory remains of the ruthless exploitation of Ireland in the old evil days, the deliberate destruction of Irish industries in satisfaction of English trade jealousy, and the persistent and admitted over-taxation of Ireland since the legislative union and the abolition of the separate Irish Exchequer. Agnain and again in his recent manifestos Mr. De Valera has shown that he is not unyielding or impracticable. He will listen to reason and consider a firm offer. But it must be a firm one. No mere promises will satisfy him, and the dignity of his country will have to be respected. There is no time to be lost. When the elections take place in Northern and Southern Ireland it should be with the clear understanding that the men elected to both Parliaments will have virtually to recast the constitution of their country, and, if possible, the terms of the new arrangement should be indicated at least in outline, so that elections may take place with a view not to war but to peace, and that the men elected may know that they are chosen as pacificators. After all there is hope. It is sometimes forgotten that Ulster is Irish just as much as Munster or Leinster, and that Irishmen can understand and trust each other as no outsider can understand or be trusted. Let the truth at last be known that Ireland is a nation, North and South alike. Then we may get on a little.

DIVORCE EVIL

STIRS AMERICAN PROTESTANTS TO ACTION

(By N. C. W. C. News Service)
Washington, May 23.—Protestant reaction to the spread of divorce and the cry for a remedy is indicated in the news of ministerial activities on this subject.

Rev. Charles Carver, an Episcopal clergyman of New Haven, Conn., is to take the part of "the priest" this week in the play, "The Divorce Question," which is to be presented in the Hyperion theater of that city, and is to supplement his histrionic prescience against the divorce evil by a series of sermons on the same theme. He says he is determined to bring to the attention of the people of New Haven the great divorce evil.

The question of divorce will again be considered by the general Assembly of the Presbyterian Church, according to an announcement. The assembly will be held on May 19 for a session of nine days, during which it will debate a proposal to change the confession of faith so as to make it unlawful for Presbyterian ministers to perform a marriage ceremony for a divorced person.

Rev. E. D. Cameron, former Baptist minister of Henryetta, Okla., has taken the leadership of the Anti-Divorce League, of which he was the founder, and declares himself ready to begin a crusade for a law prohibiting divorces. He says that 91% of the petitions for divorces are attributable to the laxity of morals. He advocates a federal divorce statute.

Right Rev. Frederick Burgess, Episcopal Bishop of Long Island, in his annual message to several hundred Episcopal clergymen of his diocese, this week, declared that America, with its present standards and in particular its tolerance of divorce, is fast approaching the downfall of ancient Rome.

Firm conviction that Christ taught the absolute indissolubility of marriage was affirmed by Bishop Burgess, who said he believed the passage in St. Matthew's Gospel seeming to countenance adultery as a ground for complete severance of the matrimonial tie and remarriage of either party during the life time of the other, "was placed there by some early scribe."

POPE DEPLORES IRISH STRIFE

URGES ISSUE BE REFERRED TO A BODY SELECTED BY THE WHOLE IRISH NATION

Dundalk, Ireland, May 21. (Associated Press).—Pope Benedict has written to Cardinal Logue, Primate of Ireland appealing to both the English and Irish to abandon violence, and proposing that the Irish question be settled by a body selected by the whole Irish nation.

The Pontiff sent Cardinal Logue 200,000 lire for the Irish White Cross. The text of the Pope's communication to Cardinal Logue reads:—
"While we are filled with anxiety in regard to all nations, we are most especially concerned about conditions in Ireland. She is subjected today to the indignity of devastation and slaughter. There is assuredly no doubt that harsh and cruel occurrences of this kind are in great part attributable to the recent War, for neither has sufficient consideration been given to the desires of nations nor have the fruits of peace which peoples promised to themselves been reaped. In the public strife which is taking place in your country, it is in the deliberate counsel of the Holy See, a counsel consistently acted upon up to the present in similar circumstances, to take sides with neither of the contending parties."

"Such neutrality, however, by no means prevents us from wishing and desiring, nor even from praying and beseeching the contending parties, that the frenzy of strife may as soon as possible subside and a lasting peace and a sincere union of hearts take the place of this terrible anarchy. For, indeed, we do not perceive how this bitter strife can profit either of the parties when property and homes are being ruthlessly and disgustingly laid waste, when villages and farmsteads are being set afire, when neither sacred places nor sacred persons are spared and when on both sides a war resulting in the death of unarmed people, and even women and children, is being carried on."

"Mindful, therefore, of our apostolic office and moved by charity which embraces all men, we exhort the English, as well as the Irish, to calmly consider whether the time has not arrived to abandon violence and treat on some means of mutual agreement. For this end, we think it would be opportune if effect were given the plan, recently suggested by distinguished politicians, that the question at issue should be referred for discussion to some body of men selected by the whole Irish nation."
"When this conference has published its findings, let the more influential among both parties meet together and having put forward and discussed the views and conclusions arrived at, let them determine by common consent on some means of settling the question in a sincere spirit of peace and reconciliation."

THE FUNERAL OF LATE CHIEF JUSTICE

PRESIDENT HARDING AND HOST OF OFFICIALS ATTEND THE REQUIEM MASS AT CHURCH

Washington, May 21.—With honors rendered doubly impressive by the simplicity of the ceremony, the body of Edward Douglas White, Chief Justice of the United States, was buried today in Oak Hill Cemetery.

Lowered flags on public buildings, closed doors of the Government departments, and the boom of a gun from Myer, across the Potomac, marked the public grief.

A small company had gathered in St. Matthew's Church when the hour of service arrived. Close to the altar was the casket, banked with flowers. Directly behind it sat President and Mrs. Harding, while Cabinet members, diplomats, committee members, and others representing the Government were interspersed with intimate friends of the jurist. The uniforms of Major General March, Chief of Staff, and officers who accompanied him to represent the army, and of Admiral Conz, Chief of Operations of the Navy, and his officers relieved the sombre black of civilian dress.

PLACE OF DOMINIONS IN THE EMPIRE

By the Prime Minister of Canada in the Manchester Guardian

The subject with which the Manchester Guardian has been good enough to permit me to join in the celebration of its centenary is sufficiently attractive for any political explorer, but I must disclaim at once any intention to attempt such a role here.

It is impossible to speak of the place of the Dominions in the Empire as of something static. From the outset of their existence, in degrees varying with the moods and conditions of the times, they have within the constitutional realm been conscious of themselves as being in a state of growth or development. Recent years have seen an unusual acceleration of the process, and in every British country there has been much debate on our resulting status, our constitutional rights, and the like. The debate is not yet closed; but it is, perhaps, not too much to say that there is now fairly general agreement that, whatever their exact definition may at the moment be, the relations between the constituent parts of the Empire must be based upon a conception of complete freedom and equality in national status.

No British subject anywhere is likely to quarrel with the worth of this conception in itself. But because many, if not all, of the original formal and legal manifestations of the relationship remain, it is a common experience to encounter questionings and disputes as to whether we have in fact arrived at such a status, or whether it is accepted as an actual working basis in the conduct of affairs. The controversy, though it may have its factitious phases, is often enough the result of genuine uncertainty and concern in a sphere where man's instincts are apt to be peculiarly sensitive. It is sufficient here to say that the controversy exists; for this in itself is an important factor in the political life of the Dominions. In this, at least, the Dominions may be said to be unique. Other Western countries enjoy or endure no such speculative exercises; their constitutional position is fixed and universally taken for granted. The result in our political life is much discussion, often exceedingly interesting, but often, on the other hand, unduly distracting, and the strain put upon the conduct of public affairs by this factor alone must be experienced to be fully appreciated. Much of it should be quite unnecessary; but no one settles it alone, and it must doubtless be left for the attention of the special Constitutional Conference contemplated by the resolution of the Imperial War Conference of 1917, whenever it may be held.

But, this much being assumed, it will perhaps be seen that the task of those who confer should not be conceived as being primarily or fundamentally concerned with the erection of new mechanisms of government. It is true this has been a not unimportant avenue of approach, but its usefulness may be questioned. It suggests at once the idea of centralization, a conception which, if it can be said ever to have been seriously considered, is now generally recognized to be outside the realm of practical things, and which indeed is directly counter to the principle on which our commonwealth has based its prosperity and even existence. The Dominions place in the Empire has doubtless gained in significance from the increasing interest in the field of foreign relations, and here too the problem seems less one of mechanism than of the actual substance of policy. The tie of sympathy and understanding, recognized as our surest bond, has here its chief meaning; for it is in this connection that our insistence upon the integrity of the Empire finds its real point. There is, however, in this sphere by primary and unalterable condition by which every proposal must be tested, and that is that we are a worldwide group of communities, composed of varying elements and living upon different continents separated by the greatest distances. One very general conclusion that seems clear—it has been pointed out by others, but it cannot too often be emphasized—is that any foreign policy, to be successful, must be conceived on broad and simple lines, intelligible to all the nations of the Empire. Unless it is so understood and its relation to the interests and welfare of all is apparent, it can scarcely command the common assent that is essential to success. It seems hardly necessary to add that a course of policy conceived intimately or predominantly with the complexities of one continent would not meet that condition.

CATHOLIC NOTES

It has been announced that Dr. Alexis Hédlicka, professor of anthropology at Georgetown has been awarded the degree of Doctor of Science from the University of Prague in recognition of his contributions to science.

Bringing the message that radium could cure even the most malignant cancer, Mme. Marie Curie, the great Catholic scientist whose husband, the late Professor Pierre Curie, gave her the major part of the credit for their joint discovery of radium, arrived in New York City on May 11 on the Olympic of the White Star Line. Mme. Curie came at the invitation of a group of women who have raised more than \$100,000 to present her with a gram of radium.

Constantinople.—Time honored notions concerning martial conditions in Turkey were rudely shattered by a bill introduced in the Angora Parliament by Deputy Salih Bey of Exerum, which would make marriage compulsory within the dominions of the Sultan. Deploping the necessity for such legislation, the sponsor of the bill said that while the old time Turk was not daunted by as many as four wives, his present day descendant shows hesitation at taking only one.

The Poles are using some of the gun metal taken by their army from the Bolsheviks to cast a monument to be erected in this city to Father Skorpuka, the heroic young Catholic army chaplain, called "the Saviour of Warsaw." It was Father Skorpuka who led the first successful charge that turned the tide when the Red army was at the gates of Warsaw on August 15. He fell before Bolshevik bullets, but his regiment advanced. From that moment the Red retreat began.—London Catholic Times.

Charles Jomart, former Allied High Commissioner in Athens and former Extraordinary Ambassador to the Vatican, has been definitely selected by the French Government, according to L'Esclair, as Ambassador to the Vatican. The mission, says the newspaper, will be a temporary one, for a period of six months, but subject to renewal. Pope Benedict, L'Esclair says, has chosen Mgr. Gerretti, Papal Under Secretary of State, as Nuncio in Paris, under the same conditions.

Washington, May 23.—Two instructors in the Foreign Service School of Georgetown University, Dr. Constantine Maguire, and Dr. Guillermo Sherwell, were presented with the Order of Bolivar by Senor Gil Borges, minister of foreign affairs of Venezuela, before his departure from Washington. The Venezuelan government recently bestowed the medal of Public Instruction upon the Rev. John B. Creeden, S. J., president of Georgetown; and the Rev. Edmund A. Walsh, S. J., regent of the foreign service school.

Washington, May 10.—Catholic writers are conspicuously represented in the Encyclopaedia Americana, which has just come off the press. The articles dealing with the doctrines, discipline, practices and history of the Church were contributed by American Catholic scholars. The Encyclopaedia Americana is issued in thirty volumes, and is a new secular undertaking. Critics have pronounced it greatly superior to other like works, particularly in its treatment of Catholic subjects.

Prague, Czechoslovakia, May 3.—The Catholic Church of Czechoslovakia, having organized a club for social activity, under the auspices of the Catholic People's party, are conducting an apostolate of education to acquaint the Catholic masses with their duties, opportunities and resources. This work is badly needed, for it is felt that if the Czechoslovak Catholics had been properly organized, socially and politically, after the War, many an evil and problem that now confronts them would have been obviated.

Berlin, May 12.—On the occasion of the funeral of the former Emperor, services were held in many Catholic churches, and addresses were made recalling the many charitable works of Augusta Victoria. The bishop of Osnabruck, among others, made a very touching speech. The Catholic press, however, did not conceal the fact that the Emperor did not favor the Catholics, because of their faith, and made no secret of her hostility to Catholicism. However, this has not kept her former Catholic subjects from recognizing her good qualities.

University of Santa Clara, Cal.—An illuminated aerial parade in which six former overseas aviators will participate is one of the many features being planned in connection with the celebration in honor of Father Jerome S. Ricard, S. J., the "Padre of the Rain," which is to be held here on May 30. The aviators will circle over the campus and after performing a few stunts will proceed to reach an elevation of 4,000 feet, when each of the six flyers will make a letter forming the name "Ricard" in the sky. The name of the veteran churchman will be written in the sky at such an elevation that persons twenty-five miles away will be able to witness the novel event.

Were it not for mercy, this world would be a place of continual torment. It would be bitter beyond expression. Mercy is the flavor that sweetens it, and makes it agreeable to the taste of most people. This quality shows love—the love that is the perfection of man.

ARTHUR MEECHEN.

Published by permission of Burns, Oates & Washbourne, London, England. HONOUR WITHOUT RENOWN

BY MRS. INNES-BROWN Author of "Three Daughters of the United Kingdom" CHAPTER XIII.

It was after a weary time of anxiety had elapsed for the Sister that Manfred once more opened his eyes, listened strangely for a while, then inquired feebly:

"What is the matter? What has happened? Why are you kneeling there, Sister Marguerite, with the crucifix clasped to your heart and the tears dimming your eyes? Are we in danger, from without?"

"No—rising quickly—I am but pouring out my heart in gratitude to God for a great favour that He has granted to one whose hateful pride rendered her unworthy of it."

"Ah, I know now; I remembered it all! And an expression of pain passed over his pallid features. 'You—you said that Harold's sin was almost too great to be forgiven!'"

"No, no! I was severe, hard, but I did not say that. Believe me, that were poor Harold's sin multiplied ten times over, yet it would not compare with the unlimited mercy of God. Harold has but to seek for pardon, and he will obtain it."

"But," he hesitated, "he must—surely he must make restitution?"

"Hush!—even that he will do, nobly, generously." And she laid her hand upon his brow. Do not talk more now, but I know, I feel that Harold will do his duty. Rest at least for a while; forget your troubles, lay them with confidence at the foot of the Cross; and whilst you sleep I will keep watch and pray for you."

"Pray for me! Do you then pray for me, Sister Marguerite? How beautiful! One thing I have often longed to ask you for, but dared not do so; give me your crucifix, let me kiss it. Often I have scoffed and jeered at the sacred emblem, but now, for the love of Him who hung thereon, let me kiss it once."

She handed it to him, and after pressing his lips reverently to the foot of it, he looked up with a sweeter smile than that she had yet seen him wear, and asked in a pleading voice:

"Do not condemn me to silence. I am feeling better—much better. I have still something to relate—something which must be told; but since hope is once more dawning within me, it will not be so hard a task. Are you too weary to listen longer, or may I ease my heart and tell you?"

"You may do just as you wish, only do not overtax your strength anew."

"It is about the poor wife, Marion. After losing her husband she nursed her father with tenderest care until he died; and when Harold would have sought for and aided her, like another, she disappeared from his sight, leaving no trace of her whereabouts."

"I fear you are but a sorry searcher," was the smiling reply. "Have you no idea now of her whereabouts?"

"Strange to say, a few months ago I almost miraculously lighted upon what must be her lair."

"You? You did? Oh, tell me where and how."

"It happened thus: (It gave him pleasure to see her so interested.) 'I was a guest at one of England's lordly homes; ah! if only you, who so admired the words of God's creation, had but known what it was to live and breathe in such an atmosphere of refinement and elegance; to ramble at will amidst the luxuriant foliage and artistic beauties of the ancient home and park of which I speak; your poetic nature would have been so enthralled therewith, that not even the excited life you now lead—and to which you appear so devoted—could have had the power to charm you from such an existence.'

"Nay," laughing outright, "in that now you surely do me wrong. If choice there must be, who would not willingly barter the fleeting things of time for the lasting goods of eternity! For, listen! The stately castle that ever was reared will assuredly crumble to ruin. Not so the mansions of Heaven, they will flourish and continue for ever. Earth's proudest names—save those of God's saints—are but a faded memory of the past. Scarcely are their owners buried ere others usurp their place, and they lie forgotten. Not so the memory of the blessed. Day by day we salute them with loving words, and greet with joy their festivals, pondering deeply the glorious example of virtues they left behind. Nature is beautiful! most glorious indeed! and yet the noblest forest trees must decay, bend, and fall. Earth's fairest flowers wither and fade; not so the mighty standard of the Cross, or the martyr's palm. They will flourish and thrive for all eternity. But, not to weary you, pray tell me where in this dear old world of ours is this beautiful Eden, this garden of Paradise in which the daughters of Eve are to be held captive by its charms, even against their will?"

"You never tire me. I love to hear you talk, but the fimsy of your departure creeps on apace, and I must finish my story. The Eden of which I speak is in one of our Southern counties. It is the beautiful home of the De Woodville family, and known as Baron Court."

Though listening for the name breathlessly, she actually trembled as he pronounced the words. A friend—had he heard the dear familiar name uttered in this far off cottage, and by a stranger's lips. A full minute elapsed ere she could so still the beating of her heart, so calm the tell-tale quivering of her voice, as to venture a further question. Then, in an indifferent a tone as she could assume, she inquired, "Do you then know this Earl? Are you a friend of his?"

"No. For entirely private reasons—in fact, to seek a lost trail—I procured an invitation to make one of a shooting party through a friend of mine who is his cousin. We were to have spent some weeks at the Court, but, unfortunately, I was compelled to leave suddenly."

"Doubtless Lord de Woodville is married? Did you see his wife?" she asked in a strange, unnatural voice.

"No, they were both away from home at the time, but I heard her spoken of as a sweet little woman; and if she resembles her portrait, which hangs by the side of her mother's in the gallery, she is as pretty as she is sweet. Of Irish extraction I believe she is."

"It amused him to discover this trait of feminine curiosity in the nun's character. He smiled a superior smile."

"Of the pictures one riveted my attention even to fascination, and aroused my envy. It was of three girls. There was something in the face of each subject—a simple purity, a look of innocence, and yet a depth of soul—that suggested a likeness between them. It bore the title, 'The United Kingdom. The centre figure, which represented England, was that of a lovely girl, graceful as a nymph, attired in white; a single rose decked her gold-brown hair; lilies lay upon her youthful breast, and grew about her feet. A sweet emblem of purity thus she stood, but from her eyes there gleamed a lofty spirit, as pure as it was bold. On her right, her little hand fast locked in England's, seated on an ivy stump, rested Ireland's gentle daughter, dress in emerald green. The thorn-wreath crowned her dark and wavy locks; modesty, peace, and beauty dwelt in the drooping eyes and on the broad white brow. On the mossy grass beside these two, the hand of England resting lovingly on her neck, knelt Scotland's child, attired in richest plaid. The purple thistle decked her chestnut hair; steadfast and true the light that shone from her brave eyes."

The blood had rushed to Sister Marguerite's face, and suffused in with a rich crimson glow; for well did she remember how her brother had insisted upon having the picture painted before she left her home for ever. How clearly had her patient suggested the portraits of dear Marie and Madge; the thought of them was dearer to her now almost than ever.

"Surely you are not well?" inquired Manfred, noting her flushed and downcast face.

"Oh, yes, but perhaps the room is a little close," she answered, rising and moving towards the window, which she threw more widely open. "The air will soon revive me."

There was a slight pause, during which the cool fresh air played gratefully upon her burning cheek, and helped to calm her mind.

"At this Baron Court of which you speak, saw you aught of an old dog—or servants—retainers grown old in their master's service. Oftentimes such places possess these faithful treasures."

"And true enough this one lacked not its due in that respect. Few young faces were there to grace the servants' hall; whilst one huge St. Bernard peered with stately tread the most private garden walk. There was one old man especially, who loved the dog, and seldom lost him from his sight; this was John the aged coachman, quick-witted, but too presumptuous and bold; to speak the truth, I cared little for either man or dog, nor did I trust them either."

"The friendly cornette hid her face; it was well her back was turned, for a look of triumph lit her eyes as she thought within herself. 'Dear old Leo! you never failed to close the brave and true!'"

"Was the dog very old and infirm, or likely, do you think, to live a few years longer? Being fond of animals I like to hear all about them."

"Really, I bestowed very little attention upon the animal. We took a mutual dislike to each other. But why do you take such interest in unnecessary things? It is not of dogs or men I wish to speak, but of Marion, poor Edmund's wife. The rest has no concern for us."

"Well, I am once more all attention," she said presently, as she turned from the window and patiently repeated herself. "What of Marion? Did you see her?"

"No, I did not; but chance threw me across the Western Lodge, into which, with the coachman's aid, we entered, the owner being from home. Curiosity persuaded me to explore the dainty cottage, and there hidden in a private room, I saw poor Edmund's portrait, and hanging on the walls were pictures of Scottish scenery, in which I recognized his touch. His violin—a Strad—was there also; everything spoke of him. I fairly gasped for breath. Never had I felt so near to him as then. Scarcely dare I move or breathe lest I should find I'd met him. I feigned sudden illness and rushed out from the door, thankful to make my escape at any cost. Nothing could have induced me to linger near the spot; so you see that even this beautiful Eden held for me its avenging angel, and in dread of it I fled."

"It would surely have been more dignified and manly—as Harold's friend—and you remained to aid poor Edmund's wife?"

"Yes; now by the new light which is gradually penetrating my mind, I see how insane and cowardly was my flight. But since my panic drove me here, the hand of Providence may have been the motive power; for some little time ago a secret impulse seemed to promise me peace of heart once more, could I but unburden my soul to you."

"And have you been true to that impulse by unfolding to me all, simply and plainly—every fact?"

"Not quite all; one thing of importance alone remains. I am afraid and ashamed to tell you that tonight; tomorrow, on your return, I will humble myself still further, and you, dear kind Sister, will then talk to me and teach me how to act."

And thus, like many a better man, Manfred deferred the essential and, to his mind, most humiliating act. Tomorrow would be soon enough to tell her who he was; he could not force himself to act today. He could not foresee all that was to happen—all the terrible atrocities that were to be perpetrated between the setting and the rising of the sun. He knew not that the next time he should gaze upon the sweet features of his gentle nurse his own would be so distorted with fear as to be scarcely recognizable. Few of the inhabitants of the city of Paris could distinguish this cell from the others; the hard mattress and the blanket lay tightly rolled up in one corner, whilst the rough wooden stand which supported the tin jug and basin added but little comfort to the place. But no visitor gazing upon its occupant could fall to be impressed by a sensation of wonder. Some there were amongst them who, animated by kinder feelings than curiosity, crossed the threshold of the strong iron-bound door to examine more closely the surroundings of so interesting a prisoner. And such as these of times left that cell more deeply moved than they could well have explained; a halo of romance and mystery hung over the lonely silent man.

"Like the illustrations but ill-fated Philip Howard, Edmund Leadbitter, had, by the aid of an old rusty nail, traced in the stone of his prison wall words which proved the height and depth of an exalted nature, and accounted in some measure for the steady eye which was never bent or lowered in shame before his fellow-creatures. In one corner of this darksome abode—a that in which the light fell least, as though a longing for privacy had guided the artist's hand—was traced with no little skill the outline of a crucifix, and beneath it the words: 'Even should He slay me, yet will I trust in Him.' Then, as though the mind had wandered to familiar scenes fast burnt into the brain, and guided and given strength and nerve to the powerful hand, the nail had traversed the well once more, leaving in its masterful trail the graceful outlines of a ruined abbey."

A harder month's labor than usual had just been accomplished by the convict; but the health of several of them, notably that of Edmund Leadbitter, or of 'No. 75,' had gradually succumbed under the extra strain, and after having fainted twice in the forenoon, he had been conducted back to his cell to rest a little, in order to be ready for the next day, when the services of every available man would be required to assist at some important work in the quarries. But No. 75 was not alone. One who sympathized with him much more than he dared express was near him, endeavoring to comfort and aid the unfortunate man. Leaning against the wall opposite, looking upon the convict with eyes in which pity and admiration strove for mastery, stood a Capuchin Father, dressed in the familiar brown habit and white cord of St. Francis; he was one of the chaplains to the prison. Apparently they had been conversing for some time, for No. 75, looking up with a pleasant smile, remarked in a refined voice:

"It is discourteous of me, Father, to permit you to stand whilst I sit here resting all the while."

"You know well enough that I shall never permit you to stand in an instant longer than you must. The state of your health troubles me. Why do you object to my calling attention of the doctor to your case? Why will you persist in making so light of your sufferings, when with a little trouble on my part I could obtain an order for your admittance into the infirmary at once?"

"After tomorrow, dear Father—after tomorrow. Grant me yet one day more ere I give in; then you may do as you will. Only one day more—surely I can stand that! and the honest eyes looked up at the priest with a strange entreaty."

TO BE CONTINUED

"THE MOUNTAIN ROSE"

Rev. C. D. McEniry, C. SS. R. in "The Ligonian"

It was a dark, rainy night, and the two priests were sitting before the open fireplace with a collection of old cards between them. Father Casey had taken out the bottom drawer of his cabinet and was exhibiting the souvenirs he had picked up here and there on those continents.

"It's nothing but an empty leather wallet!" exclaimed Father Kerwin, tossing back the article he had been examining.

"Ah," said the elder priest, taking it up with a sigh, "it's nothing but an empty leather wallet, but it represents a history, or more properly, a tragedy—a double tragedy."

Father Kerwin settled back in his chair for the story which he knew was coming. Father Casey sat for some minutes looking sadly into the fire, as length he began.

"It was a night like this at my first mission down in the land country. Kevin O'Donnell and I, buttoned up snug in our raincoats, on our tough Texan ponies were on our way—at least, so we thought, God help us—to his wedding with Rose Blanchard, which was to take place on the morrow at the Blanchard home up in the foothills."

"We had been jogging along steadily ever since 2 o'clock and now slowed down to a walk as we neared the river and got into the heavy snow. This was a more opportune for confidential conversation. I always enjoyed Kevin's company, for I liked the young man. Good reason I had to. He was 'pure gold' if ever man was. In those early days and in that pioneer country it required strong faith and genuine moral courage for a young man to go up to the railing and receive Holy Communion every Sunday—and that is what Kevin did. He had a deep love for Jesus in the Blessed Sacrament. How often had I heard the quick patter of his pony's hoofs galloping down the road on an evening and his deep, clear voice singing some lively song. But there was always a momentary break in the song as he passed the church, and I knew—and thanked my good God—that my young parishioner was whispering a salutation to the Prisoner of the Tabernacle. I counted myself singularly blessed that he was about to bring a Catholic wife to his cabin so near the church, for I hoped that the example and influence of one model family would go far towards instilling real Catholicity into my rough and somewhat irreligious flock. For all that, I frequently found myself wondering whether young O'Donnell had showed good judgment in consecrating the intense loyalty of his manly heart to the potted beauty who was known throughout all that region as 'The Mountain Rose.' It was such thought as this which made me remark just then:

"I must say, Kevin, I should have been much better pleased had Rose consented to come over to the church where the marriage could have been solemnized with Mass and Holy Communion. I know it is a long way and the roads and weather are abominable. But it is starting the right way—and married life is serious business. I doubt if the roads or the weather would have been a hindrance to your hardy Mountain Rose, but we could not have had the grand celebration in our poor little church that we shall have in her father's home—and her woman's vanity wanted that."

Kevin was silent, and I felt like kicking my stupid self for sending him by an uncalculated remark. He was so desirous of a thoroughly Catholic marriage as I. In fact he had received Holy Communion that very morning in preparation. The little drop of bitterness in his overflowing cup of joy was the fact that his bride-to-be had exhibited more vanity than quiet by refusing to agree to a quiet wedding with Mass and Communion in the little church rather than a grand celebration in her father's house. Seeing my mistake, I hastened to change the subject by coming back to a question upon which I had often lectured him before.

"Look here, young man," I said, "promise me that, once you are married, you will quit burrowing into those old hills looking for the rich vein of ore that you'll never find, but get down like an honest farmer and raise a sure and honest crop. Your quarter section has some of the finest land on the ridge."

"I know that, Father, before I traded for it. That's why I picked it out."

"Which proves," said I, "your correct farmer instinct. And so, quit burrowing and go to farming and get your farming."

"But, Father, burrowing is fun." "And as a boy, you could afford to give your time to fun, but not now when you become a paterfamilias."

"What's them names you're callin' me?" "I say, when you are the paterfamilias, the man of the house—the—"

"Ob, the boss of the roost!" "Precisely! The prospecting fever is nothing but the gambling fever under a more respectable name. We don't want the Conscript Fathers of Lead City to be gamblers."

"Did it ever strike you, Father, he asked with a chery laugh, 'that a blind mole often burrows into good pickins? And I haven't gone about my burrowing blind, either.'"

"Here we pulled up our horses at the edge of the river, then loosed the reins while the tired animals drank greedily of the turbid water. The stream was badly swollen from the long rain, and the water looked black and threatening—what we could see of it in the darkness."

"At this point a ferry plied back and forth by means of a pulley running on a heavy steel cable, which cable was securely fastened to an oak tree on either bank. We could see the faint light in the window of the ferry man's cabin on the opposite side. Kevin gave three short whistles."

"I kindly thought maybe they'd a told Old Bill to be on this side waitin' for us," he said.

"The words were few and simple—the words of our pioneers always are so when they speak of their strongest interior emotions—but I perceived from his tone how bitterly he was disappointed. He had not doubted that the ferry would be waiting for us and that 'The Mountain Rose' would be one of its passengers."

"Young O'Donnell's signal whistle had apparently failed to reach the ears of the boatman. We waited a tense minute but could perceive nothing except the swish of the black waters and the faint glimmer of the light in the boatman's shanty. At length, with a muttered exclamation of impatience, my companion drew his revolver and fired two quick shots. As the reports reverberated among the hills a hoarse answering shout came faintly from the opposite shore, and it was good to hear, but simultaneously there rang out another shout which sent a chill of horror through our bones. It was a woman's piercing shriek rising from the river; it could scarcely have been more than twenty feet away."

"Good God!" cried Kevin, snatching up the reins. I heard his Texan's forehead splash into the water, when suddenly he stopped, wheeled and came back to my side.

"Take this Father," he said, handing me this leather wallet, "and give it to 'The Mountain Rose' as soon as you have tied the knot tomorrow. It is the wedding gift I have prepared for her. If anything happens, tell her—"

"The rest of the sentence was drowned by the splashing of his pony as it breasted the current. Scream on scream rose from the helpless woman. Strain as I would, I could get no glimpse of her in the darkness, but the sound clearly showed that she was being rapidly carried towards the middle of the stream. The few moments Kevin had consumed in placing in safe-keeping his gift to 'The Mountain Rose' had made the work of rescue doubly difficult and hazardous. In fact to this day I am convinced that it was the delay caused by this act of thoughtfulness for the girl that cost him his life. How utterly unworthy was Rose Blanchard of the devotion of this great manly heart! But I am getting ahead of my story."

"Kevin's pony made a landing on the opposite bank at a slight angle and downer stream. The drenched woman half dead from exposure and fright, was in the saddle. She told how her cabin had been destroyed by the rising water, how, while clinging to the wreckage she had heard the shot and had screamed for help, how O'Donnell, guided by her cries, had reached her, helped her into the saddle, and then struck out himself for the nearest shore."

"Early next morning we found his lifeless body tangled in the debris further down the river. Our men pointed with pride to a deep wound just beside his right temple."

"He was knocked senseless by a floating beam. That's what got him, 'once there ain't no river in the world Kevin O'Donnell couldn't swim!' they said."

"During the long hours I sat by the corpse of my truest and staunchest friend, I thanked Providence for the merciful death which had spared his loyal heart the knowledge of the perfidy of Rose Blanchard."

"Why, what had she done?" asked Father Kerwin.

"The very day before the wedding she had eloped with an oily tongued adventurer who appealed to her vain and selfish nature by lying boasts of his great riches. That is why there was no one to meet us at the ferry."

"And the leather wallet—what did it contain?"

"The deed to a prospect claim which O'Donnell had named 'The Mountain Rose.' He knew he had struck 'pay dirt,' and, in fact, it developed into the richest lead mine in all that country. When Kevin's relatives heard the story they refused to touch a cent of the price. By mutual agreement the proceeds were devoted to the building and endowment of an institution where grateful orphan children learn to know and bless the name of one of nature's truest noblemen—Kevin O'Donnell."

"Thus ends the tragedy of the black leather wallet," said Father Casey.

"The month of June being devoted to the honor of the Sacred Heart of Our Blessed Lord, is now called the month of the Sacred Heart as Mary is called the month of Mary."

"Love for the Sacred Heart and for our blessed Lord spring from the incarnation. This devotion causes the soul to advance rapidly in humility, generosity and patience. The love of the Sacred Heart has always been prominent among chosen souls in the Church. St. Lutgarde had a great desire to consecrate herself in her childhood to the service of God in religion. Loss of her fortune through the financial failure of her father facilitated the accomplishment of her object. She too, was a client of the Sacred Heart."

One day, it is related that the Lord Himself appeared to her. Pointing to His still bleeding heart, He bade her seek in Him alone the joy of divine love. During the bloody struggle with the Albigenses, she offered herself up and suffered the most fearful tortures of mind

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and body. She prayed to be unknown and her petition was granted. She lived for forty years in a community of French nuns, from whom by her ignorance of the language she was completely isolated. In 1146 her eyes, which had been closed for eleven years, were opened to see the blessed spirits who came to lead her to heaven as a reward for her devotion to the Sacred Heart.

"Frequently examine thy heart," said a great servant of God, "and contrast it with the heart of Jesus." It was this that made St. Lutgarda change her life. The same practice would lead us to change our own.

The gift of hearing had been bestowed upon St. Lutgarda. Her gift brought so many visitors to the convent that they interrupted her silence and observances. She then prayed for some less prominent gift, and received the power of understanding the holy scriptures. To our Lord, who appeared to her, she said: "Not Thy word but Thy heart, O Lord, for me." From that time on the Sacred Heart of Jesus was present to the heart of the holy maiden. After that she lived entirely in the Lord and for Him.

The devotion to the Sacred Heart is not something recent or novel; it is as old as the Church itself. The Blessed Virgin Mary certainly knew best how to love the Sacred Heart and comprehended its love and blessing better than all the angels and saints. St. John, resting on the bosom of our Lord, knew the sweetness of the Sacred Heart. So did St. Paul when he said that nothing should separate him from the love of Christ. Then we have the saints who showed great love for the Sacred Heart—St. Augustine, St. Bernard, St. Bonaventure, St. Clare, St. Gertrude, St. Catherine of Siena and St. Theresa.

The first Friday after the octave of Corpus Christi is the feast of the Sacred Heart, and this entire month of June is devoted to the honor of the most adorable heart of our blessed Lord. The material object of this devotion is the real physical heart of Jesus, the incarnate word. The spiritual love of this devotion is the infinite love which our blessed Lord has for us. The symbol of this devotion is the natural sign, precisely the Sacred Heart itself.

The origin of the month of June as the month of the Sacred Heart came to the mind of a child Angela of St. Croix. She was educated in the convent of Notre Dame in Paris. One day the mother superior said to her: "My dear child, to gain your desire to reach perfection, have a special devotion to the Sacred Heart." Full of this thought Angela one morning in May having received Holy Communion, in her thanksgiving the thought came to her: "Why cannot there be a month dedicated to the Sacred Heart of Jesus as one is dedicated to the Blessed Virgin Mary?" She communicated this idea to her superior, who in turn made it known to the archbishop of Paris, who approved of it. This occurred in 1838 and is the origin of the month of June being selected as the month of the Sacred Heart.—The Catholic Universe.

GENERAL INTENTION FOR JUNE

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

BEATIFICATION OF THE VENERABLE CLAUDE DE LA COLOMBIERRE

Even amongst lovers of the Sacred Heart there are many who know but little of its great servant and promoter, the Venerable Father de la Colombiere. Yet all the members of the League should be interested in him, not only because he was chosen by our Lord Himself to cooperate with Saint Margaret Mary in making known the devotion to the Sacred Heart, but because the process of his beatification is now going on in Rome, and those who desire the glory of the Sacred Heart will pray that his sanctity may soon be officially proclaimed by the voice of the Church.

Claude de la Colombiere was born on February 2, 1641, at Saint-Symphorien, in the Province of Dauphiné in France. At an early age, he felt the desire to enter a religious Order, but he had to encounter many difficulties before he could overcome the resistance which his father's affection raised to his vocation. At the age of eighteen, however, he was permitted to enter the Jesuit novitiate at Avignon. Having made his vows he was sent to complete his studies, and then, for a short time, taught the classics at Lyons. From 1660 until 1670 he studied theology in Paris and was raised to the priesthood, after which he returned to Lyons, where he soon attracted notice by the heavenlyunction which imparted an unusual charm to his preaching. The charm made itself felt even in his ordinary conversation, and the modesty and sweetness of his manner soon gained all hearts.

His fruitful ministry was interrupted in order that he might prepare for his final vows by a year of seclusion. It was during that year, in a retreat of thirty-six days, that he wrote the well-known *Memorial*, so highly prized by souls desirous of perfection, in which he pictured, with such candor and simplicity, an only God's grace can give, the purity of his soul. During that time he made a vow which to others would be arduous indeed. He bound himself to the faithful observance of each of his rules. He desired to

compel himself by this act to even the smallest details of perfection; to the renunciation of every gratification of self, to add to the treasure which was laid up for him in heaven by each new action however small, and to atone for every past fault, and to make the best return to the goodness of God by an unreserved gift of himself. He had put himself to the test, moreover, before making this vow of perfection, by exercising himself for a long time in this high degree of correspondance to grace.

It was only after such preparation that the Providence of God sent forth Father Claude de la Colombiere upon his work. He was named Superior of the residence of Paray-le-Monial, where he arrived at the end of the year 1674. In that town there existed a small monastery of the Visitation in which lived a nun who bore the name of Margaret Mary Alacoque. Our Lord Himself had heralded the arrival of His servant. He had revealed to the humble nun that soon he would send to her His faithful servant, to whom He wished her to open all the treasures and secrets of His Sacred Heart which He confided to her. The first time that the Father visited the community, Margaret Mary heard an interior voice pronounce these words: "This is he whom I send to thee."

On June 16, 1675, our Blessed Saviour first asked from that humble but fearless nun the establishment of the Sacred Heart. The brief term of his stay at Paray became a veritable mission. A true lover of the Sacred Heart, he loved all that the Sacred Heart loves: the poor, the abandoned, the miserable; and, supported in his project by the light his holy penitent received, he proposed to the authorities of the town the foundation of a great hospital for the poor and the helpless, which was commenced under the influence of his inspiration.

On reaching Lyons he was appointed spiritual guide of the young religious who were teaching in the college, and with signal fruit inspired them all with devotion to the Sacred Heart. Several of these became afterwards widely known. One was Father Croiset, who wrote the first work on the subject; another, Father de Gallifet, who, in later years, translated into Latin the life and writings of Saint Margaret Mary. He was even able to place these works under the eyes of the Holy Mother herself, and obtained the reaction of the first Confraternity of the Sacred Heart.

Father de la Colombiere was destined to return once more to Paray-le-Monial. He thought it was but to pass through on his way further, but it was to die there, according to a prophetic word which Saint Margaret Mary had written to him long before: "It is here that God desires you should offer Him the sacrifice of your life." He died on February 15, 1692, at the age of forty-one. A few hours after his death, Saint Margaret Mary saw him in the enjoyment of the glory of the saints.

Such was the saintly man whose beatification was asked to pray for during the month of June. Ever since the canonization of Margaret Mary, the desire has been expressed throughout the Catholic world that her spiritual director should share with her the honors of the altar. This legitimate desire has found an echo in Rome, where the cause of the great servant of God has long been under discussion. All who practise devotion to the Sacred Heart should realize that they owe a great debt to him, and should show their gratitude by asking the Sacred Heart to reward him by adding to his name already venerated the glorious epithet of Blessed.

E. J. DEVINE, S. J.

LUTHER'S LIBERTY OF CONSCIENCE

Joseph Hassenlein, S. J., in America

The fourth Luther centenary has been celebrated twice. The first commemoration fell within the period of the World War. It was meant to recall the day when, in 1517, the young Augustinian friar nailed to the doors of the Wittenberg church his first theses of a new doctrine that was to challenge the Faith of the Christian centuries. But men had greatly lost their interest in Luther and his creed. "Religious Englishmen of today," wrote the Manchester Guardian at the time, "bathink themselves rather of the primary truths which make up the Catholic Faith than the points on which they may differ from Rome, and they are more interested in St. Francis or St. Teresa than in Luther." The truth of this was to be amply tested in the universal enthusiasm aroused by the "Dante year."

Unsatisfactory as was the response to the first Luther centenary for those who had lavishly spent their energies upon it, a second commemoration was attempted in more peaceful times. April 17, 1921, was the date set for this second quadricentenary celebration. It recalled to mind the scene when, in the spring of 1521, Luther was summoned to the presence of Emperor Charles V., at the Diet held in Worms. "Here I stand; I can no otherwise," were the words attributed to him on this occasion. History has also related them, like many another Luther myth. They are not to be found even in Luther's own Latin copy of the speech, but were added later, possibly without his intervention, to give importance to the speech. A wreath, who edited the official acts of the Diet, adds further (Vol. II, p. 655) that there is not the slightest reason

for ascribing them to the testimony of our witnesses (Orator, I, ch. xii, p. 393).

The scene at Worms differed in no small degree from that previously enacted before Cajetan at Augsburg. But while Luther may have apprehended danger, attendance at the Diet did not call for heroic courage on his part. Besides the safe conduct given him by the Emperor, Luther was sure of the powerful and unflinching support of Frederick of Saxony, while hundreds of armed knights had pledged themselves to defend his person at Worms. Religion had small place in their councils. Their aim was political; and so it has been suggested that Luther was perhaps more safe on this occasion than the Emperor himself.

But the courage of the Reformer is of interest to us only in so far as it is assumed to have been displayed in defense of "liberty of conscience." That was the main theme of the second quadricentenary celebration. Perhaps it is best expressed in Luther's own words:

"There can be absolutely no question of liberty of conscience or freedom of religion," as the German Protestant historian Kohler avowed in reference to Luther, in his "Reformation and Ketzlerprozess." Or to sum up all in the words of the English historian, Green: "He hated the very thought of toleration." (XI, p. 122.) No one critically familiar with the historic Luther will, therefore, fail to recognize the accuracy of the portrait given of him by a writer in the Nation when he says: "Luther was narrow, intolerant, hot-tempered, unfair and foul-mouthed in his treatment of enemies, and towards the end of his life he almost completely lost control of himself." (May 1, 1913.) What a complex of qualities for a defender of liberty of conscience!

But are not all these statements and thousands of similar import, that could be gathered here, more than amply refuted by the familiar quotations from Luther's own words demanding the fullest liberty of conscience, and denouncing all violence whether in promoting or hampering the preaching of the Word of God? These texts we accept and could readily add many more. The contradiction they present to the statements of competent historians is merely apparent, although they may readily mislead the uncritical reader. Luther undoubtedly defended freedom of conscience as long as the propagation of his own "New Evangel" required this. Later, again, he insisted upon it when he feared encroachment on his plans, or believed that he could work more effectively with recourse to violence. But these conditions removed, he at once became a veritable tyrant, not merely in restricting liberty of conscience, so far as outward practices were concerned, but in persecuting all who refused to accept his new doctrine. As a Baptist speaker said in an address delivered at the Southern Baptist convention in Washington, in May, 1920: "Luther enforced the dogs of persecution." For distinctive passages from Luther's own works, proving this beyond the shadow of a doubt, it will suffice here to refer to the articles that appeared in America during the first quadricentenary year, 1917, particularly "Luther and Freedom of Thought" (May 26) and "Luther and the State" (June 9).

As early as the year 1921, commemorated in the second quadricentenary celebration, and him demanding of the Elector of Saxony the ruthless suppression of the Mass, while in the very last sermon preached by him he calls upon the nobility to persecute the Jews unless they will accept his gospel. "If they refuse to be converted," he declares, "then, as blasphemers, they deserve that we should not suffer or endure them." Though merely urging punishment on this occasion, a pantheistic grievance such in those days, he has a right to be branded a persecutor and death against those who differed from him, whether Protestant or Catholic. From first to last, he remained terribly consistent in his "mania for persecution," as Protestants themselves have rightly described it. Liberty of conscience for others was unknown to him save as a passing measure of expediency.

Should any hesitation be felt regarding the complete and final rejection of the absurd myth of Luther's liberty of conscience, we need but recall once more that supreme declaration of intolerance drawn up by Melancthon, in which the death penalty was solemnly decreed for all who dared to hold that: "Our [i. e., Melancthon's and Luther's] baptism and sermon are not Christian, and our Church is not the Church of Christ." To this Luther set his signature with the formula: "It pleases me." ("Corpus Reformatorum," IV, pp. 737-740.) Can we be surprised that the Protestant Church historians of today should have compared Luther's attitude towards religious toleration with that of the persecuting Roman Emperors? Luther himself wrote the last word upon this subject when he set his seal of approval to Melancthon's document: "It pleases me." Nero or Diocletian could have done no worse.

EDIFYING PIETY IN FRENCH COLLEGES

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

Paris, April 28.—The Bulletin of the Social Union of Catholic Engineers publishes some very edifying figures concerning the piety of the pupils of the large Government colleges.

In 1920, 204 pupils of the Polytechnic School took part in a three-day closed retreat near Paris. Two hundred and fifteen students were present at the "night of adoration" in the basilica of the Sacred Heart at Montmartre. More than 550 Polytechnicians attended the Pascal Communion Mass on Palm Sunday at the Church of St. Etienne du Mont, in Paris. Similar reunions were held throughout France.

Among the students of the Central School of Arts and Manufactures, 140 made a three-day retreat, 220 a night of adoration at Montmartre, 600 attended the Pascal Communion Mass on Palm Sunday at Notre Dame of Paris, while many of their provincial comrades followed their example.

The Bulletin reports similar manifestations on the part of the students of other Engineer Colleges; School of Mines, Bridges and Highways, Naval Engineering, Arts and Trades, Electrical Engineering, etc.

But was this what Luther meant by his defense of "liberty of conscience?" Most assuredly not. His was a liberty reserved to himself alone. Others might enjoy it, he said, but only in so far as their subjective interpretation agreed with his.

"Luther anathematized everyone whose belief differed from his own," wrote the Protestant historian Helms in his "Protestant Revolution."

Words often deceive, but deeds show the reality of love.—St. Catherine of Siena.

CARDINAL AND RABBI MEET

Philadelphia, April 27.—Cardinal Daugherty was the guest of honor at a dinner in the Bellevue Stratford Monday night when nearly a thousand men of various ranks of life and religious beliefs commingled. The dinner was given by the fourth-degree Knights of Columbus.

Rabbi Joseph Krauskopf said he was inclined to offer "a prayer of thanksgiving that I have lived to see the day when a Cardinal and a Rabbi can meet and greet as friends."

The time was not always so, he said, and he told a story of how a woman trembled and was almost thrown into spasms some years ago when she was unexpectedly introduced to a young priest in St. Louis, who later became Archbishop Ryan.

Father Ryan, observing her trembling, took off his cap and, bowing low, said: "Madam, you observe that I have no horns."

"Yes, yes," she stammered in reply. "Yes, yes, I see; but you are young yet."

Words often deceive, but deeds show the reality of love.—St. Catherine of Siena.

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for casting his vote in favor of pardons while he was Governor.

It is charged in the Federal indictment which has just been returned against Catts that while Governor he obtained the pardon of two negroes, Henry Rodgers and Ed. Brown, and their release from the State Convict Camp, and then held them in servitude on his plantation in Walton county.

Later this distinguished bigot was apprehended in Albany, N. Y., and handed over to the Federal authorities.

Governor Catts was elected Governor of Florida in 1918 as the candidate of the Guardians of Liberty and other anti-Catholic groups. He kept his pledge to prevent Catholics from holding office in the executive department of the State government.

Every applicant and nominee was obliged to take oath that he or she was not a Catholic and only such as complied were appointed.

In his campaign for the United States Senate, a year ago, Catts revived all his old tricks to get the nomination. He charged his opponent, Senator Durcan U. Fletcher, with being a "fool of the Pope," repeated slanders against Cardinal Gibbons and other Catholic prelates, and appealed by every device to prejudice and bigotry.

Observers of this latest attempt of Catts to muster the fanatics to his support predicted his overthrow, explaining that the people of Florida had grown weary of the religious strife he had fomented during his term as Governor. Florida had been so widely heralded as the home of bigots that Catholics, who had previously been taking up undeveloped land in the State, hesitated to locate there.

Catts was born in Alabama, and at one time was a candidate for Congress from the fifth district of that State. He had been a Baptist preacher, too, and occasionally occupied the pulpit of churches while Governor. He made a bid for the political support of the Baptists when a candidate for the Governorship and subsequently, when Senator Fletcher's opponent in the Senatorial contest.

Exit Catts. We may hope that even the credulous dupes of unscrupulous propagandists who placed Catts in the executive mansion of their State will profit somewhat by the knowledge of the type of man who indulged and exploited their ignorance and superstition.

There is another instructive news item given considerable prominence in the New York papers. Instead of summarizing the case perhaps it may be better to quote from the New York Times account of this Irishman who is not a Sinn Feiner.

The Rev. David Duncan Irvine, pastor of the First Methodist Church, Richmond Hills, L. I., was denied citizenship papers yesterday by Supreme Court Justice Fawcett on the ground that his character was immoral.

Justice Fawcett acted on the recommendation of Chief Examiner Merton E. Sturges of the New York District Bureau of Naturalization, who submitted a long confidential report concerning charges against the clergyman. The report mentioned several women. Mr. Sturges said the investigation had taken him into four States.

When the case was called in Justice Fawcett's court, Chief Examiner Sturges moved for a denial of the citizenship application on the ground of immorality. "I have examined the evidence which has been collected by your department," said Justice Fawcett, "and I desire to compliment you on the thoroughness of your work. Your motion is granted and also I order that the applicant be enjoined from making another application. It is unfortunate that this minister is not untricked."

Wallace E. J. Collins, Assistant United States District Attorney, told Justice Fawcett that the time for prosecuting the clergyman for these alleged offenses had expired, but that the question of deporting him to Ireland was now under consideration before the Department of Justice. After adjourning court, Judge Fawcett said:

"I enjoined Mr. Sturges from making public the surnames or the names of the young women who made them. This I did because I want to protect them and their families. However, this man is a hypocrite in the pulpit and he had a great influence by reason of his cloak of office behind which he has been hiding and shielding his crimes. I had before me a complete record of the Department of Labor investigation, proving the charges beyond a doubt."

Mr. Sturges said that charges against the clergyman had come

from various sources after his application for citizenship was made and that each step of the investigation pointed the way to a further step until a somewhat voluminous record had been built up.

"Only the charges relating to moral character were investigated," said Mr. Sturges. "There were charges relating to his political activities as an anti-Sinn Feiner and charges relating to attacks which he had made on the Roman Catholic interest to us. Only the graver charges were investigated."

If Dr. Irvine had attacked the Jews in the same reckless manner, perhaps the matter might be of interest. The remark is suggested by the marked difference between the action of authorities with regard to the Dearborn Independent, and that with regard to the Menace.

Dr. Irvine was born in Bangor, Ireland, and was ordained in the Irish Wesleyan Conference. He held pastorates in Clones, Londonderry and Longford before coming to America in 1907. He was received into the East Methodist Conference and assigned to the Borough Park Church in Brooklyn. Later he was assigned to the Methodist Church in Bay Shore.

The District Superintendent stated to the press that Rev. Dr. Irvine had surrendered his credentials as a minister and was now "no longer a minister," though the Rev. Mr. Johnson who conducted the services in Dr. Irvine's Church the following Sunday in public prayer thanked God for Irvine's "pure and upright life."

Irvine published an anti-Irish and anti-Catholic sheet so virulent that Father Nummy, the rector of the Catholic Church at Richmond Hill, challenged his vile calumnies. The charitable nature of Dr. Irvine's effusions may be gathered from this sentence from Father Nummy's protest:

"It is bad enough, God knows," wrote Father Nummy, "to read about the Orange riots in the north of Ireland without importing that devilish pastime over here."

It should be mentioned that charges had been preferred against their pastor by members of the congregation, though the M. E. Bishop, Luther B. Wilson, refused to condemn the minister. At one time eight Sunday School teachers resigned and refused to attend the church if Dr. Irvine remained in the pulpit. Members of the congregation also resigned because of the reverend gentleman's political activities and alliances.

All this is to the credit of those concerned, but it is a sad commentary on the brand of religion of the dominant faction that they had their way—and their minister—until Supreme Court Justice Fawcett's scathing indictment was public property. Exit Dr. Irvine.

We may hope that the inglorious end of this bigot from enlightened Ulster may dispose his dupes to salutary shame and contrition for having preferred the ranting of this shameless bigot to the exposition of the teaching of the Gospel.

THE "PARLIAMENT FOR THE NORTH EAST CORNER"

Despatches from Belfast indicate that the force of the "Parliament" for the "homogeneous unit" carved out of Ulster will be anything but the result of "the free voice of the people." During the campaign Nationalist candidates and their election agents were arrested and thrown into jail; their election literature seized and their posters defaced or torn down; election meetings broken up; and in general Premier-designate Craig's violent appeal to "down the enemy" was taken to heart by the Orange hoodlums who had previously driven their Catholic fellow-workmen from the ship yards to starve with their helpless dependents.

With all the machinery of election in such impartial hands it is not surprising that polling booths were placed so that Catholic voters would have to run the gauntlet of Orange chivalry before they could cast their votes; nor that many casualties were reported.

But the most significant of all the pre-election despatches was that in which the North East Corner loyalists "boasted" confidently of securing a clear majority of twelve! The Nationalists never at any time claimed that any such success on their part was possible. The North East Cornerites were alarmed at the apathy, if not hostility, of Protestant Ulsterites to the idea of partition whose baneful effects they had already come to realize. Hence the desire to discount the dreaded

collapse of the partition scheme on the first appeal to the people, and hence, also, the shameless incitement of the Pogrom spirit and the inflammatory appeals first "to down the enemy." It transpired, too, that to the objections of the sober political and commercial sense of Ulster business men it was answered that partition would be only temporary, but that a separate North East Corner would be in a position to make its own terms for union.

The following paragraph from a Belfast despatch of May 25th is illuminating:

"As reports come in from the provinces, the number of cases in which children voted yesterday increases; but there was only one anywhere which matched that of the child of two and a half years who voted for Moles, a candidate in South Belfast. That was the case of a girl just under three years who cast her vote for J. M. Barbour, a Unionist candidate in Antrim, who is well known in the United States."

Though at this writing the results are not known it is conceded that the Nationalists will secure at least twelve seats. Thus they have demonstrated that in the "homogeneous unit" of North East Ulster there is a minority strenuously opposed to partition, and that this minority is proportionately greater than is the partitionist corner of Ulster as compared with the whole people of Ireland.

Such a result despite the Mexican election methods and the "Ulster special" demonstrates to the world the hypocrisy and dishonesty of the claim on which partition was based.

DISTRESS OF OUR BRETHREN IN IRELAND

Despite rigid censorship of the press and hostile control of new agencies it is becoming abundantly evident that there is appalling distress and destitution in Ireland.

In the diocese of London collections amounting to \$6,500 were taken up for the relief of this distress and the amount was forwarded to the Diocese of Down and Connor for the relief of the women and children, dependents of the victims of the Orange Pogrom in Belfast and the helpless refugees from Lieburn.

The following acknowledgment was received last week:

May 11, 1921. Received from His Lordship, Most Rev. Dr. Fallon, Bishop of London, Ontario, the sum of One Thousand, Four Hundred and Fifty-seven Pounds, Two Shillings, Eight Pence. Belfast Expelled Workers Fund. WILLIAM TOAL, For Hon. Treasurers. Society of St. Vincent de Paul, Down and Connor. St. Mary's Hall, Bank St., Belfast. May 11, 1921.

My Dear Lord: Your very generous subscription to the fund for the relief of our expelled workers in this Diocese duly received for which I return my hearty thanks. The bitter and insensate persecution of our Catholic people shows no sign of abating. Gaelic imperialism, the future Premier of the "nameless Satrapate" now cradled here in the six of the Ulster Counties has publicly approved of the Orange Pogrom. We need £5,000 (five thousand pounds) each week to give even a modicum of relief to our sufferers here in Belfast. We have received about £20,000 from the American Relief Committee since Christmas but you can see how small even that large sum is in proportion to our needs. Home subscriptions have practically fallen off entirely, owing to the industrial depression now general here, so that we are altogether dependent on the aid sent to us from our friends beyond the sea. It falls us but there is nothing left before us but starvation.

Again thanking Your Grace on behalf of our distressed people. I have the honor to be Your Lordship's most obedient servant. PATRICK CONVEY, P. P., V. G. Archdeacon: Down and Connor. The Most Rev. Dr. Fallon, London.

There is absolute destitution in a thousand places in Ireland which make great demands on local charity. The countless houses burned, the women and children and helpless aged whose breadwinners have been foully murdered, the destruction of crannogues as well as the "ruthless and disgusting destruction of property" everywhere, have created conditions that exhaust the resources of charitable neighbors who are forced to realize the truth of the adage that charity begins at home.

The despicable propaganda that would create the impression that dire poverty of hundreds of thousands of Irish men, women and

children is fictitious has impelled the leading Protestants of Ireland to issue a statement to the American Committee for Irish Relief. A summary will be found on page 1 of this issue of the RECORD.

We are convinced that many of our readers will welcome the opportunity of contributing according to the means which God has blessed them to the relief of the suffering in Ireland. THE CATHOLIC RECORD will open a subscription list for Irish Relief. The amounts received will be forwarded monthly and the acknowledgment of their receipt will be duly published.

The venerable Vicar-General of Down and Connor in a private letter reveals the spirit of faith—aye and hope—which animates the suffering people of Ireland.

"We are sorely tried at present," he writes. "It is God's will; we cheerfully submit. The Faith is strong, the Holy Sacraments are received by enormous numbers; and the happy day of reward will soon come. Our people have great confidence in God."

It is a privilege to help our sorely tried and long suffering brothers and sisters in the dear motherland, who are akin to us in blood and who are united with us by such indomitable faith in the God of Justice.

UNDER WHICH KING? BY THE OBSERVER

The successors of the English statesmen, those who sit in the seats of the mighty without possessing the might that comes of great ability, are prolific of late in proposals in substitution for Home Rule. Independence they reject altogether; but they have not even yet made up their minds to concede Home Rule.

The alleged Home Rule Act of 1920 is a shallow fraud; and ought to have been entitled an act to continue the existing form of Government in Ireland under a new name, for that is exactly what it does, and all that it does.

The latest of these vagaries is that of Lord Hugh Cecil. He proposes two Kingdoms, and two Kings; and Irishmen in the colonies could, it is explained, be subjects of the Irish King, or of the English King, as they chose. Verily, a brilliant idea! But let us note the qualification. There is always, and inevitably, a qualification on an English proposal. Lord Hugh Cecil's scheme would be submitted, we are told, "to a constituent assembly." That would mean the "Irish Convention" all over again, in which, of course, "Ulster" would have a veto: as she had in 1918. There is always a string to the proposals of English statesmen. Every alleged "Settlement" turns out to be a further unseemliness.

I am reminded of a story. A good old fellow whom I knew was being urged to take the pledge against liquor drinking. He finally said: "Yes, Father, I will promise—" "That's right," said the priest. "I knew you would." "One moment, Father, please," says he, "I was about to say that I promise you—to do nothing rashly in the matter."

So with the Georges and the Ceclis. They are always, seemingly, on the verge of promising something, or proposing something for Ireland, of a definite character; but it always turns out that all they mean is, that they will do nothing rashly in the matter. Mr. Lloyd George used to write letters of that sort to the late Mr. Redmond. They did not deceive Mr. Redmond; but they did deceive men in Ireland whose reputation for wisdom was gained in fields of intellectual action where they did not have to do with the indirectness and insincerity of politicians.

To pass judgment accurately on the proposals of English politicians in regard to Ireland, one needs to take a series of them and to note the fact that in every one of them the same fatal flaw appears; namely, the attempt to put over on the Irish people a sham article for the real goods; an effort to put them in the position of refusing a substantial concession, when, in reality, no concession at all has been made. Thus, the proposal to set up legislatures, while the real power of legislation, on all important subjects, is still kept in London, and the real administration of the country is still kept in Dublin Castle, is a bit of political humbug; and its sole value is what can be made of it in misleading English electors and American opinion.

The Act of 1914 was not equal to a grant of even provincial autonomy. The Act of 1920 is worse than the

Act of 1914 in that respect. The determination to retain the control of Irish taxation and Irish administration, and the public offices and civil authority in English, and in Protestant hands, was evident enough in the Act of 1914; but it is still plainer in the Act of 1920.

No country is self-governing which has not the power to bring to account the men who tax it too much, or spend its taxes improperly, or administer unwisely its civil affairs in any respect; and that power was withheld in the Act of 1914, and is still more fully withheld in the Act of 1920.

Now that it is plain that the latter Act will not work, new propositions are being made. What do they mean? No one knows just what they mean; but everyone knows, except those who want to be fooled, that they do not mean a concession of self-government as it is known and enjoyed in Canada, in Australia, in New Zealand, and in United South Africa; and they do not even mean separate administration by Irishmen under the "Union," such as Scotland enjoys, in practice, under her union with England.

All proposals stop short of that; and there is no sign that any proposals will be made in the near future which will go the length of abolishing Dublin Castle with its Boards, and Bureaus, and their host of officials who are not nominated by, nor responsible to, the people of Ireland.

NOTES AND COMMENTS

THE WOMAN'S Foreign Missionary Society of the Methodist Episcopal Church in the United States at a late conference passed the following resolution: "We, in conference assembled, request the branch corresponding secretaries to instruct their outgoing missionaries to include in their outfit only such garments as will not subject them to the charge of immodesty and as will represent the highest ideals of womanhood." That such a resolution should be deemed necessary is surely the most significant thing about it.

BRAZIL is to hold an Exposition on a large scale next year in commemoration of its Declaration of Independence one hundred years ago. Concurrently will also be held an International Historical Congress under the auspices of the Brazilian Historical and Geographical Institute. All countries of both North and South America have been invited to cooperate and to prepare for the occasion their own national histories as a contribution to a general history of the two continents. They do things in a big and splendid way in the Latin Republic. Their palatial cities which are the wonder and admiration of visitors give ample proof of this. We may be sure, therefore, that the proposed Centennial Exhibition will not suffer in comparison with others which in the past fifty years have been held in Europe and the United States.

THE HISTORY of Brazil dates back to within a few years of Columbus' first voyage. It was first discovered by the Spaniard, Yanez Pinzon, in 1500, and shortly after by the Portuguese navigator, Cabral. Americus Vesputicus, after whom both continents were destined to be named, first entered the bay of Rio de Janeiro in 1502. The territory now comprised within the Brazilian Republic became a Portuguese colony in the latter part of the same century, and so continued until independence was declared in 1822 with Pedro I. as head of the new monarchy.

"IMMENSE SCANDALUM" was the cry that rose from both camps. Philip was therefore urged to deny the fact. "What harm would it be," asked Luther, "to tell a good, lusty lie in a worthy cause, and for the good of the Christian churches?" Only the Landgrave wanted his two wives, and declared: "I will not lie, for falsehood sounds amiss, and no Apostle or even Christian has ever sanctioned it." Luther's complaisance towards this pillar of the great cause contrasts with his violent and vitriolic denunciations—despite his doctrine of the sacredness of civil authority—of princes who opposed him. That the Elector Albert was a rogue, double-dyed in treachery, and Harry of England twaddled like a silly fool, were among his mildest appreciations of "God's deputies."

HERE WE have not only the basis of Luther's teaching but the genesis of the doctrine, "the end justifying the means," so freely practiced by the reformers, and later so falsely attributed to the Jesuits. Nor can any part of Luther's life bear investigation any better than this.

THE school of purely worldly success is alluring. It paints a rosy future in which, if one follows its maxims, he can never fail to quaff incessantly the nectar of worldly joy.

clapnet" and a "man after God's own heart" we would commend the careful perusal of Father Grisar's monumental study of the man and the period, which is to be had in an English translation. The occurrence this year of the fourth centenary of the "Reformer's" appearance before the Diet of Worms, and his defiance of Papal authority, makes timely such study. Without here entering upon any exhaustive review of Father Grisar's book it may not be amiss to reproduce a few sentences from an Anglican reviewer, written on occasion of its first appearance in English, exhibiting as they do, the disposition of thoughtful minds among Protestants to emancipate themselves from the network of false ideas concerning the Reformation and its authors which have so long held them in thrall.

THE FIRST thing one would naturally look for in a "reformer" is that he should himself be "reformed." Was Luther in his life and in his teachings such a man? Let the reviewer answer that question. Certain of his sentences would be out of place in these columns, but the following will for the time being suffice: "Luther," says this Anglican writer, "pleased the passions by regarding their behests as imperative. His vehement preaching of the impossibility of chastity, except through a rare miracle, spread like wildfire through a social world, which had tasted the sweets of freedom and emancipation from old restraints. Luther called himself the Abraham of a great race because of the number of children born out of wedlock as a result of his teaching."

THAT THE "father of the Reformation" approved and sanctioned polygamy is a fact which no one who values a reputation for scholarship now think of denying. This is what the reviewer says of it: "The earlier part of the volume (Grisar) discusses the Hessian bigamy and the advice given by Luther to Henry VIII. of England. It was impossible for one who held such lax views of wedlock to say that Henry's marriage with his brother's wife was invalid, though he gravitated later towards this view, and in 1542 annulled such a union as an 'abomination of the devil.' But he declared that the safest course for the King was to take a second wife, while retaining the first, seeing that 'polygamy is certainly not forbidden by the Divine law.' This was a general opinion among the Protestant reformers, and was the contention of our own Milton. Liberty under the Gospel is not to be bound. Yet it was from the Old Testament that precedents for polygamy were fetched. In the counsel given to Philip of Hesse to take a second wife—which one of Luther's biographers, Kostlin, calls 'the greatest blot on the history of the Reformation,' and which another, Klopp, denounces as a 'revolting story'—the only hesitation felt by Luther and Melancthon was lest the advice should be discovered, and the 'enemies of the Evangel' should ask how it differed from the lustful religion of the Turk."

"IMMENSE SCANDALUM" was the cry that rose from both camps. Philip was therefore urged to deny the fact. "What harm would it be," asked Luther, "to tell a good, lusty lie in a worthy cause, and for the good of the Christian churches?" Only the Landgrave wanted his two wives, and declared: "I will not lie, for falsehood sounds amiss, and no Apostle or even Christian has ever sanctioned it." Luther's complaisance towards this pillar of the great cause contrasts with his violent and vitriolic denunciations—despite his doctrine of the sacredness of civil authority—of princes who opposed him. That the Elector Albert was a rogue, double-dyed in treachery, and Harry of England twaddled like a silly fool, were among his mildest appreciations of "God's deputies."

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JUNE 4, 1921

CARDINAL BOURNE'S SILVER JUBILEE

A REMARKABLE DIFFERENCE IN ATTITUDE TOWARD CHURCH AS COMPARED WITH WISEMAN'S DAY

By H. C. Watts
London Correspondent N. C. W. C.

London, May 10.—From all parts of the world telegrams and letters have poured into the Archbishop's House at Westminster congratulating Cardinal Bourne on the silver jubilee of his consecration to the episcopate. These messages come from the Supreme Head of the Universal Church, from ruling sovereigns and ambassadors and from prominent personages who are not Catholics. That in the personal side of Cardinal Bourne's episcopal jubilee, but besides all this there is a wider aspect, that which concerns the present position of the Catholic Church in England, and this is found in the attitude of the British non-Catholic secular press towards Cardinal Bourne and the occasion of his jubilee.

To understand what has happened it is necessary to go back some years: to the year 1850, when Pope Pius IX. restored the Catholic hierarchy to England, Scotland and Wales; to the year 1850, when Cardinal Wiseman, who had just then been appointed the first Archbishop of Westminster, addressed his famous first pastoral as Archbishop to the faithful from the Flammarin Gate in Rome. That pastoral was greeted by the British press with cries of derision and howls of rage. The whole machinery of political intrigue was set in motion, and the Government passed the Ecclesiastical Titles Bill, which not only aimed at depriving the new Catholic Bishops of territorial titles, but sought to deprive them of the title to ecclesiastical property and to render their judicial acts null and void.

A REMARKABLE CHANGE

But what is the position today, in 1921, exactly seventy years later? The same journals that foamed at the mouth over Cardinal Wiseman have given their columns to celebrate the episcopal jubilee of Cardinal Bourne, the fourth occupant of that same derided See of Westminster.

"Never," says the Daily Telegraph in a column length article, "has the Roman Catholic Church, during the last three hundred years, been in a stronger position in this country than it is today, and never has it made more rapid strides in the course of any period of eighteen years, than it has made in the eighteen years which have passed since Cardinal Bourne came to Westminster."

The Times, the old "thunderer," which even in these days is not unwilling occasionally to indulge in "Pope-baiting," can bring itself to say: "Two virtues seem conspicuous in the Cardinal's character—courage and an intense patriotism. Frankly, the Chief Pastor of what Archbishop Benson (of Canterbury) used to call the 'Italian Mission' in England needs both. We have not travelled so far as might be wished from the suburbs which followed Wiseman's famous letter from the Flammarin Gate. . . Ecclesiastical, like politicians, are prone to sit on fences, which often break down under them, but this has never been Cardinal Bourne's habit."

The Morning Post, endowed both by nature and by grace with the provision of seeing politics even when the Pope sneezes, says: "As Archbishop of Westminster he (Cardinal Bourne) has a twofold office to bear, first as ruler of his own diocese, but beyond that he is the official and acknowledged head of the Hierarchy in this country, and the spokesman of the Catholic body before the Civil Government. In this capacity it may fairly be said that the Cardinal has merited a place in the eyes of the British people, not by any sensational achievement, but by solid and faithful service to the Church and State, and he has thereby won the regard of both people and Government."

WHAT SEVENTY YEARS HAVE DONE

Seventy years ago these journals would have packed off Cardinals, bishops and priests, bag and baggage, to the foreign parts to which their spiritual ministrations were understood in the English mind to be suited!

Underlying Cardinal Bourne's jubilee there is something far wider in its significance even than the twenty fifth anniversary of the episcopal consecration of a distinguished Prince of the Church. The Reformation in England is not yet entirely undone, perhaps it will never be. But during the eighteen years that the Cardinal has ruled at Westminster things have come to pass that must have been well-nigh undreamed of when Wiseman first took possession of his See. The first great function that took place in the new Cathedral of Westminster was the enthronement of Archbishop Bourne, who paid off the debt, placed in the crypt the bodies of the first two Cardinals of Westminster, Wiseman and Manning, and consecrated the Cathedral amid a scene of liturgical splendor almost unparalleled in the ecclesiastical history of Europe.

During Cardinal Bourne's episcopate which began in this month of May twenty-five years ago, the late

King Edward VIII., defying English Nonconformity and Low Church Protestantism which he had as much as he could hate anything, attended in state at the Spanish Church in London a solemn Requiem Mass for the murdered King of Portugal, and took his part in the function with those rites prescribed by the Roman Ritual when a Sovereign is present at Mass. When Edward VII. died and George V. came to the throne, the anti-Catholic and to Catholic minds at all events blasphemous oath against Transubstantiation which the Constitution requires the Sovereign to take at his Coronation was, if not abrogated, at least so materially altered that its insulting sting was removed. This precious heritage from the Protestant William of Orange apparently has gone for ever.

A DIPLOMATIC TRIUMPH

The great Eucharistic Congress of 1908, when Premier Asquith in deference to the Nonconformist conscience forbade the Blessed Sacrament being carried in procession through the streets of Westminster, was, through the diplomacy of Cardinal Bourne, ultimately a Catholic triumph. For while Cardinal Vanuetti was unable, in his character of a priest, to carry the blessed Sacrament in the monstrance through the streets, the loss of this religious consolation was almost compensated for by the political significance of that Cardinal walking through London in his character of Papal Legate and publicly bestowing his benediction.

The blood of the English Martyrs, the tears of the oppressed Catholics of the penal days, the sweat and toil of those who labored for Catholic emancipation, have all come to fruition in these days. An English Cardinal is now the Delegate of the Apostolic See for the Catholic affairs of the British Navy, and is recognized in that capacity by the Government. He has lived to see one of his fellow countrymen consecrated to the episcopate as Military Bishop of the British Army and Air Force; and within the precincts of the Vatican itself finds an English Catholic layman accredited as British Minister to the Holy See; and for the first time a Catholic appointed as Irish Viceroy.

Perhaps in a country that has never lost the Faith these things are not quite so full of meaning as they are to us here in England. But today, at all events, I think that I understand what the jubilee of our Cardinal Archbishop really means.

WHERE LAST MARTYR SUFFERED

This Sunday afternoon of May Day I stood outside Hyde Park in London, at the Marble Arch, on a triangular plate that is left into the roadway. Two hundred and forty years ago, on July 1, 1681, that very spot ran red with the blood of Blessed Oliver Plunkett, Archbishop of Armagh, who, surrounded by the police of his time, was put to death here at Tyburn because he was a Catholic.

As I stood on the spot that was reddened by the martyr's blood there swept by a procession of thousands of Catholics making their annual pilgrimage along the Martyr's Way from Newgate to Tyburn. The procession passed along a little to the left, and then the host of the faithful stopped and fell on their knees before a dingy house facing the park. The police of today were there keeping order; every head was uncovered; there was dead silence, and from the balcony of the dingy house, which is the convent of the Tyburn nuns, the Cardinal Archbishop of Westminster gave Benediction of the Blessed Sacrament to the kneeling thousands, within sight of the spot where the last of the martyrs in this country shed his blood for the Faith.

CATHOLIC FUNERALS

DENIED TO THOSE WHO HAD DENIED THE FAITH

Chicago, Ill., May 20.—For the second time within the year, the advertised plan of the friends of a dead political leader not known as a practical Catholic, to hold a spectacular funeral in a Catholic church, has been blocked by Archbishop George W. Mundelein.

To the surprise of some thousands of mourners and curiosity seekers, the funeral cortege of Anthony D'Andrea, slain political and racial leader, leaving his late home in Ashland Boulevard, did not turn toward the Church of Our Lady of Pompei, last Monday morning, nor did it lead to the Catholic cemetery of Mount Olivet, as had been announced. Instead a brother of the dead man, a Catholic priest, performed a brief ceremony on the steps of the home, and the body was taken to Mount Greenwood, a general cemetery.

The church is too small for the crowd," was the announcement made to the assemblage which included many public officials and politicians, but to the newspapers the family of the deceased said:

"The Archbishop had forbidden the Church ceremony, and the consecrated grave."

"D'Andrea was not a Catholic," said the Rt. Rev. Monsignor E. J. Hoban, D.D., Chancellor. "We did not deny him the right to be buried from a Catholic Church and in a consecrated grave. He did not have that right."

killings. The announcement made that he was to have a big funeral at the Catholic Church and at the Catholic cemetery naturally aroused considerable comment. That there had been no right on the part of any one to make such plans, was made plain by the chancellor's statement. The newspaper files of two decades ago, throw additional light on the ruling of the Archbishop. They show that about that time, D'Andrea was ordained by the self-styled "Bishop" Anthony Kozlowski, head of the so-called Independent Catholic Church, on the northwest side of the city, whose actions caused much trouble and no little litigation and scandal. This act out D'Andrea off from the Catholic Church.

SEPARATE SCHOOLS

STATESMANLIKE ADDRESS BY HON. W. M. MARTIN, PREMIER OF SASKATCHEWAN

Northwest Review

Speaking in Saskatchewan, on May 14th, Premier Martin gave his views on the School Question and admonished the sectarian bigots and fomenters of strife who inject animosity into our political life and retard the development of a united Canada.

He spoke as a Canadian patriot should speak and we think it will be found that in his survey of the situation he adhered to actual facts with a dignity and precision unhappily too infrequent but which to our mind is true to the spirit of the real Canada.

CANNOT ALTER CONSTITUTION

The question, however, has again been raised and the Provincial Legislature has been asked to abolish Separate schools. Our Constitution was given us by the Federal Parliament under power conferred upon them by the British North America Act of 1871. Obviously, unless it is stated in such Constitution that the Province has power to change the law, no such power exists. The Federal Parliament itself cannot change the Constitution because the power given the Federal Parliament by the Imperial Parliament under The British North America Act of 1871 only extends to the giving of a Constitution to the new Province and it is expressly provided in section 6 of that Act that once a Province is erected the Parliament of Canada cannot subsequently change the Constitution given. The Imperial Parliament alone has the power to change the educational clauses of the Act.

Statements made from time to time would lead people who are not informed to believe that Separate schools districts in the Province have been created by the Provincial Legislature. As a matter of fact the contrary is the case. When the Province was established in 1905 there were 894 school districts in the Province of which 9 were Separate school districts, or about 1% of the total. At the present time there are roughly speaking, 4,500 school districts in the Province of which 21 are Separate school districts or less than 1%.

ALWAYS SCHOOL QUESTIONS

There have always been school questions in Canada: in fact such questions have been a curse to the country. A very interesting statement appeared very recently in the press written by Hon. T. A. Crerar, Leader of the National Progressive Party in the House of Commons. That statement is as follows: "No country needs for its successful welding into a true nation such a measure of mutual toleration among its different racial elements as this Canada of ours, and no country has been so cursed in the past by cowardly unprincipled appeals to racial passions and religious prejudices. As long as appeals to these vices were the staple currency of our political life, it was equally hopeless to dream of any sane discussion of our grave economic and social problems or any progress to decent national idealism. But happily that unpleasant atmosphere has either disappeared or is disappearing and it is not unlikely that the Canadian people will visit with prompt punishment such mischiefmakers as seek to revive it, for they have no greater enemy."

SEPARATE SCHOOLS REALLY PUBLIC SCHOOLS

There is another fact to which attention should be called, and that is, that the so-called Separate schools in Saskatchewan are in reality Public schools. Such schools use textbooks authorized by the Department of Education. They are subject to the same inspection as other schools and they are entitled to the same provincial grants. In fact, at the time of the debate in the House of Commons on the question, it was made very plain that the Separate school when once established was entitled to and must have the same financial supply as the Public school.

In conclusion, I only dare to say that inasmuch as the rights of the minority, whether Catholic or Protestant, are concerned, they are exactly the same today as they were in 1905. They are, therefore, exactly the same today as they were in Territorial days, and, insofar as the Government of Saskatchewan is concerned, we have no intention of attempting in any way to interfere with such rights. The record of the Government in educational matters is before the people of this province. I know that during the past few years more has been done in Saskatchewan to create an efficient school system than has been done in any Province of Canada, and I do not propose to be drawn aside from my educational work by the discussion of questions which can only result in creating and emphasizing divisions amongst our people. I propose to pursue a policy of endeavoring to unite the people in the interests of education on all matters upon which they can agree, and I am content to leave my own record and the policy pursued by the Department of Education in the hands of the people of the Province.

Monsignor Pietro Benedetti, director of the Acta Apostolicae Sedis, the official organ of the Vatican, has been appointed Delegate Apostolic to Mexico.

TRIBUTES TO CHIEF JUSTICE WHITE

ALL EULOGISTS OF EMINENT CATHOLIC STRESS HIS ARDENT LOVE OF AMERICA

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

The tributes paid the memory of Chief Justice White by the many notable Americans who have known him and been associated with him in public life indicate the esteem and affection in which this most distinguished Catholic was held. As the late Cardinal Gibbons was the most widely known member of the hierarchy the late Chief Justice was probably the best known of American Catholic laymen.

High government officials, including the President, the heads of the executive departments, leading members of both parties in the Senate and House of Representatives; members of the Supreme Court, and prominent citizens throughout the nation have united in expressions of regret at the death of Chief Justice White and in praise of his ability and character, as exemplified in his conduct as the highest judicial officer in the Nation.

PRESIDENT HARDING'S ORDER

President Harding issued an executive order directing that the national flag on the Government buildings be displayed at half-staff and that the White House and the Government Departments be closed on the day of the funeral. Flags on the legations and consulates of the United States in foreign countries will be displayed at half-staff for thirty days following the receipt of the President's order.

Referring to the late Chief Justice, the President's order reads:

"In his death the United States has lost one of its most distinguished citizens and public servants, whose legal training and profound knowledge made him eminently fitted for the highest judicial office of the country. He had served well and faithfully as a senator of the United States, as an Associate Justice of the Supreme Court of the United States, and as Chief Justice of the United States. His judicial opinions, based always on the principles of right and justice, and unbiased by personal influences and consideration, will hold high rank among the decisions of the country's highest court of justice. His private life was simple and unostentatious and characterized by virtues which might well serve as example for the people of America."

TRIBUTES OF HUGHES AND TAFT

A tribute of special significance was paid the memory of the late Chief Justice by Secretary of State, Charles E. Hughes, former Associate Justice of the Court over which Chief Justice White presided. Secretary Hughes said:

"The death of Chief Justice White ranks among one of our greatest tragedies and he will be remembered as one of the leading figures in the history of the Supreme Court. He brought to the bench a broad experience in which he had touched every side of life. As an Associate Justice he had already won a place in the front rank of our judges because of his mental alertness, his extraordinary acumen and his strong grasp of questions of fundamental importance. He performed the duties of Chief Justice with rare ability; he had not only the intellectual power requisite to leadership, but also the tact and sympathy which are invaluable in the direction of the work of the Court. In his relations with his brethren, with the Bar and with all who came in contact with him he showed an untiring generosity and tenderness and no public man of our time has been more dearly loved by all who knew him."

One of the most impressive tributes came from former President Taft who appointed Justice White to the highest judicial position within the gift of the American Government, notwithstanding differences of political and religious affiliations which rendered the appointment noteworthy at the time it was made. Mr. Taft said:

"Chief Justice White's death will be mourned by the whole country. He was one of our great Chief Justices and has always been so regarded. A judge of the Supreme Court of Louisiana, he was the first United States Senator from Louisiana. In his State he fought a good fight against the Louisiana lottery evil and won. He was appointed to the Supreme Court of the United States by President Cleveland and after seventeen years of service was in 1910 made Chief Justice. He had been a lawyer of large practice when he was elected to the Senate and was equally familiar with the civil and the common law."

As a boy he was a Confederate soldier and was captured at Fort Gibson, but no judge ever sat on the Supreme Bench who was more deep in an American loving his country than he. He brought to the discharge of his great duties an ever-increasing sense of responsibility to the people of the United States in the preservation of the Constitution and the maintenance of the public interest and private right as therein balanced. He had a great personal life and it enabled him to exercise with wisdom in the court. His name is writ large in the constitutional jurisprudence of this nation."

N. Y. TIMES TRIBUTE

Leading papers, throughout the nation gave editorial expression to

the universal regret at the passing of a commanding figure in the nation's life. The New York Times of May 20, says: "It was a marked tribute to the high judicial repute which Mr. White had won when President Taft chose him as Chief Justice. It was a Republican nominating a Democrat, a Union man selecting a Confederate, a Protestant designating a Catholic. All this was speedily forgotten, as no doubt Mr. Taft was confident it would be, in the presence of the public services rendered by the Chief Justice. No litigant before him ever stopped to inquire about parties or sections of the country or religious beliefs. The Chief Justice was of and for the entire nation. His love of justice and his patriotism—visibly quickened as was the latter during the World War—were all embracing, so that it is as one of the first citizens of the Republic that he will be universally mourned."

SENATOR LODGE'S EULOGY

When the news of the death of the Chief Justice was announced Thursday morning, gloom settled over the National Capital. As the word spread among the crowds hurrying to work in the various government departments, through the hotel lobbies, the clubrooms, the banking and business houses of the city, bits of conversation could be overheard on all sides, expressive of regret at the passing on of the head of the Nation's Judiciary.

When the Senate met at noon, Senator Cummins, president pro tem, made the announcement of the death of the Chief Justice. The Senate appointed a committee to represent it at the funeral and adjourned after brief eulogies of the dead jurist, by Senators Lodge and Randall. The Republican Senate leader said:

"A loss has befallen the country in the death of the Chief Justice. He filled one of the greatest offices which it is permitted to a man to hold. The late Chief Justice honored this place as much as the office honored him. He was devoted to his work, learned in the law, high-minded, impartial, always fearless in every scene of life and a lover of his country in every fibre of his being. His modesty was equal to the greatness of his place and no one who knew him I believe ever spoke of him without some accompanying word of affection. He was a great lawyer, a fine character and always human and sympathetic. We do not forget that he went from this body to the court which he was so long to lead and adorn. It is our privilege to number him among those who have greatly added to the renown of the Senate of the United States."

THE SUPREME COURT OF THE DISTRICT OF COLUMBIA, as well as the Municipal Court, and the Juvenile Court, adjourned, out of respect to the Chief Justice. The District Court of Appeals is in recess until the first Monday in June.

The House of Representatives did not meet on Thursday but adjourned Friday after a fifteen minute session during which it directed the appointment of a committee to represent it at the funeral.

THE JURIST'S FRIENDS

Chief Justice White's closest friend in Washington was Justice McKenna, of California, who is also a Catholic. Every Sunday these two distinguished jurists attended Mass at St. Matthew's Church. It was an edifying sight to all the members of the congregation to watch the devotion with which they followed the sacred service.

After Mass they usually took a walk together and during their stroll undoubtedly talked over difficult cases pending before the Court; for it was not an uncommon sight to see them stop and face each other on the sidewalk, speaking with great earnestness and frequently enforcing their argument with gesticulations.

Physically they were opposite types. The Chief Justice was a man of large bulk and heavy countenance, while Justice McKenna is of slight build and remarkably straight in figure for a man of his years. Chief Justice White appeared to be the older of the two, owing to his bent form, but Justice McKenna is two years older, being now in his seventy-ninth year, although he would not be taken for more than sixty-five.

Every afternoon on his way home from the Court, rain or shine, Chief Justice White stopped at a flower shop and bought a flower for Mrs. White. Great jurist, he was also the highest type of a chivalrous Southern gentleman.

CONSISTENCY?

"RATHER PROUD" OF TRUTHFUL STATEMENT A DECADE AGO; NOW!

To the Editor of The Globe: In a long speech delivered by Walter Mills, son of the late David Mills, Minister of Justice, at the Anglican Synod of Huron, held at Stratford, June 15, 1911, he said, among other things: "If (the Catholic Church) does not interfere with the civil law, but in the celebration of marriage whatever the civil requirements of the law, the Church always complies with the law while celebrating the marriage as a sacrament."

TEN YEARS AGO

"In the Provinces of Quebec, according to the Civil Code, there is this provision under section 127. After enumerating in previous sections the various impediments according to law, this section comes in as the only provision in the law of any State of

this continent which shows respect for religious institutions. It reads, 'Other impediments recognized according to the different religious persuasions as results from relationship or affinity or from other causes, remain subject to the rules hitherto followed in the different Churches and religious communities.' It is not applicable to any individual Church. It does not single out the Church of Rome. . . It says to Methodists, Congregationalists, etc., if there are any impediments which exist according to the rights of your Church, the law of this Province respects them, for Christianity is recognized as part of the common law of the land. The law of this Province not only tolerates your faith, but it so far respects it as to require that its conditions shall be observed before the validity of the marriage can be asserted. The Church of Rome has a provision, according to the decree Tametsi and the decree Ne Temere, which makes it imperative on all persons baptized in the Roman Catholic Church, in order to celebrate a valid marriage, that they should do so in the presence of the priest of their Church. This was once the law of the Church of England. It was once the law of the Presbyterian Church in Scotland and in the North of Ireland. It was once the law of this Church that where no difficulty existed the presence of a clergyman must be deemed indispensable and the services of a Roman Catholic priest would not be sufficient."

At the end of the Synod the presiding Bishop said: "I am sure that in no public assembly in this country where the subject has been discussed has the Church of Rome found so able a defender. I do not say this in any spirit of depreciation. I am rather proud of it."

TORONTO, ONT.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily 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 twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

THIRD SUNDAY AFTER PENTECOST

THE CHURCH AND THE SINNER

"So I say to you, there shall be joy before the angels of God upon one sinner doing penance." (Luke xv. 10.)

Man's weakness is well known to God; and it is recognized by Him in His great mercy. He made us and knows better than any one else how far we are from perfection, how untrained are our passions, and how terrible is the fight we are forced to make against the enemies of our salvation. It is not His fault that this is so, nor is it altogether our own; but we must take much of the responsibility, if we neglect to enter the struggle for betterment. God does not wish us to go into this fight unarmed and as weaklings, such as we are by nature, but He supplies us with weapons and strengthens us with His power, when we do our utmost, victory will be certain.

We should always bear in mind, however, that man especially in his youth when he is without experience and when the battle is hardest to wage, is liable to forget God's aid or not to place the proper reliance upon it. This is especially true of those whose religious training has been neglected. It is useless to tell the young that they must fight, unless we also tell them how to arm themselves and where to obtain assistance. Merely to keep away from harm is not enough, for besides the enemies about us in the world, there is also one within us. The system proposed to treacherous youth outside of the Catholic Church is simply a negative one. The results achieved amount to nothing, in the majority of instances, because the young are not supplied with the proper weapons with which to withstand the enemy.

So it happens that much of the wickedness in the part of many is not so willful as it may first appear. Nature untrained, unconquered, led them to excesses and the formation of a habit; and then, as a habit becomes so strong in nature, they find it too difficult to rid themselves of it. We do not say that these poor sinners are to be excused, for conscience tells them of their wrongdoing—at least after they are well aware of the danger to which they stand—but we should have patience with them. We should exert every effort to bring them back to God, and have them fortified with His all-powerful aid. In some cases they may seem to be degenerate, or beyond a possibility of being brought to a duty they never before performed. However, there is always hope. They may be even as a Paul or an Augustine in their sinful life, but like them, they can become children of God after a sincere conversion.

There can be many in which the serving of consideration in regard to his spiritual life. The world we live in, after all, was created in order to save sinful man. This earth is not now as it was when our first parents were yet in their innocence. God placed man in another sphere, as it were, as we are today, but solely in order that he might be saved. Christ came among us and suffered and died for sinners—the greatest as well as the smallest. God gives blessings as He gives to saints. He allows him to live on even though man is continually defying Him. Why does He do all this? To give man an opportunity of saving himself. Only when hope is lost, is man made to answer to God, with no further chance to save himself. God's mercy is in truth above the clouds, and with it He yearns to save the sinner.

The attitude of very many people toward sinners, is really different from the attitude of God toward His erring children. Many are slow to show mercy, and unwilling to forgive if another has injured them. How little do they rejoice when one who has deserted the paths of wickedness, returns to righteousness. Often his sincerity is doubted and his conduct regarded with suspicion. It is a truth no one can well deny that we always expect God to act mercifully with us, yet we often act quite differently with our neighbor. How easily do we forget that such is not the spirit of Christ! His sacred body often rests upon our tongues, when His spirit is not mirrored in our souls. Above all the qualities of Christ His mercy and love for the sinner was most conspicuous. His words seem to have been sweetest and His thoughts kindest—if we may compare His qualities—when He dealt with sinners.

Through God's mercy alone can any of us be saved? We know He will not deny mercy to us if we struggle perseveringly for justice. Desperation would ever stare us in the face, could we not raise our eyes upward and behold the merciful countenance of our Heavenly Father. Why should we assume an attitude different from that of the Almighty, when we consider the sins and faults of our neighbors? Perhaps they are not—in truth they can not be—worthy of praise, but they always deserve consideration and mercy. They were weak. Perhaps they fell in soul, and perhaps they fell in body and it been weakened. They are not to be encouraged by being excused, but a gentle warning should be given them, and a helping hand offered to assist them to the confines of God's territory. Greater

love than this no one can show for his neighbor.

Because the world and former friends have manifested no interest in a prodigal's return and have shown no mercy to him, many a sinner in despair has plunged himself into sterility. When adverse winds are about to blow over our neighbor, then above all we must offer him safety. His sins may have brought him to the brink of perdition; let us bring him to the solid earth of hope. Have you ever met one in sin plunged to the lowest depths of despair, whom you could not have helped a little way on his journey toward God's forgiveness? Kindness and compassion lead to liberty; the whip drives to prison and bondage. Beauty of mind, heart, and body always will attract, whereas uncomplaising and exacting severity will repel. The poor sinner yearns for the good, the pure, and the noble. If you can help him toward them, do not refuse to aid him. Your generosity and sacrifice will be rewarded.

Real mercy, true compassion, and love for the sinner are shown most perfectly in this world by the Catholic Church in the tribunal of penance. Day after day the gentle voice of the Saviour, re-echoed through His priests, reaches the ear of the poor sinner. "Go in peace and sin no more; thy sins are forgiven thee." The erring foot is placed on the right path, the poisoned tongue cured, and the stained soul purified. Not only does our kind mother, the Church, not cast the sinner away, but she even takes him to her bosom, and allows him to hear the loving words of her encouraging, forgiving heart. "Come and be forgiven," is her cry; not "Go and be lost." Is our attitude as individuals in any wise similar? If not, where is our mercy? Show it in future, that God every day, but especially on judgment day may show it to you.

THE CATHOLIC DAUGHTER

In a series of excellent articles on the obligations of the various members of the Christian family, which he has contributed to Queen's Work, Father Martin J. Scott, S. J., has pointed out the ideal attributes of the father, mother, husband, wife and son. His most recent contribution, entitled "The Catholic Daughter," deals with the obligations of girls who are growing into womanhood, and contains much valuable advice.

"Next to 'mother,'" Father Scott says, "there is no word which recalls all that is hallowed more than 'daughter.' Whether it be parents who speak of her as their child, or brothers who call her sister, the daughter is one of God's special gifts and blessings to mankind. The fathers and brothers who have been inspired or reclaimed by daughter or sister are legion. The mothers whose hours and care have been lightened by a devoted daughter are beyond number. The devotion and sacrifice of the daughter for parents and brother are proverbial. It seems hardly necessary to say any words of advice to the Catholic daughter. Her devotion to family and faith make us almost prefer to learn from her than to instruct her. Bowing down in respect and reverence to her, we offer her our gratitude for the example and inspiration she has been to us. The Catholic daughter has indeed been one of the greatest glories of the Church as well as of the Christian family. The heroism and sacrifice displayed by her in the home and in work for God's needy ones elsewhere have endeared her to the most callous. Catholic daughters, you have a wonderful power of making the world happier and better, and thank God, you have exerted it most generously.

Your first field of operation is the home, and your first duty is to your parents. Nothing, except a spiritual call from God, may take precedence of your home duties. And what a beautiful field you have for your activities! You have in your power to be the greatest comfort to father and mother. That in itself must be a wonderful joy to a nature so exquisitely good as yours. Also, you have an influence over your brothers second only to that of their mother. What a noble mission is yours, right in the family! Good daughter and good sister, what a career of usefulness, cheer and inspiration is yours! But suppose you are not a good daughter, what a missed opportunity in your life! And generally a girl who is not a good daughter gives up that wonderful opportunity for a bauble.

"Young women, you will never get the equivalent outside for what you lose in the home. If through frivolity or vanity or waywardness you get a little passing pleasure at the cost of turning your back on home duties, you are simply indulging in froth. If for the sake of amusement or sociability you disregard the advice and welfare of your parents, you are weaving a garment of unhappiness for yourselves. No young woman ever purchases contentment by having her own way against the reasonable wishes of her parents.

"As you approach closer to womanhood you may more and more decide for yourself in many things, but the more you make your decision conform to your parents' views, the more, generally speaking, will you consult your own welfare. Besides, as a good daughter, you will be giving your parents the best proof of your love and loyalty.

"Some young women act as if they owed neither obedience, respect or submission to their parents.

The path of these undutiful daughters is filled with thorns, and ends frequently in misery. For a short period of what they call independence they pay a life-long penalty. The number of women who wear out their lives in wretchedness because they had their fling in their youth is beyond estimate. Silly girls, who prefer the attention and flattery of outsiders to the wholesome advice of their parents, usually spend their middle and old age weeping. "It is bad enough if your career is made wretched when you have done your duty. But if it has happened because of your disregard of duty, it causes inexpressible sorrow. Disasters which occur to the girl who has been dutiful and faithful have in them the bright rays of sacrifice and loyalty. But for the girl who has sought of her own pleasure regardless of her parents' prohibition, and without mind of their happiness, and well as having nothing to atone for in the grief and disappointment which generally result.

"Some girls fancy that their duty lies everywhere, except at home. They flit about here and there, and have time and effort for everything except what their mothers require of them. Such young women never amount to anything. They will be of little good to themselves or others. "They think that by running about and being at this and that, that some young man will be captivated by them. But the sensible young man does not care for that kind of girl. That is the reason why these runabouts either do not get married or, if they do, they get a husband who is of their own type. And then trouble begins.

"Other girls seek their pleasure in going to questionable places of amusement. Public dance halls and such places lure many thoughtless girls to lifelong unhappiness. Young women, let me tell you something which most of you know. A man, as a rule, has no good opinion of a girl he meets in such places. Men will go to these resorts for purposes of their own, but if they saw their sisters there they would order them home at once.

"You might possibly make a marriage by frequenting places of that character, but it will be a marriage that you will rue. If a girl, by being what a good daughter should be, does not attract a man, it is far better for her never to marry. But it is the good daughter that usually wins the good husband. For the quality in women which most attracts men is gentleness and goodness. The flashy, runabout girl attracts attention, yes; but it is not the attention which makes for happy wedlock. One reason for so many miserable marriages nowadays is the license and vanity of girls—alas, too common at present.

"A good Catholic daughter will be serviceable in the home, as well as the lovable and devoted. Even if you are a business woman, there are duties at home which, for your own sake, you cannot afford to omit. Every woman should be expert at housekeeping and cooking. "Either you will get married or not. If you marry and do not know how to cook, you will be a dreadful imposition on your husband, unless you marry a millionaire. Many a marriage has been made a tragedy because of bad meals. And if you do not marry, you will need to know the art of cooking just as much. For the time will depend on you to take her place.

"Every girl, no matter what her place or position, should know how to take hold and manage her home. I have known charming girls who considered it beneath them to bend to home tasks. Later on, as wives, it was a source of regret to them.

"No matter what your station in life, you do not know where its ups and downs may land you ten or twelve years hence. Your failure to be able to supply your husband with a proper meal may be the opening wedge which will split asunder your marriage happiness. A hungry man will do anything to get his stomach full, with nothing palatable to fill his stomach, is in a fine condition to find fault with everything. And fault-finding usually ends in family discord, and too often in disaster." —Buffalo Echo.

THE ATROPHY OF THE SENSE OF SHAME

One of the most deplorable features of our social life is this gradual disappearing of the sense of shame. The sense of shame has been given man for their protection. It is a wonderful safeguard of virtue. Christianity has brought it to a high degree of development. It has sensitized man's inborn sense of shame so that it reacts quickly and unerringly. In our own days the sense of shame seems to have fled from the earth. This is in line with other tendencies of our age, which has also lost the sense of privacy and the fine reticence of former ages. Publicity has made men callous, and hardened them against the disapproval of their fellowmen. Publicity vulgarizes manners and coarsens men. If man cannot hide his foibles and shortcomings from the gaze of his fellowmen, he becomes indifferent to them and displays them as a matter of course. His sense of shame becomes blunted and he no longer makes any attempt to conceal his disgrace from the eyes of the community. He may, in course of time,

arrive at a point where he glories in his disgrace.

This coarsening of manners is particularly apparent in the proceedings of the divorce courts. There was a time when men kept their family skeletons to themselves and carefully screened their scandals from public view. If a man was unfortunate enough to have a wife who disregarded her vows, he regarded the conduct of his wife as a disgrace of his own and was anxious to keep the sad affair from becoming public property. He shielded the name of his spouse, because her name was his name and her dishonor was his dishonor. But how things have changed! Men have lost their sense of honor. They invite others, the public, to gaze upon their disgrace. They open the family closets and encourage everybody, who wishes, to see the ugly skeleton. They do not shrink from the sharp and unempathetic gaze and scrutiny of the public eye.

This lack of shame, more than anything else, shows the depths to which we have fallen. The stench of some of the things that have been revealed and openly aired in our divorce courts of late is intolerable. It poisons and pollutes the general atmosphere and tends to lower our moral standards still more. When men do not hesitate to purchase the freedom to follow their low passions at the price of public disgrace, they have truly come to the very end of depravity. Our age has to learn again to suffer in silence, to bear its private disgrace in noble reticence and to keep its scandals to itself for the sake of the family name.

Honor is more than happiness. It is the characteristic of a soft and unmanly generation to sacrifice honor to happiness. Sensuality has robbed us of that fine sense of shame, which is the glory of man and which lifts him above the mere brute that knows no other law but that of the satisfaction of animal instincts.—Catholic Standard and Times.

NAPOLEON AND THE CHURCH

The world is celebrating this year the one hundredth anniversary of the death of Napoleon in exile on the island of St. Helena as a British prisoner on May 5, 1821. The French world in particular is proud of its great hero and incomparable general who possessed nearly every talent in a superlative degree, but lacked moral greatness. In one sense Napoleon Bonaparte incarnated the French imperialistic spirit which animated the reign of Louis XIV. and reached its apogee in the "Little Corporal" who, lowly born in Corsica, rose from lieutenant of artillery to be in a few years Emperor of France and the dominant ruler on the Continent of Europe, even as the ex-Kaiser Wilhelm II. was accused of aspiring to reach a similar position and is likewise doing penance in exile.

Even the Catholic bishops of France are lauding the name of Napoleon today and Masses are being chanted in honor of a very recalcitrant child of the Church. Some claim that Napoleon was an atheist and an enemy of Christianity, but a glance at history will demonstrate that the devil is not always as black as he is represented. Although he did not practice his religion when things went well with him, and even persecuted the Holy Father who would not bow to his autocratic will, Napoleon, chastened in exile, had a chaplain sent to his prison island by the Pope, and died in the Catholic faith as he had been born.

At the height of his glory Napoleon was indifferent to religion, although always a believer in God. He said to the parish priests in Milan in 1797: "Society without religion is like a ship without a compass; there is no morality without religion." When he became First Consul in 1799 the non-juring priests exiled by the Revolution were allowed to return. Napoleon then respected the spiritual authority of the Pope, and hastened to restore religion and reorganize the status of the Catholic faith in France. He re-established the Church by the Concordat of 1801 and the Organic Articles of 1802. In fact, this work was one of his important achievements of his career. His plan, of course, involved interference of the State in the life of the Church. Hastening towards omnipotence, his autocratic mind could conceive of no man or power greater than himself. He desired to make the Church the tool of the State, a branch of the government subsidiary to Napoleon.

When Napoleon proclaimed himself hereditary Emperor in 1804, he imagined he was another Charlemagne and invited Pope Pius VII. to come to Paris to assist at his coronation. The saintly Pope Pius went very reluctantly and was harshly treated, the insolent Napoleon placing the crown on his own head. Pope Pius left Paris for Rome in 1805, much displeased with the Emperor. Comes now a long series of despotic attempts made by Napoleon, swollen with self conceit and drunk with power, to take away the liberties and rights of the Church. He demanded a single catechism for France in which he was called "the Image of God on earth," and "the Lord's anointed." Freedom of the press and speech was not tolerated. He antagonized the Church in many ways and endeavored to confiscate religious and civil liberty.

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Coca-Cola—1 drink, 8 fl. oz......61 gr. (prepared with 1 fl. oz. of syrup)

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. 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.

Papacy the tool of French Imperialism. His downfall came close on the heels of his attempt to make himself greater than the Pope. Napoleon seemed to go to pieces intellectually and morally at this time, and the curtain was soon rung down on his marvelous and meteoric career. It is well to know these things, as there is a resurgence of Napoleonism today in Europe. The Napoleons of finance and secret diplomacy now rule with a rod of iron, and the old spirit of Napoleon animates the French capitalists who govern France and control the Continent. It required a Coalition of European Powers to dethrone Napoleon in 1815, as the Associated Powers combined to overthrow the Kaiser in 1914.—The Monitor.

Commune with yourself once in a while; the result will be surprising and inspiring. When ingratitude comes to us it is usually a lesson that we may not shoulder other people's problems.

PREPARED FOR DANGER

The following news carries a large amount of religious edification: "In New York, recently, two thousand members of the police force of New York received Holy Communion. It was an edifying sight. Men who must be manly to be admitted to such an organization, who must be ready to face danger at all times, and who must have a sternness about them that will cause the most timid of those whom they protect to have every confidence in them, knelt in all humility before God's banquet table and asked for His strength to carry on their work. We are sure that every one of the 2,000 policemen is a braver man today because of the reception of that sacrament. Conscience makes cowards of us all. If we are at peace with God, we need not fear for God is with us, why should any man fear who else may be against him. Almost invariably we find that the bravest heart is the purest heart.—Catholic Transcript.

Advertisement for Dennisteeel Material Cabinets and Steel Shelving. Includes image of a cabinet and text describing its benefits for office use.

Advertisement for Coca-Cola, titled 'How Coca-Cola Resembles Tea'. Includes detailed analysis of caffeine content and a comparison to tea.

Advertisement for Tea-Coffee by Kearney Brothers, Limited. Promotes finest importations and offers samples.

Advertisement for Canadian National Railways, featuring the 'Daily Transcontinental Service' and listing routes between major cities like Vancouver, Edmonton, Winnipeg, and Toronto.

JUNE 4, 1921

CHATS WITH YOUNG MEN

A HAIL MARY FOR IRELAND

Say a Hail Mary for Ireland
Thee you've nothing else to give;
Say a Hail Mary for Ireland
That her poor bruised heart might live.

BE KIND

Mr. Schwab is fond of telling
stories about Andrew Carnegie,
and he is proud of the fact that he
was one of Carnegie's boys.

He must work out his problem him-
self. It can never be done for him.
—Success.

WISDOM RATHER THAN KNOWLEDGE

My words are as sweet as honey to
those who love My teaching and keep
My commandments.

Only the humble man will hearken
to it; he will find therein consolation.

The more you practice virtue, the
more you will delight in My words.

The more the learned man delights
in himself, the less he understands
what My words reveal.

He alone will understand Me well,
he alone will know that it is I who
speak to him, who, putteth aside all
vanity, will hunger after the truth of
virtue and the virtue of truth.

Science will be profitable to him,
because all truth bears witness to
My goodness and My wisdom.

The humble man alone will be
learned; the learned man, pure in
heart, will be humble.

Humility enlightens the intellect
more than all the knowledge of
men.

Listen faithfully to the Church,
and your knowledge will increase by
the knowledge that has come down
from past ages and from God.—Rev.
Gabriel Palau, S. J.

OUR BOYS AND GIRLS

MY LITTLE GARDEN

(To a Little Girl, on Her First Communion)
My heart is a little garden where
Jesus fain would dwell
If I will try to cultivate the flowers
He loves so well.

"SUNNY UP"

Everyone knows what it is to get
on the south side of a building when
the wind is blowing cold and raw
from the north. Such is the influence
of a sunny disposition.

THE PITIABLE FLIGHT OF THE DRONE

Is he not a thief, an enemy of civil-
ization who thrusts his arm into the
great world's storehouse, pulling out
all the good things he wishes and re-
fusing to put anything back in ex-
change?

We hear a great deal about indis-
criminate giving making paupers;
but what shall we say about the
giving of fortunes to youth who have
never been taught that they should
give anything in return for all they
receive?

What are the chances of growth in
character, in sturdy manhood, for the
boy who knows that a fortune is wait-
ing for him when he is twenty-one,
and who is told every day that his
father is rich and that he is a fool to
work; that he should just make a
business of having a good time?

Things are so arranged in this
world that happiness as a profession
must ever be a failure. It can not be
found by seeking it. It is a reflex
action. It is incidental; a product
which comes from doing noble
things. It is impossible for a person
to be really happy by making pleas-
ure a profession.

A NIGHT ADVENTURE

The midnight adventure that
Lawrence had came about through
the friendship that sprang up be-
tween Scotty, the collie pup, and
Jasie, the pet lamb. The two pets
played together in the yard during
the day, when the children were at
school, for Scotty had to play with
somebody or something, and the lamb
made fewer objections than the cats
or the hens.

Usually the two played so hard by
day that they slept soundly at night,
—the lamb in the stable and Scotty
in the shed,—but on this particular
night one of them woke up and felt
lonesome. Straightaway it called to
the other, and the other woke up
and responded. So the bleating of

the lamb and the barking of the dog
made a lot of noise, until at last it
woke Lawrence.

Lawrence was worried for fear
that something was wrong with his
pets, and finally he climbed out of
bed, put on his clothes in the dark,
and crept as softly as he could
through the long hall and down the
back stairs to the shed. Nobody
heard him except Scotty, and as soon
as he was in the shed, the collie
leaped upon him, and licked his face
and hands in his joy at seeing his
younger master at such an unusual
time.

It was plain that nothing was
amiss with Scotty, so Lawrence
opened the shed door and started for
the stable. Scotty leaped round him
as he went. It was dark, but
with Scotty at his side, especially
the stable was not far off, and he was
almost there when he suddenly saw the
dim outline of some large object pass
between him and the stable. At the
same instant Scotty barked loudly,
and dashed away into the darkness.

What could it be? For a moment
Lawrence stood as still as a post,
too frightened to move or cry out;

then he turned and ran back to the
door of the shed as fast as he could
fly. But he could not open the
door! The springlock on the inside
had slipped into place when he
closed the door behind him. He was
terribly frightened now, and he stood
trembling on the step, many ideas
went through his head. Perhaps the
creature was a bear, trying to
get the lamb. He had heard of
such things, and who knew but there
might still be bears in that region—
especially on dark nights? Or it
might be some other animal just as
wild as a bear.

He looked hard toward the stable
and barn, but he could see nothing.
There were a few barks from Scotty,
and then silence. The darkness
round him had suddenly become a
very different thing than it seemed
a few moments before. He did not
dare to call to his father or mother,
for he knew he could hardly make
them hear from the shed steps, and
he felt safer to keep as still as
possible.

It seemed a long time that he
stood there, pressed up against the
door, listening and looking with all
his might. Then he heard a rustling
sound in the grass, and he could
keep still no longer. Round the
house he dashed toward the front
side, where he knew his cries would
be heard. To get there he had to
pass the porch at the end of the
ell, and at that point he suddenly
thought of the ladder leaning up
against the porch, where it had been
left when repairs on the roof were
made.

In a flash he had found this ladder
and was climbing nimbly from rung
to rung; and to make his perch a
safer place, he kicked over the ladder
behind him as he scrambled to the
roof of the porch. There he felt a
little more secure from the unknown
danger in the darkness below, but
the roof was rather steep, and he
hardly dared to move for fear of fall-
ing. His voice, moreover, seemed to
stick very closely to his throat when
he thought of calling for help, and
there was no window opening on the
porch roof, so he was no nearer the
safety of the inside of the house
than before.

For a long time he clung there.
How long it was he never knew, but
he felt very cold and stiff. At last
he could see that it was growing
light, and he began to call to his
father. His voice sounded very
loud to him, but it was a long time
before he could rouse any one in the
house.

How amazed his father was when
he hurried out and saw Lawrence on
the roof of the porch! And he was
little less amazed when Lawrence
was safely on the ground and his
story had been told.

A few minutes later, when
Lawrence's mother had filled him
with warm drinks and was tucking
him in bed to make up his lost
sleep, his father came from the
barn.

"That bear of yours was one of
the cows," he said, with a laugh.
"Somebody let the gate of the barn-
yard open last night, and they
wandered out. Scotty drove them
back, and has been there guarding
the gate ever since."

And then Lawrence remembered
about the gate, and decided that he
had paid a big price for forgetting to
close it the night before.—John Clair
Minot in The Youth's Companion.

SACRAMENTAL WINE

The confusion growing out of
constantly recurring reports of large
withdrawals of wine for sacramental
purposes has in large measure been
cleared up by a statement by Pro-
hibition Commissioner Kramer point-
ing out that a very small proportion
of the wine withdrawn under that
head is used in Catholic churches.

There is no way of estimating
accurately the quantity of wine used
by different religious organizations.
Whether it is withdrawn by Jews,
Catholics, Orthodox Russians, or
members of other denominations,
the permits are issued for sacra-
mental purposes in accordance with
the provisions of the law. The im-
pression prevailing rather generally
that the term applies only to
Catholic Churches is erroneous. It
is estimated that possibly up to
90% of the wine permits issued under
this provision go to others than
Catholics. Each adherent of the
Israelitic faith is permitted to with-
draw up to ten gallons for use in
compliance with the Jewish religious
observances.

FRAGRANCE —The aroma of

"SALADA" TEA

betokens the perfection of the leaf.
Famous for 30 years, Salada never
varies the excellence of its quality.

"It is a mistake," said Commis-
sioner Kramer, "to assume the term
'sacramental purposes' applies only
to permits issued to Catholic
Churches or pastors. By far the
largest proportion of the wine with-
drawn under this head goes to the
adherents of other religious orga-
nizations."—Catholic Bulletin.

AN ANCIENT ART RESTORED

The Catholic Church is the Mother
of the Arts. Her claim to this title
rests upon the incontrovertible
evidence of history. When the
illustrious Pope Leo XIII. threw open
the Vatican Library to the scholars
of the world, even the names of the
Church admitted that the Holy
Father was the greatest benefactor
of true historical research that his
age had produced. When the Popes
of the Renaissance fostered the
genius of Raphael and Michelangelo
and the sculptors and artists who
made that period forever famous,
they added to the sum of benefac-
tions with which they had enriched
the world, one which has ever been
characteristic of the Popes of all ages,
that of patron of the arts and
sciences.

A GLIMPSE THROUGH THE AGES

A jubilee of more than ordinary
historical interest has just been
celebrated at the sanctuary of Notre
Dame du Puy in Auvergne, France.
More than two hundred pilgrims,
including twenty bishops journeyed
to the famous shrine in France at
Easter-tide to pay their homage to the
Mother of God, and to implore her
intercession for themselves and for
their beloved country. In these days
so rich in centenaries and annivers-
aries, Catholics may point with
considerable pride to the observance
of a celebration that has gone on
year after year in uninterrupted
succession for more than fifteen
hundred years.

Ever since the year 992 the
Jubilee of Notre Dame du Puy has
been observed whenever Good Friday
falls on the Feast of the Annuncia-
tion, March 25. As far back as the
fourth century, however, a statue
has been venerated there under the
title of Notre Dame de France. Few
sacred shrines in Christendom are so
rich in historical memories. The
ground about the sacred sanctuary of
Our Lady has been sanctified by the
knees of saints, kings, and devout
pilgrims since the first ages of the
Church. The emperor Charlemagne
worshipped there. In 1093 Pope
Urban II. before initiating the first
Crusade, made a pilgrimage there,
and later four other Popes imitated
his example.

Tradition says that King St. Louis
on his return from the crusades
visited du Puy, and presented to the
Basilica a statue of the Blessed
Virgin said to have been carved long
before her birth by the prophet
Jeremiah, and kept for centuries in
the treasury of the Sultans of
Babylon. Some years later St. Louis
gave the Angele its regular form in
this town, and the church has since
been known as the Angelical. The
Salve Regina, called by St. Bernard
"the antiphon of du Puy," is plausi-
bly believed to have been composed by
a Bishop of du Puy who was the legate
of Pope Urban II. in the First
Crusade. St. Dominic is believed by
many to have instituted the devotion
to the Rosary at du Puy. When St.
Joan of Arc was about to set out on
her mission to crown the Dauphin at
Reims, and save France from a
foreign foe, her mother walked on
foot from Domremy to du Puy, a
month's journey, to commend her
daughter's undertaking to Our Lady
of du Puy.

The statue of du Puy, which is the
centre of devotion, is the largest
statue in France. For sixty years it
has stood on a steep and isolated
rock crowning the heights of du Puy.
The figure was made in 1858 from
the bronze cannons captured from
the enemy in the Crimean war, and
the expenses were defrayed by a
subscription from three hundred
thousand school children of France.

The present pilgrimage in numbers
and in devotion compares favorably
with the greatest pilgrimages of the
past. It is interesting to note the
fervor and devotion that the people
of France are exhibiting to the
ancient practices of their faith. But
it is also an astonishing augury of her
speedy return to her old inheritance.
This nation has had its foundations
deeply rooted in the faith for many
ages. The prayers of her numerous
saintly pilgrims at du Puy is an
encouraging sign to the rest of the
world to seek assistance and consola-
tion in the trials of the present
crisis, in a renewal of devotion to
Christ and His Blessed Mother.—The
Pilot.

CRUCIFIX IS BANNED

Teachers in the Austrian schools
are forbidden to wear the cross or
crucifix or religious medals while
engaged in teaching, according to
a decree issued in the name of the
Under-Minister of Education in
Vienna. The Minister's action is
part of a plan to make the schools
which formerly were confession-
ally non-denominational. The attend-
ance of school children at Mass and
at the Sacraments is also forbidden,
except in specified cases where it
may be insisted on. State interfer-
ence with the religious rights of
school children is strongly resisted
by the parents, who for the moment
are almost powerless in the face of a
Judeo-Masonic combination which
largely controls the educational
policy of the Public schools.—Cath-
olic Bulletin.

Why Not Make Your Will?

It is a business arrangement which we should not
neglect, and it is a simple matter. If you should acci-
dentally be killed without making your will, your estate
might be distributed contrary to your wishes. Endless
sorrow and litigation is often caused by the failure to
make a will.

Your wishes will be faithfully carried out and your heirs properly
protected if you appoint this Company your Executor. See your Solicitor
or arrange for an interview with us. Correspondence invited.

CAPITAL TRUST CORPORATION

10 Metcalfe Street OTTAWA Temple Building TORONTO

Under the guidance of Professor
Genill, and of Monsignor Tedeschini
girls are there taught the art of
embroidering tapestries as it has
been practiced for centuries in these
pontifical schools.
These are but a few of the
activities of the Holy Father in
behalf of the arts and sciences. They
are significant in that they show the
deep concern that the Catholic
Church through her wise and holy
Pontiffs has ever taken in the artistic
and cultural development of civiliza-
tion.—The Pilot.
Our difficulties are in our minds.



Most Comfortable
and Economical
of Summer Shoes

ENJOY the greatest foot comfort
you have ever known in summer
by wearing FLEET FOOT.

Enjoy the economy of having several pairs of FLEET
FOOT at the cost of one pair of good leather shoes.

Wear FLEET FOOT right through the summer. Put
on FLEET FOOT heavy shoes for work about the fields,
garden and barn. Have the FLEET FOOT white
shoes, oxfords and pumps to wear when work is done.

There are FLEET FOOT styles for every summer
need, for men, women and children. Put the whole
family in FLEET FOOT this summer.

Genuine FLEET FOOT shoes have the name
stamped on them. Look for it.



Ask your Shoe Dealer for Fleet Foot
and make sure you get Fleet Foot

LEAVES ON THE WIND

New Volume of Verse
by Rev. D. A. Casey

Author of
'At the Gate of the Temple'
Editor of 'The Canadian Freeman'

\$1.25 Postpaid

Catholic Record
LONDON, CANADA

FATHER CASEY writes with sincere
and deep feeling. His uplifting heart-
songs carry many cheery winged messages
to the earth-worn weary children of men.
Many chords are touched to which the
heart strongly vibrates; tender chords of
Erin's love and sorrow; chords of patri-
otism and chords of piety; chords of adora-
tion and homage that lift the soul to the
very Throne of the Most High.

"More convincing than Synge and Lady
Gregory, perhaps because the poet knows
better and sympathizes more deeply with
the people of whom he writes," was the
comment of Joyce Kilmer in "The Literary
Digest."

In the pages of this book religion and art
are mingled with happiest results.



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\$2.50 up, Single \$4.50 up, Double
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Advertisement for Lifebuoy Health Soap. Text: 'He Knows All doctors know what a wonderful protector to the skin there is in the healing, soothing and disinfectant properties of LIFEBOUY HEALTH SOAP. and how effective Lifebuoy is for washing blankets, bedding and all garments that touch the skin. The cathartic value of Lifebuoy is a sign of its protective quality—its—washing quickly after use.'

