

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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WHY READ HISTORY?

By THE OBSERVER

When you went to school, did you like history? We did not. We liked geography better; because it checked up to some extent with certain stories of adventure, in which rovers and pirates and privateers and king's ships carried us off to roam the world, and took us into strange places; and because occasionally we found in our geography the name of some such place. We generally managed to remember that place, whatever else we forgot.

But as far as history was concerned, we were perfectly at one with most of the children about us when we pronounced it dry stuff. Of course, it had its good points. Harold of England going down with an arrow in his eye was almost as good a story as that of the young English Captain in the last copy of "Golden Days" standing off an incredible number of Boers at Majuba Hill. So there were redeeming features about our compulsory study of history. But, on the whole, boys did not care much about it in our school days; and one could hardly blame them. It was wrongly written and wrongly taught; and we fear it is so yet sometimes.

History is the recorded experience of mankind. It is not, as written, always a true record. Much of the personal conceptions and preconceptions of many authors has permeated the record, and vitiated it. Yet, with all its faults, it is of the first importance as a matter of human knowledge and education; for it tells us what men and women, in the main much like ourselves, did and said and thought in the past, and what resulted, to the good or the ill of the world, including ourselves now living, from their acts and words and thoughts.

But, thousands upon thousands of children grew up under the system of teaching in vogue in our school days, profoundly skeptical that history was of any use or benefit except as an exercise of the memory, or, occasionally as a tale having entertainment value. We fear the same impression still pervades the youthful mind to some extent. As for those who received that impression twenty or thirty years ago, it is now become a settled opinion, and only in rare cases will it be given up.

We have sometimes thought that such undesirable impressions could have been prevented to a great extent by better judgment on the part of those who wrote, or selected, the history put into the hands of the child; and by a better understanding by the teachers, of the workings of the child's mind.

As a child, we had a memory that was very like an automatic register. (If we only had it now!) We could memorize without effort. And we found that we could perfectly satisfy a teacher by parrot-like recitation. Indeed, there was a great deal of parrot work in school in those days, and in more things than history. So, history was a matter to be learned in, and then dumped out before a teacher; and then forgotten. There is not an entire difference of process today, in some schools.

Children were not told why they were studying this or that subject. Perhaps they were judged unable to comprehend the why and wherefore; but we think they could have comprehended them sufficiently to have made a considerable difference in their attitude. Interest is everything in study; and teachers so often fail to arouse interest. The main general impression as to why we were wasting valuable time on dry books; time which we knew a dozen better ways of spending; was that our parents suffered from a delusion that that sort of thing would do us good. We knew our parents did not choose the books; for they were very plainly marked, "Adapted by the Council of Public Instruction;" and to that august and unknown authority we referred the rest of the delusions, which we conceived grew up in our minds, and which we knew were wasting valuable time on dry books.

Nobody ever told us in school just what history means; and the books themselves did not convey the information, because they were rather bald records of wars and conspiracies, court intrigues; with a few great events thrown in. In general, a pretty wretched insurrection of a few score obscure adventurers got as much space as Magna Charta, and Perkin Warbeck hardly less than Wellington.

The reading of history, to which we came comparatively late, and, at first, as a relaxation from work, has been to us, as all men have found it whenever they have taken it up seriously, most pleasant and useful, and even fascinating.

Why read history? Because it is the record not merely of far and foreign peoples, but of the human race; because we are thus, and are not otherwise, because of the events of history; because history is the life-story of the world; the annals of man; the recorded story of what he felt, thought, said and did, in past generations. If, at some determined point of time, mankind had completely changed in their ways, in their nature, in their tendencies, in their habits, in their strength and their weakness, the record extending back beyond that point of time would be of little value for merely human purposes.

But the case is otherwise. The man who knows past generations knows himself; for they were as we are. They had the same temptations; they had the same passions; the same struggles and worries and anxieties. Many things have changed; but human nature is much the same as it always was. The Jews who forsake God to worship the golden calf would be perfectly at home in Wall Street today. Alexander of Macedon and William Hohenzollern had the same main desire. Personal courage was the same when Cromwell inflicted them on the Irish as when the Prussians inflicted them on the Belgians, or the Turks on the Armenians.

The spirit of France was the same on the retreat from Moscow as in the defence of Verdun. Simple unadorned piety was the same in St. Louis as in Marshal Foch.

This is not to say that no progress has been made. Progress has been made; but not so much as some people think, and not at all in the direction where many people think they see it.

Yes, there are many reasons for reading history. But not all is worth reading that has the word "history" on back or cover. Readers should select works of approved historians and avoid false and trashy works.

THE CHURCH AND CAPITALISM

By the Rev. Walter Drum, S. J.

The Catholic Church always has been and is today a great power for preventing social evils, and reconstructing that which evil powers have torn down. Witness the document on "Social Reconstruction," which has been issued by the Administrative Committee of the National Catholic War Council. In the name of the Catholic Hierarchy, that economic programme is signed by Bishops Russell, of Charleston; Schrembs, of Toledo; Maddon, of Rockford; and Archbishop Hayes, of New York. Witness the encyclical of Leo XIII. on the labor problem as it stood in 1891. Never was more severe indictment published against the abuses of capitalism.

People sometimes think the Church favors capitalism. She does not. She defends private ownership, the rights of the individual to own private property. But capitalism is a very different thing. Private property rights flow from the law of nature. In the natural order of things, a man has the inalienable right of sufficiency and security in production. Society should defend him in this right to produce and secure unto himself enough to safeguard his wife and children against want, and to provide for their well-being in their state of life. From that inalienable right of private property it is a far, far cry to capitalism.

There is nothing in the law of nature to defend capitalism. The productive energies that God has given to man are brawn and brain. The productive energy called capital is a fiction of modern times. In the grand ages of faith, the Middle Ages, when there was a league of nations, and the Pope was the chosen arbiter of all Catholic peoples, the evil of capitalism was kept down. The Church prohibited usury; she protected the productivity of brawn-power and brain-power; she did not allow the fiction of capital to oust brawn and brain from their divine rights.

In the nature of things capital should not have such undue productivity. It is a fiction that a man of \$10,000 capital has thereby the productive energy of a man of brute brawn. It is a fiction that a man of \$100,000 capital, without using his brawn and brain, may sit idly by and have the productive energy of ten men of brute brawn. It is by a fiction that the millionaire may scoff at the divine command, "By the sweat of thy brow thou shalt eat bread," and have the productive energy of one hundred men of brute brawn. It is a fiction, that cries to legislators for vengeance, that the man of ten millions has the earning power of a thousand men of brute brawn. It is a fiction, which is the greatest bane of society today, that such a man may hand down to a nincompoop of a son, an incubus on society, the productive energy of a thousand men, to be squandered and wasted in sin.

The so-called Reformation has brought about this fiction, which is the foundation of that unlovely thing called capitalism. The so-called Reformation threw over the only power that has protected the productive energy of brawn and brain from unjust aggression by the capitalist. When the power of the Papacy ceased to be the arbiter between nations, between king and people, then the tyranny of man over his fellow man had free fling. The Catholic Church favors government "of the people, by the people, and for the people." She does not favor such conditions as obtain in capitalistic states of today.

There will be no peace until our legislatures remedy this evil. The nation has spent \$23,000,000,000 during this War. One or two per cent. of the population have got the bulk of that enormous wealth. The vast majority of the producers have their brawn and brain, but that is all. They are no better off than they were before the War. They are worse off. The higher cost of living will tell a tale in the life of the nation within the next few years.

What remedy do the Catholic Bishops suggest for the evils of the times? They urge that the producers become in some way the owners of the medium of production. They supply the brawn and brain; they have a right to far more of the production than is allotted them. Here are the words of the Catholic Bishops:

"The full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage earners. The majority must somehow become owners, at least in part, of the instruments of production. They can be enabled to reach this stage gradually through co-operative productive societies and co-partnership arrangements. In the former, the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock and exercise a reasonable share in the management. However slow the attainment of these ends, they will have to be reached before we can have a thoroughly efficient system of production, or an order that will be secure from the danger of revolution.

"This is not Socialism. The instruments of production remain the ownership of individuals; they do not become the ownership of the State."

"CATHOLIC" OR HIGH CHURCH

MIRACULOUS CURE AT ST. ANNE'S

Quebec, Sept. 2.—A miraculous cure from blindness is reported again at the shrine of St. Anne de Beaupre from Manchester, N. H., where numerous witnesses testify to the following story:

Dora Dugre, of 138 Bell street, Manchester, came to St. Anne's last week and spent a few days at the shrine. In a statement she signed she related the following tale: "I had been blind for fourteen years, and now my eyes have been opened to prevent a scorching sensation in the eye lobes and in the head are at the shrine of St. Anne de Beaupre. For five days I had been regularly going to the chapel and touching my eyes with the relics of the saint. On the fifth day, as I was kneeling at the altar, after applying the relic to my eyes, my eyes closed tight, and for a full hour I could not open them, no matter what effort I made. At first I thought all was lost, but after a while I felt my eyes revert to their pre-blindness strength, and within a few hours I opened my eyes to the light of the sun and fell on my knees sobbing, thanking heaven for the miracle."

Miss Dugre says she was not cured in a flash, she endured the hall of doubt, of fear and uncertainty, but in the end she felt her eyes gaining strength, and finally opened them to the heavenly light.

The story of Miss Dugre's miraculous cure is vouched for by the scores of witnesses, neighbors who saw her blind, and who now see her using her eyes.

THE CASE FOR LITHUANIA

At Paris last month the head of the Lithuanian delegation stated the case for Lithuania. She must be independent for she holds the gate to Russia and Russia once recovered from its orgy of Bolshevism will remain the land of wealth coming from soil and timber and mineral. Germany in the Lithuanian view has not been absolutely defeated as a threatening world power. She will have undisputed access to Russia unless Lithuania is independent and such a condition will again threaten the peace of the world.

Strangely enough the Lithuanian dread is not limited to Germany. It is a fear of Poland. It is not just to allow Poland to annex any part of the "Great Poland." At present a Polish army is in Vilna and Gredne. These troops must be withdrawn if real justice is to be done to Lithuania. The Lithuanians fear that Poland, though so long oppressed, herself will become the oppressor of Lithuania. Racially compact Lithuania has preserved its identity under the tyranny of Russia. It cannot be consigned now to any tyranny. It has paid the price of liberty, paid it in the World War in which it has been in turn the victim of retreating Russians, invading Germans and destroying Bolsheviks.

Henri de Chambon, editor of *Revue Parlementaire*, declares the Polish and Lithuanian viewpoints are irreconcilable. For the Lithuanians demand independence and the Poles want to annex Lithuania as a part of the "Great Poland." Now the "Great Poland" would be a Federal State comprising Poland, Lithuania and White Russia, and the present Warsaw Government is working for the Great Poland. That Europe may have peace it is necessary that each nation confine itself within its own boundaries. With this as a working principle a Great Poland as outlined at Warsaw spells war. In brief this is Henri de Chambon's contention. From the historical standpoint Vilna, the capital of Lithuania, has for a long time been the intellectual and political center of the Lithuanian nation. It is steeped in the glories of Lithuanian nationality. Poland lays claim to it on the principle that whoever speaks Polish is Polish. And the Lithuanians answer that if this principle is the soul criterion of nationality Germany can claim many Poles.

So the Congress at Paris has a very important point to decide. Lithuanians were not pleased with the terms imposed on the Germans in the orders for evacuation that came from the Supreme Council. The Germans were allowed to stay in Lithuania that order might be kept there. The Lithuanians accuse them of creating disorder. In evacuating the land they have been stripping it. As they hold the railroads and telegraph lines the Lithuanian projects of reorganization is nullified. For four years the country has been exploited. Then came the armistice and the Bolsheviks shortly after. Now the Lithuanian nation appeals to Paris to stay the menace of a threatening oppressor and this time Poland is the oppressor. What will Paris answer?—America.

THE BANDIT RULE IN MEXICO

War between Mexico and the United States seems drawing. American forces are again pursuing bandits on Mexican soil and have been ordered out by the Carranza Government. The charge is made that the oil men and other big interests determined on exploiting the resources of Mexico, are plotting to plunge this country into war with the southern so-called republic. One does not need to own oil wells or mineral deposits of lands in Mexico to feel that the bandit gangsters of Mexico have abused our patience too long. They have confiscated American property and slain hundreds of American citizens in cold blood without any redress for our citizens. If we do not assert our international rights there, Great Britain will simply overlook the Monroe Doctrine and protect her nationals by force of arms. It may be that the English Government has served notice on Washington that if the intolerable conditions in Mexico are not abated, it will be necessary for George to do it.

Mexico has never been a real republic or enjoyed democratic institutions since the overthrow of the Spanish Government at the beginning of the last century. It has experienced revolution after revolution and government by bandits during the last one hundred years. The only times of stable government were when autocrats like Diaz ruled with a rod of iron and kept the bandits down.

It must be remembered that the Mexican population is three-quarters Indian and is not yet capable of self rule. Hence the fastest and richest land in North America has remained undeveloped and under the ever changing control of different outlaw leaders who have ruined the industries and people of the country for their own personal profit.

Today Mexico is torn and devastated by the clashing interests of a half dozen rival cut-throat leaders who have stripped the country of its wealth, business and industries and plunged it into a barbaric condition of anarchy. The life of no foreigner is safe. The property of the Catholic churches has been confiscated. Only a few of its exiled clergy and nuns have been allowed to return and labor under a constitution where Carranza holds sway, that deprives them of civil and religious liberty. Such an intolerable state of affairs cannot continue indefinitely and it would be a real blessing for Mexico and its people and resources to have the benefit of an organized state of society where some semblance of law and order reigns. We imagine the masses of the down-trodden Mexican people who have been scourged and impoverished for so many years would welcome the

restoration of peace, liberty and the pursuit of happiness.—The Monitor.

THE POWER OF THE CATHOLIC CHAPLAIN

The returned soldier has brought back with him firm convictions regarding the value of army chaplains. Protestant ministers, in his opinion, provided they are "all-round good sports" and have learned—a rather rare accomplishment—how to get on with men, are good at doing the things which Y. M. C. A. officials perform, such as arranging sports, getting up concerts, etc. But as for expecting ministers to have and exercise certain supernatural powers which make chaplains exceedingly convenient to have about when death is near—why the very notion seems to the average soldier who has met Protestant chaplains so unreasonable as to be almost amusing.

But all the world knows what dying or imperiled Catholic soldiers expect from the priest, every officer realizes the high "military value" of the Catholic chaplain for maintaining the morale of men at the front, and in the following striking passage from the Rev. Robert Keable's "Standing By," a Protestant minister's remarkable war-book, is the disclosure of what an acute observer considers the secret of the Catholic chaplain's power:

"The only people who seem perfectly content with their religious system are the Catholics. I have not seen a single book demanding its reform because it doesn't suit Tommy. I've read half a dozen thanking God for the lives and deaths of Catholic soldiers, but that's all. And why? . . . I may be wrong, but I think they have undoubtedly got hold of the right end of the stick. . . . They have got a perfectly firm creedal faith—practical, dogmatic, supernatural. Round those fixed points everything is allowed to be in a state of flux. He (the Catholic padre) uses Latin which is an extraordinary good parable of his belief that he is the medium for the supply of a supernatural forgiveness and grace which turns, not on a man's intellectual understanding or culture or goodness, but on his sincerity and need. When the padre sees that he supplies it; when he doesn't see it, he lives a cheerful, natural, straightforward man, but also supernatural life which men like and instinctively—perhaps unconsciously—envy. Such a padre wants very little changed. He is perfectly sure of his wealth, its source, and its supply; he only wishes there were more beggars."

American soldiers who met during the late War a Catholic priest for the first time, no doubt watched him closely, and learned to marvel at his singular gift for amiably mingling with the men and yet always securing, though without seeking it, universal recognition of his sacred character. Such a sight, added perhaps to thoughtful Protestants' knowledge of the courage and confidence with which their Catholic companions-in-arms face death after receiving Absolution and Holy Communion, has probably turned many a mustered out soldier toward the Church—America.

RESEMBLANCE OF ANGLICAN COMMUNION SERVICE TO THE CATHOLIC MASS

But, even leaving aside the question of Orders, which is, after all, the crux of the whole matter, as Leo XIII and his advisers so plainly saw, the thing will not do. There never has been a real Catholic Mass which could possibly be interpreted as anything but what it was, the meaning of which could possibly be misunderstood. No one, whether he believes in the Holy Sacrifices and the Real Presence or not, can possibly mistake the fact that the Roman Mass takes both for granted, just as no one whether he believes in priesthood or not, can possibly misunderstand the claims thereto made by the clergy of the Catholic and Roman Church. And the very fact that the Anglican Service is not regarded by the majority of Anglicans as a Mass rite, must mean something more than just that for three hundred years the truth about the English Reformation was obscured. As Gladstone said, "It is the Mass that matters." And it is the Mass that is dear to Anglicans of the advanced school, and so long as they really believe that they have the Mass they will start where they are. That is why I say again that it is the spurious resemblance of the Communion Service, as amended and elaborated by High Churchmen, to the Catholic Mass, which is the chief obstacle to conversions from among those separated brethren.—Michael A. Drew Chapman, in the September Catholic World.

Our soul and body are as the scales of a balance; if you pull down the one, you raise up the other; and if you tame your flesh it makes the spirit reign and govern.

CATHOLIC NOTES

It is said that there are about 6,000,000 shoeless feet in Czechoslovakia today.

The new Joan of Arc Liberty bell, recently rung in the Cathedral of Rouen, France, weighs 20 tons.

The Fourth of July was the four hundredth anniversary of the founding of the city of San Juan, making it the oldest city under the American flag.

The former Lansing homestead in Washington has been dedicated by Cardinal Gibbons as a cloister and a convent for the Dominican nuns of the second order of St. Dominic.

In the United States are now two Catholic schools for girls; the one is at Notre Dame University, South Bend, Ind., the other at Marquette University, Milwaukee, Wis.

Confirmation of reports that the native Indian population of Bristol Bay, Alaska, virtually was wiped out by an epidemic influenza was brought by San Francisco with the return of the United States cruiser Marblehead from a relief expedition to the north.

Plans are under way for the formation of a permanent organization of all the priests who served as chaplains in the Army and Navy during the War. The organization was proposed by Archbishop Hayes at a recent meeting of army and navy chaplains in New York.

A Catholic colony has been established in Texas. The president of the association is Edmund F. Dunne, formerly chief justice of Arizona and ex-district judge of Nevada. One hundred thousand acres of land are to be sold at the lowest possible price.

Word has been received of the death in the Philippines on Aug. 12th, of Bishop Maurice P. Foley, formerly of Boston, Mass. He was fifty-two years old. He was consecrated Bishop of Taguig, Dec. 15, 1910, and was transferred to Jaro, Sept. 6, 1916, where he died.

Prof. E. Griffith Jones, in this country to interpret British war aims, said in a lecture at Hartford, Conn., that if the Protestants in England did not raise larger families Britain would be a Catholic country by the year 2020.

The trustees of the Duke of Norfolk have instructed Messrs. Knight, Frank, and Rutley to offer the Amberley Castle estate, extending over 1,350 acres, by auction next September. The Castle was originally the Palace of the Bishop of Chichester, and possesses many historical associations.

It is probable that the oldest Missal or Mass book in the United States is the vellum quarto manuscript of the Morgan library, and known as the "Drummond Missal," in Latin but in Gaelic characters, Celtic form, 108 pages, and published prior to the thirteenth century.

The greatest cathedrals in the world are ranged thus, in order of size: St. Peter's, Rome; Milan Cathedral, Italy; Cordova Cathedral, Spain; Seville Cathedral, Spain; Cologne Cathedral, Germany; and York Minster, England. These enormous churches were all built by the genius and piety of the Catholic Church.

The land of Noah, the little principality at the foot of Mount Ararat called Nakhichevan, has asked the United States to become its guardian, speaking through its prime minister, Jaffer Koalis-Khan, a Tartar chieftain, who also thanks the president for the relief sent to his people by this country.

The solemn reading of the decrees, "de tuto," on Joan of Arc and Louise de Marillac, and on the martyrdom of several French religious, Daughters of Charity of St. Vincent de Paul, and Ursuline nuns took place at the Vatican, July 6, in the presence of the Pope. It is believed that the probable date of the solemn canonization of Joan of Arc in St. Peter Basilica will be Whitsunday, 1920.

The Pope has granted a special audience to the Vice-President of the Lithuanian Council, accompanied by the Vicar-General of the Diocese of Seina, Mgr. Grigaitis. In the course of the audience the Holy Father recalled the ties of century-long devotion which bound Lithuania to the Holy See and the unflinching evidence of the Popes towards that noble and much-suffering country. It is stated in Vatican circles that diplomatic relations between Lithuania and the Holy See will soon be established.

In many eastern Catholic schools the teachers have introduced once a week what is called a Catholic Press Hour. The lesson in religion is made interesting and instructive by requiring the pupils to report on some topic connected with the Church and religion that they have read about in their Catholic family paper. The matter is taken up and discussed during the catechism hour, and thus the teaching of religion is given actuality and connected with the events of today.

tions, some potential of disruption." "Quite true," was the reply. "This is a Labor movement, a necessary thing, as we see it. When Connolly died, there were five centers. Now there are eight hundred. A new adhesion has been telephoned to me since we have been talking. We must adhere to our definite ideals, and we do, and doubtless there are plenty who do not like them or like us. I know that efforts will be made to turn us against the Dail. For the last three months they have been at it. But take my case. I was not in the Labor ranks before or during the rising. I was with the Volunteers. Afterwards I spent six months in prison with De Valera. Now he is there and I am here, and do you think they can make a cleavage between us? There are literally thousands of us who, in English prisons, and under the eyes of English jailers, have thought out and talked out the present problems of Ireland, and while some are in our movement and some are not, we have carried to all Ireland the gospel learned in those prisons, where they thought they were to die, where they thought they were to be hanged, where they could break our spirit." De Valera's only word to those who lead single phases of the movement is, "Be careful only lest you be tempted to substitute some other inspiration for that of Ireland." I think I can fairly say that at Plunkett House itself, and in the published books of some of its inmates, I have found much accurate and detailed information touching the restrictive influence of English commercial domination upon Irish development as at the office of the Dail. But there are no martyrs or prisoners behind Plunkett House. If the relief they seek is obtained it will be conceded to the determination of the others.

George Russell, I must say, I found with as healthy an Irish fury in his breast as any of them. The last time I left him he was bursting with scorn of the Unionist delegation which had gone over to London to warn the timid English of the baleful presence in Ireland of one thousand and eighty-three co-operative soviets, that being precisely the status to which the Plunkett co-operative movement had been brought by over thirty years of effort. His theory was that these gentlemen derived their inspirations as to Irish politics from the whiskey and soda of their London clubs, and he was writing an article to say so. It was Mr. Russell who went to England, in the description period, to explain to English Labor that description in Ireland was not a military measure by first intent, but was a necessary preliminary to the maintenance of the description policy after the War.

There seems to be excellent reason for allowing it to be understood that there is a reservoir of firmness in the country. Lloyd George has indeed considered the War Office régime in Ireland in the early years of the War, but his condemnation did not prevent its destroying Ireland's reputation as "the one bright spot" nor the relegation of Home Rule to the Greek Kalends. I am informed, by one whom I believe, which is to say by one anybody would believe, a man outside Sinn Féin and the Parliamentary party, that at one of those times when there was reason to think a policy of stark repression was imminent, a decent English general got wind at the War Office of an unauthorized plan which contemplated bloody business in Ireland, that he hurried to Dublin, accused some of the high officials, and on their denial confronted them with their own signatures. He spoiled that plot, but who knows when there will be another, with all the war machines lying about, and with, perhaps, need to distract the attention of England from its own troubles. And how much would it have availed Ireland, if, after the thing then contemplated had been done, there had been official disclaimers of responsibility made with much unctious in Parliament? The representative of a London paper called upon an Irish lady a few hours before I did. He told her that England had now become stronger than ever, that she was no longer under any obligation to anyone, that she meant to do about Ireland just what she had chose, and that interference would not be brooked from any quarter. This gentleman was making a study of Ireland just after the visit of Messrs. Walsh, Dunne and Ryan. I asked her whether anything was likely to be useful to Ireland in presence of this attitude, very general in England, except to oppose to it an equally consistent attitude resting upon a rounded-out conception of Irish character. She answered that she saw nothing else for it.

The opinion of some of the older men among the Nationalists I have met was that the sturdy spirits who stood behind Davitt had the great advantage of being farther removed from the period of their early stress, and were therefore not exposed to the errors of healthy youth, and not apt to respond so easily to artificial provocation. There is no apprehension on this score among the younger men themselves, who feel that discipline and other rigors must count for something. Still, it is of the nature of political movements carried on as they must be in Ireland against ever threatening forces that the ship must sail very close to the wind. I asked a well-known magazine writer, while in Paris, to come to Ireland with me. He declined, for the reason that he would expect to lose interest in everything else. "All I want to know," he said, "is whether the Irish can go along without fighting. Their best chance to win now is to refuse

to be drawn, but as far as I have been able to judge them, that is the hardest thing for them to do." There is one factor he probably does not count upon. The Irish can laugh. If it were not for that they might indeed go mad.

The Labor movement, as I have said, is making rapid headway. It is bold, skillfully and honestly led. How honestly may be inferred from the fact that when the wife of one official accepted a present all the others resigned in protest. It goes without saying that the movement is influenced by the trend of the commotions in the rest of Europe, but as capitalism in its banded imperialist aspect has not made much progress in Ireland, the task that commands the best efforts of Labor's intelligence is chiefly constructive in character. One of the classes calling for helpful guidance is that which includes great numbers of farm laborers. They are, in a very real sense, the agriculturists, with all the farm involves in knowledge of the problems of the soil and the variations of season. The farmer rests a sort of aristocratic claim upon the ownership of land and the raising of cattle. There is all the rigidity of caste in his relation to the laborer. But the laborer is not content, and is going to be still less content, with the estimate of his value this relation inspires.

He is therefore headed straight for co-operative association as the sane and sound way of demonstrating his earning power. Some years ago there was rather strong and general protest against a system of eleven months' lease, under which much land that might be used for tillage is kept under grass for cattle owned by townspeople and others. One who has been in all the movements of the last thirty years predicted in a talk I had with him that the next concentration would be brought to bear against this system, and that a secondary work of the acquisition of lands from whose cultivation the farm agriculturists might make the largest income their skill could command. In the cases of many of the other unions, the evident intention is to form groups strong enough to enable the members to take the wage scale out of the realm of haphazard, to catch up, so to say, both as to wages and other conditions now considered elementary, with the practice in other countries. Something of the kind was surely needed, of that sudden upsurging of hundreds of new unions all over the country is a sufficient proof. The leaders see, however, that the remedies to be sought are not precisely those which might be had in a highly industrialized community, and they are sensible that one function of the labor union in Ireland will be to advance the social education of increasing numbers of young men and women, and that another will be to encourage co-operation in all the ways in which it can be used to make whatever earnings are available go farther than they did. Naturally, with the Bolshevik bugaboo so present to all minds, there is a good deal of trepidation over the rather purple language the organizers sometimes permit themselves. But speech, while an excellent and often an attractive thing, is not now regarded as so vital a matter as it was once thought to be. Thus, while some of the older clergy stop their ears, some of the younger ones get into personal contact with the Labor men and find they are excellent, well meaning men, working with truly apostolic spirit for the alleviation of evil conditions which give rise to manifold human ills. The association is excellent, and the young and zealous priest, who is sure to make good his own contribution to whatever work is done in common. In the North, within the sphere of Belfast influence, Labor adheres to its English and Scotch affiliations. If it ever looks southward it will find a welcome, but there is not at present any urging. There are many who think they do not know quite why, that Labor will solve the Ulster difficulty. One gets a glimpse of the possible justice of this view when he hears of instances after instances of southern Irishmen, fugitives from British law, going confidently and securely to the Orangemen of the North for refuge which is never denied. That is another thing the humor of which the Irish always see, the invaders never.—J. C. Walsh, Staff Correspondent of America in Ireland.

When we say that the Church is one we mean that there is but one true Church, and that all other churches, no matter how genuine their claims may appear, are only counterfeit. Let them go on teaching their religion to the children and let us go on educating our children in schools without a recognition of God and without the reading of the Bible and they will plant corn and train grape vines in the unknown graves of the Plymouth Pilgrims of the Puritans of Massachusetts and none will dispute their right of possession. We say this without expressing our own hopes or fears, but, as inevitable from the fact, that whosoever a man says that shall he also reap.—New England Journal of Education.

There is one Church which makes religion an essential in education, and that is the Catholic Church, in which the mothers teach their faith to the infants at the breast in their lullaby songs, and whose brotherhoods and priests, sisterhoods and nuns imprint their religion on souls as indelibly as the diamond marks on the hardest glass. They ingrain their faith in human hearts when most plastic to the touch. Are they wrong, are they stupid, are they ignorant, that they found parish schools, convents, colleges in which religion is taught? Not if a man be worth more than a dog, or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, we are wrong. If our Puritan fathers were wise, then we are foolish; looking upon it as a mere speculative question, with their policy they will increase; with ours, we will decrease. We are no prophet, but it does seem to us that Catholics, retaining their religious teaching and our heathen schools, will gaze upon Cathedral crosses all over New England when our meeting houses



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will be turned into barns. Let them go on teaching their religion to the children and let us go on educating our children in schools without a recognition of God and without the reading of the Bible and they will plant corn and train grape vines in the unknown graves of the Plymouth Pilgrims of the Puritans of Massachusetts and none will dispute their right of possession. We say this without expressing our own hopes or fears, but, as inevitable from the fact, that whosoever a man says that shall he also reap.—New England Journal of Education.

THE CHURCH IS ONE

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ARE THE PROTESTANT CHURCHES DYING?

The pastor of the Calvary Baptist Church has asked the question. He was addressing the members of his New York congregation or their wives on a warm July Sunday. He grew rather warm himself as he criticized one church for changing the hour of service to allow more time for motor-ing or golf, and inveighed against a pastor for introducing a "jazz band" into his Sunday service. In fact he reached a height of torrid eloquence when he declared: "It is depressing to see churches, which because of their finances and sisterly prestige might accomplish wonders, thus shutting up shop for the summer months and early fall and turning the city over to the Catholics and the devil. And I mean no discourtesy or disparagement in putting it that way. I am glad of the fact that the Catholics never shut up the shop from the Cathedral down to the humblest parish in this city. They continue their activities twelve months in the year. I am altogether opposite with them in all my religious thoughts, but I do say in frankness and honesty that they are giving to the city a far more consistent service to their convictions than many of our Protestant churches."

STRIKING AT THE CHURCH FROM WITHIN

Far worse, however, than these external assaults have been those that have come from within. From the earliest times there have been innovators who refused to conform with the Church's teachings. These have always wanted to gain a following and build up a religious system of their own. This, of course, meant that they were no longer in union with the true Church. If they refused to accept her doctrine, they were not qualified to be members, and the Church immediately repudiated them. Countless numbers have fallen away in this manner and have allied themselves with other churches. This fact, however, does not destroy the unity of the Church. The Church today is one, just as truly as it was in the days that preceded the rise of Arianism. It remains one, even though many of her children seceded from her ranks in the Sixteenth Century and after. Wherever the Catholic Church is found in the world it is always one and the same. Whether it be in the jungles of Africa or on some lonely island in the Southern Pacific, everywhere there is the same Sacrifice, the same Sacramental System, the same Communion with the one and only Head, whose See is in Rome. The only thing that can change her character of unity is to have and have the truths that are now and have always been held as fundamental, and this, we may be sure, will never happen. Lately, we have heard much talk of Christian unity. There is on foot a movement to unite all

the Christian sects that have re-sulted from the Reformation into one Christian church. In some way or other, present differences will be settled, compromised or forgotten in the interests of a general good and harmony will result. Our Holy Father has been approached upon this matter and has defined very clearly the Church's position. If those who are in favor of church unity wish to insure its establishment let them come over to the Church that has possessed it from the beginning. What they need is not so much unity as union with the only true Church established by Christ. They have separated from it, let them now return if they are sincere in their efforts to establish harmony. In no other way can the differences that now exist among the Protestant bodies be dissolved. As for us, our position is very secure. The truth is one, it cannot be manifold. A thing is either true or it is not. If it is true, then everything that does not agree with it is false. We feel that we have the truth, more we know with the certitude of faith that we have the truth, and knowing this, we are unwilling to yield even a point. We cannot compromise and remain the guardian of truth. If we yielded, the truth would be lost and the Church established by Christ would be a failure. This would be to the detriment of the world at large. Therefore, in the interests of humanity, and for weightier reasons, we adhere firmly to the proposition that the Church to which we belong is one and the only true Church.—The Tablet.

THE ANGELUS

A Protestant traveler thus beautifully describes the devotion of the Angelus in Spain: "At sunrise a large soft-toned bell is thrice tolled from the tower of the cathedral, summoning all the inhabitants, wherever they are, or how occupied, to devote a few moments to the performance of a short prayer in honor of the

Blessed Virgin, called the 'Angelus Domini.' At mid-day, and again at the close of the evening, the bell thrice tolls again. To a foreigner it is curious and not uninteresting to observe the sudden and fervent attention which is paid in the street, within and without doors, in the Alameda, on the river, by everybody, high and low, the idler and the laborer, infancy and old age, to this solemn sound. The jostlers in the promenade are suddenly stopped, and each group repeats within its own circle the consoling prayer. The politician breaks off his argument, the young men are abashed in their gay discourse, and take off their hats, the worldly business and amusements are forgotten for three minutes, till the cheerful tinkling of lighter bells announces that the prayer is over."

If you cannot, with filled eyes, thank God for the wonderfulness of a penny, you are not an artist.—Austin O'Malley.



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When the hand ceases to scatter, the heart ceases to praise.—Irish Proverb.

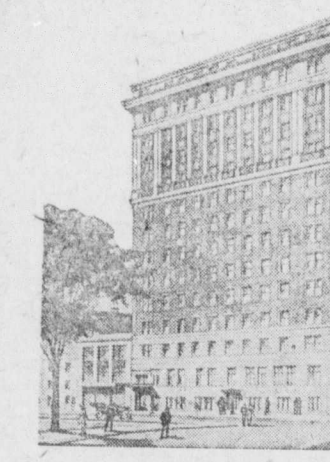


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THE IRISH QUESTION

Irish leaders are congratulating themselves that Ireland has so successfully withstood the policy of the mallet fist, for such is their characterization of the present form of government in that country.

About £900,000 per month is, according to the Secretary of War, the cost of maintaining the British army in Ireland. This means an annual expenditure of about \$55,000,000, and is about equivalent to the whole cost of the Irish civil administration before the War.

Many have raised their voices in protest against this substitution of government by constraint for government by consent. Repeated have been the resolutions from the governing bodies of the United States, Canada and the various British Colonies.

The Cardinal Archbishop of Westminster has put himself on record by insisting upon justice for Ireland. "There has never been any question," he says, "demanding the more urgent attention of those who hold the responsibility of government than the prompt, just, equitable and permanent solution of the problems that surround the history and the actual conditions of our Sister country, Ireland."

General Smuts of South Africa, a most level-headed observer, said in his farewell message that "the most pressing of all constitutional problems in the Empire is the Irish question. It has become a chronic wound, the septic effects of which are spreading to our whole system; and through its influence on America it is now beginning to poison our most vital foreign relations."

Even an English journalist writes of conditions in Ireland as follows: "The scandal of anarchy in Russia, of red Revolution in Hungary, of alarms and excursions in the Balkans, is as nothing in the eyes of the world, compared with the glaring failure of the far-flung might of England to rule, except by martial law, a little dwindling nation at her side."

Not without its bearing on the Irish question, is the financial state of Great Britain which is causing serious apprehension; for, as all know, the relative value of British currency has dropped to a point hitherto unknown in the financial world. To remedy this the practical support of America is necessary and this will not be given until England is at peace with Ireland.

That Great Britain has reason to be justly apprehensive of her position has been clearly stated by Sir Alfred Booth, the chairman of the Cunard Company. "We appear to be heading straight for national bankruptcy," he said. "Throughout the War the value of the sovereign was maintained by Government borrowings in America. Last March it became necessary to let the Exchange go, while it was still necessary to forbid the export of gold. This means that our gold standard has gone, and that the erstwhile financial centre of the world now has to put up with what is in effect an incontrovertible paper currency

which differs only in degree and not in kind from the money of Bolshevik Russia. The Labour situation today is so grave that it is idle to ignore the fact that great civilizations have vanished in the past, and the same thing may happen again."

At a time when economy is so necessary, at least one item of \$55,000,000 could be eliminated from the Budget, by pacifying Ireland, and the reconciliation of Ireland with England would go far towards producing a genuine and abiding alliance with the United States, so vital towards insuring the financial stability of Great Britain in the event of any crisis.

"WE MUST BE BORN AGAIN"

Of the numerous errors introduced in the sixteenth century, none are more terrible in their results than those concerning the sacrament of Baptism. Since this sacrament is the foundation of our entire spiritual edifice and absolutely essential to salvation, it may readily be seen how loose notions regarding its necessity, its matter and form and the proper manner of administering it, have deprived countless souls of the vision of God.

That Christ instituted the sacrament of Baptism is unquestionable and unquestioned save by those who arbitrarily rule out from the Sacred Scripture the texts which prove it. Our Lord Himself not only commanded His disciples to baptize, but also determined the matter and form which are to be used in the administration of this sacrament, which He explicitly declares as absolutely necessary for salvation. "Unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of God." (John III. 5.)

Christ makes no exception to this law and it is therefore general in its application, embracing both adults and infants. So essential is this sacrament that if it be not received, even inculpably, salvation is impossible.

It must be noted, however, that it is the teaching of the Church that when Baptism of water becomes a physical or moral impossibility, eternal salvation may be obtained by Baptism of desire, that is, by a perfect love of God which includes, at least implicitly, a desire of Baptism, or by Baptism of blood by which the grace of justification is obtained by suffering martyrdom for the faith of Christ.

This is the sense in which the Church, the infallible mouth-piece of God in faith and morals, has ever understood the doctrine of Christ regarding Baptism. The Council of Trent teaches that justification cannot be obtained, since the promulgation of the New Law, without the laver of regeneration or the desire for it. When the Council says that there must be either the actual Baptism or the desire for it, it by no means teaches that a simple desire for Baptism is all that is necessary. Nor does it mean that the resolution to receive Baptism is sufficient.

The absolute necessity of this sacrament is insisted upon by the early Fathers, especially when they speak of infant Baptism. Thus St. Irenaeus says: "Christ came to save all who are reborn through Him to God, infants, children and youths." St. Augustine in his sermon on the soul says: "If you wish to be a Catholic, do not believe, nor say, nor teach that infants who die before Baptism can obtain the remission of original sin." A still stronger passage from the same doctor reads: "Whosoever says that even infants are vivified in Christ, when they depart this life, without the participation of His sacrament (Baptism), both opposes the Apostolic preaching and condemns the whole Church which hastens to baptize infants, because it unhesitatingly believes that otherwise they cannot possibly be vivified in Christ."

The Catholic teaching is uncompromising regarding the fate of infants who die without Baptism. It is based on Scripture, Tradition and the decrees of the Church, which unambiguously agree in this, that those who die in original sin, are deprived of the beatific vision, even though they be not guilty of actual sin.

While it is certain that unbaptized infants suffer the pain of loss or privation of the beatific vision, still, according to the teachings of St. Thomas, St. Bonaventure and the great theologians of the Church, they do not suffer the pain of loss, which is the lot of the damned. Thus St. Thomas says: "Although unbaptized infants are separated from God as far as glory is concerned, yet they are not separated from Him an-

tirely. Rather are they joined to Him by a participation of natural goods; and so they may even rejoice in Him by natural consideration and love. They will rejoice in this, that they will share largely in the divine goodness and in natural perfections." This teaching is borne out by a decree of Innocent III, which reads: "The punishment of original sin is the deprivation of the vision of God; of actual sin, the eternal pains of hell."

It must indeed be borne in mind that unbaptized infants are not unjustly deprived of heaven. The vision of God is not something to which human beings have a claim in justice. It is a free gift of God, who can determine what conditions He chooses for imparting it or withholding it. No injustice is involved when an undue privilege is not conferred upon a person. Original sin deprived the human race of an unearned right to heaven. Through the Divine mercy this bar to the enjoyment of God is removed by Baptism; but if Baptism be not received, original sin remains, and the unregenerated soul having no claim on heaven, is not unjustly excluded from it.

It is evident, then, how serious a matter it is for parents to unduly delay in having their children receive this great sacrament which incorporates them with Christ's mystical body and makes them partakers of all the privileges flowing from the redemptive act of the Church's Divine Founder.

AFFAIRS IN POLAND

The Republic of Poland formally established by the Peace Conference, has been launched upon stormy waters, for many are the dangers which threaten the Polish "Ship of State." No less serious than the menace of the Bolshevism of anarchy in Russia, is that of Prussianism which, even in its present humbled condition, views with dismay the unshackled State of Poland, with its promising future.

With a view to discredit the newly-enfranchised citizens of Poland, German agencies have been busily circulating reports of "Pogroms, or atrocities committed against the Jewish residents of the former country. The falsity of these exaggerated stories has long since been established.

It is not claimed that there have not been isolated cases of violent treatment of Jews. If a Jew who is a German adds to these handicaps by becoming a Bolshevist agent, he cannot expect gentle treatment at the hands of a Catholic people who are just beginning their free national life and who abhor both anarchy and Prussianism.

Moreover, the Poles consider the German Jews as the authors of the anarchy of Russia, the fomenters of revolution and the foes of patriotism. This being the case, it is easily understood why they feel that they have need to be apprehensive of Jewry.

Another difficulty which confronts Poland is the question of the disputed possession of Upper Silesia. Germany wishes at all costs to retain this territory so fertile and at the same time, so rich in mineral wealth, despite the fact that even according to German statistics the vast majority of the population is Polish.

The Peace Conference could not agree regarding the awarding of Silesia to Germany or Poland and ordered that the matter be decided by the vote of the inhabitants themselves.

This plan for dealing with the question furnished Ebert, Bauer and Erzberger, who have no scruples about the Machiavellian statesman of old, with the means of carrying out in Silesia, a campaign of frightfulness comparable only to that of which Germany was guilty in Belgium in 1914.

It now transpires that the German authorities have been gradually imprisoning or deporting into Germany, almost the whole educated class of Poles, hoping that without the guidance of these leaders the working class could be persuaded to vote for Germany in the forthcoming plebiscite.

policy on Upper Silesia, ought to have known that such a policy would provide the Germans with temptation and incentive to crime. It is a hellish conspiracy. We regret to say, we believe several of the Allied statesmen have fallen too easily prey to German cunning. The plebiscite is now a mockery of justice. The situation demands prompt action and condign punishment."

It is the sincere hope of all that Poland will successfully overcome and meet all the difficulties with which she is confronted and that this splendid Catholic people so long persecuted and downtrodden will triumph over all the perplexing foreign and domestic problems which threaten their native land.

CATHOLIC HERETICS

The above title may seem a contradiction in terms, but upon examination it will be found that such is not the case. One who would willfully and knowingly deny any article of revealed truth would thereby cease to be a Catholic, for he would be guilty of formal heresy. But a person while professing his belief in all that the Catholic Church teaches may, unconscious of his error, adhere to doctrines that are opposed to her teaching. Such a one may be described as a material heretic. Material heresy is not a sin, unless it arises from neglecting or refusing to learn the Christian doctrine.

Nowadays one meets with many who call themselves Catholics but who do not act or speak as a Catholic should. They have some knowledge of their religion; they go to Mass and receive the Sacraments from time to time, but they are wholly devoid of a Catholic instinct and alien to Catholic sentiment. They view public questions not in the light of Catholic truth and principles, but according to the maxims of the world. While posing as Catholics they give expression to opinions that are contrary to the Church's teaching, and do things that are forbidden by the Church's laws, thus giving scandal not only to their weak brothers in the faith but to those outside the fold who are by them deceived in regard to Catholic belief and practice. There are several causes which have in recent years increased the number of such persons. Chief among these I may mention the united drives and humanitarian movements incident to the War or the work of reparation, and the swallowing of the poison of a materialistic, bigoted and propagandist press unaccompanied by any antidote in the form of Catholic reading.

It was all very nice for Catholics to be lauded by the daily newspapers for breaking down conventional barriers and joining hand in hand with Protestant societies in the various forms of war work; but it was a dangerous venture and we have not emerged from it unscathed. There has been a loss of prestige, a weakening of spiritual vigor and a clouding of the supernatural vision. This condition is well described by a writer in the Ecclesiastical Review who, in commenting on Monsignor Banson's "Lord of the World," says: "What we see on all sides to-day is the growth of Humanitarianism, into which are being drawn, through political agencies and an appeal to bishops and priests, our various Catholic interests. Catholic sentiment is thus being weakened step by step through identification with a practically pagan altruism supported by the State and by influential organizations of public beneficence. Charity is being defined as the ultimate object of all religious professions supported by the dicta of the Bible. Meanwhile the old lines of a positive faith are being eliminated; and the vivifying charity that flows out of the Catholic doctrine, as exemplified by the history of the ages of faith, is made to give way to the plea for philanthropic service. The latter is represented by Fraternal Societies which assume the Masonic phraseology, and by various Benevolent Associations which ape the formalities of the Red Cross, or the White Ribbon of Prohibitionists, or the distinctions of Ethical Culturists."

In the light of the recently reported interchange of compliments between the Knights of Columbus and the Masons at Fargo, N. D., these words of warning are of special interest. When a society of Catholic men expresses the desire to co-operate with the avowed enemies of the Church, and accepts with so much complacency and evident approval the assurance that "one of its fundamental principles is the brotherhood of man-

kind regardless of creed and opinion," one involuntarily exclaims "rot!" How absurd it would be to place in the mouths of such men these words of the Book of Wisdom which are applied to the Church: "I preferred her before kingdoms and thrones, and esteemed riches as nothing in comparison of her. Neither did I compare unto her any precious stone; for all gold in comparison of her, is as a little sand, and silver in respect of her shall be counted as clay. I loved her above health and beauty, and chose to have her instead of light; for her light cannot be put out. Now all good things came to me together with her, and innumerable riches through her hands. She is an infinite treasure to men."

The secular press has not been slow to seize upon the co-operation of Catholic societies with Protestant churches in charitable work, which is in itself quite permissible, as an evidence of the breaking down of what our separated brethren are pleased to call our dogmatic aloofness. In an editorial in the Toronto Times apropos of the Vatican's refusal to consider union with other churches, the writer tells a story of two Canadian chaplains, the one a Catholic and the other a Protestant, who had worked together and looked after each other's charges in the trenches. During a period of rest the two got into a theological argument and quarrelled, with the result that they did not speak for weeks. Finally the Irish Catholic chaplain addressed this letter to his old comrade: "Dear brother—We were long devoted friends and co-workers. We looked after the members of each other's flocks. We became the warmest friends and by acting together brought much spiritual comfort to the sick and to the dying. I greatly miss your congenial society and enthusiastic co-operation. Isn't it a great pity that we have quarrelled over a mere question of dogma. After all are we not both striving to serve the same Master—you in your way and I in His?"

Needless to say no priest ever wrote such a letter, but the story is an indication that there has been a little too much dogmatic trimming on the part of Catholics or at least too much shying for the time being, of their religious principles, in order to gain popularity and to be considered broad-minded, all of which comes with very bad grace at a time when the Episcopal Bishop of Delaware declares that he believes the Creed worth fighting for, and an Anglican Synod, in a vain and belated attempt to bolster up the claim of Apostolic continuity, rules that the Sundays after Trinity shall in future be referred to as the Sundays after Pentecost, the Birthday of the Catholic Church.

In a future issue I will continue the discussion of this subject which is of paramount importance in our day.

NOTES AND COMMENTS

CARDINAL GASQUET has succeeded the late Cardinal Cassetta as Protector of the Society of St. Jerome for the Diffusion of the Gospels. And yet there are those who still cleave to the old fiction that the Catholic Church aims to suppress the Bible!

A POLE, a Lithuanian, a Syrian, an Armenian, a West Indian, a South American, a Spaniard, an Italian, a Frenchman, and a German prisoner received Holy Communion on the same day from an American Army Chaplain. This is comprehensiveness of the genuine kind,—comprehensiveness in the matter of persons or nations, not in the matter of doctrines such as the Anglican Church prides itself upon.

FATHER BERNARD VAUGHAN is at least the master of striking phrase. This, with reference to England, is his latest: "The divorce courts are congested, the nurseries are empty, and the undertakers have more than they can do. We are a nation traveling to the cemetery, and every day quicker. We gallop to the century, and slowly we go to the marriage and then we undo it."

A CONTRIBUTOR to the Canadian Churchman (Anglican) hints that one of the attractions of Protestantism for many who have been brought up Catholics, is the facility for obtaining divorce. Possibly there are Catholics who answer to this description, but if the impression intended to be conveyed is that such a state of mind is common amongst us, the writer in question must have sources

of information peculiarly his own. If, on the other hand, divorce is, as he would seem to claim, to be regarded as one of the attractions of Protestantism, there are many thousands of its adherents, within his own communion and out of it, who will not thank him for the admission.

IN ANY estimate of Canada's part in the Great War it would be well to remember that the army she placed in the field outnumbered any army ever heretofore assembled by Great Britain herself. The army commanded by Lords Roberts and Kitchener in South Africa was, as we are reminded by a daily contemporary, the largest army ever got together by Great Britain up to that time. It helps, then, to realization of the magnitude of the late conflict that in point of numbers Canada alone should have exceeded all former British achievements in that line. It was not, however, in quantity only that Canada distinguished herself: all accounts agree that in the matter of quality also her citizen soldiers set a new mark.

WHILE THE Heir to the Throne is making an enviable reputation for himself in Canada, and winning all hearts by his geniality and unaffected bearing, a certain class of Canadians continue to qualify as snobs of the first water. It is now well known that by the Prince's own direction certain "exclusive" society functions were set aside in the several cities which he has visited, and popular receptions substituted. Officialdom, affiliated as, unfortunately, it too often is in this country with a clique or class that mistakes slavish imitation of the English "privileged" classes for gentility, seemed to regard the Prince of Wales as its own peculiar possession, to be gazed at with wonderment and awe by the multitude at a safe distance only.

AND IT was not enough in the estimation of this clique to make of the Royal tour a mere series of social functions, but these were to be mainly at the public expense into the bargain. The people were to pay while snobocracy had the say. It says much for the presence and good sense of the Prince of Wales that of his own volition this little scheme was nipped in the bud. He had come to Canada to see the country and its people and was not to be balked of his purpose by the social ambitions of the newly-rich, who, forgetful of their own antecedents, shrink from rubbing shoulders with their, in that respect, less fortunate fellows. It is well that the Royal visitor should not carry away the impression that such individuals fairly represent the people of Canada.

THE ROMANCE of the sea is not altogether a thing of the past. The recent arrival in New York of a four-masted schooner laden with grain, and infested with weevils reads in its details like one of those old romances of the sea familiar to us in boyhood. The weevils (a beetle-like insect), it is related in press despatches, made the two-month's voyage a nightmare. Appearing when entering the Gulf Stream, they multiplied so rapidly that the deck was covered with them; the wheel became so clogged that it was necessary to rig up a hose and blow a passage through them. Further, driven from their bunks the crew were compelled to sling hammocks in the rigging, and upon reaching port to seek medical assistance to recover from the insects' attacks. The whole story reads like a chapter from Captain Maryat or Mayne Reade, whose novels were supposed to depict phases of life at sea now relegated to the dim past.

THE LATEST caper of so-called higher criticism appears in a book written by a "well-known English clergyman," and presented by a freethinker to the graduates of certain universities in India as an "antidote to the Bible." The tweedle-dum, tweedle-dee editor of "The Outlook of the Church" in the Toronto Globe thinks it unutterably sad that a book by a minister should be regarded as an antidote to the Bible. So it is, and, unhappily, the book in question does not in that respect stand alone. But it is less sad that to millions of people the Christian revelation should have to depend upon the shallow speculations of the product of German universities? If men cannot be certain of the written

Word," opines the Globe scribe, "it is difficult to see how they can be assured of the personal, incarnate and glorified Word," which deliverance in itself smacks of the same school. Fortunately, however, for mankind, the Christian revelation does not so depend. Not on the dead letter of the printed page, or the mere ipse dixit of this or that self-appointed teacher, but upon the living voice of that Church against which, according to the Word's own promise, the gates of hell shall not prevail.

THE SISTINE CHAPEL SOLOISTS

ROME'S FAMOUS QUARTET OF SINGERS WITH CAMMETTI, COMPOSER, ARRIVE

By Miles Murphy The announcement that the celebrated Roman Vocal Quartette from the Sistine Chapel had reached this country was received in many places with a smile of incredulity, as it has been assumed that the members of that famous choir, the oldest in existence, at least in our western world, would never leave Rome under any circumstances. Some people asserted that these singers had no connection whatever with the Sistine Chapel; that there were no soloists in that organization and it was entirely choral.

It can now be stated, upon the best authority, that the Roman Vocal Quartette is a part of the Sistine Chapel Choir. More than that they are the soloists of that body. That is now definitely proved beyond a shadow of doubt, by the documents they have brought with them. Letters from Cardinal Merry Del Val, Cardinal Pompili, the Victor General of Rome, from Abbe Perosi,—who if anyone, should know as he is the musical director of the Sistine Chapel,—and from Dr. Ernest Boczi, maestro of the choir in the Patriarchal Basilica of St. Peter in the Vatican, all certify that the members of this quartet are connected with the Sistine Chapel Choir and are the soloists there. These are proofs that should convince any sceptic of the validity of their claims.

The Abbe Perosi writes the following: "I can certify that Professors Alessandro Gabrielli, Luigi Gentili, Ezio Cecchini and Augusto Dos Santos are very artistic singers and for years and years they have sung in the Sistine Chapel, meeting with general satisfaction."

From Dr. Boczi, who is the Commander of the Pontifical Order of St. Sylvester, we have this certificate: "They (the Roman Vocal Quartette) always take part in all the principal functions in the Major Basilica and other churches of Rome and especially in the Patriarchal Basilica of St. Peter in the Vatican where I am the maestro. I can also certify that the said artists sang at all the functions of the Sistine Chapel, as soloists for many years."

In addition to these general letters, the singers brought with them others commending them to the care of members of the Catholic hierarchy in the United States and Canada. Among the letters were some to Cardinal O'Connell, Archbishop of Montreal, and to Archbishop McNeill of Toronto. These letters were from Cardinal Merry Del Val. On the arrival of the singers in Boston, they were received by Cardinal O'Connell who knew them when he was rector of the American College in Rome.

Last Thursday, His Grace, Archbishop Hayes, came to New York and sent for the singers whom he received at his residence. After learning their plans, His Grace gave them his blessing and wishes them the best of success on their tour through the country.

The first American concert of these distinguished artists will be at Carnegie Hall on Sunday evening, September 14. It will be an event of unusual interest as it will be the first time the music of the Sistine Chapel will have been heard outside of Italy, or that singers from that body have strayed outside of Roman limits. Some of the choicest gems from the Vatican repertory will be given in the matchless way for which these singers are famous. There will be modern music too; songs, duets and quartets, some of them from opera. One of the novelties will be the rendition of several solos by Signor Gabrielli, the greatest living male soprano, who has held the position of soprano soloist in the Sistine Chapel Choir for nearly twenty years.

The object of the present tour of the Sistine soloists is to illustrate the height of artistic perfection to which music has been brought in the Vatican, and to give the American public some idea of the beauties of the sacred music of the Sistine Chapel. Their singing of numbers from the works of Palestrina, Michelangelo, Perosi and other great masters of composition should be a stimulus and inspiration to American choirs and musical directors.

The virtue of silence under trial is one of the rarest virtues and the most difficult to acquire, therefore it is most pleasing to God and most conducive to the strength and beauty of Christian character.

THE EUCHARISTIC CONGRESS

OF THE DIOCESE OF LONDON

The eighth diocesan Eucharistic Congress will be held on October 1 at Tilbury, Ontario. Right Rev. Monsignor Parent, parish priest of St. Francis Church, Tilbury, invites all the Priests of the diocese to attend; he moreover extends an invitation to as many of the laity as can, especially the members of the neighboring parishes to join in the Eucharistic celebration of that day.

Our Eucharistic Congress for 1918 is over. It was the grandest of our annual Congresses. This year, at the request of His Lordship the Bishop, Rev. Father Robert of Windsor, Ontario, kindly consented to give his church for the Congress. It has been the custom in this diocese for the past eight years to select different parishes in the diocese in which to celebrate a eucharistic day.

The following program was carried out on the 9th of October last at Windsor explains the order usually observed at these annual congresses in the Diocese of London. From 5.30 to 7.30 a. m. Masses were offered continually at all the altars in the Immaculate Conception Church to enable the faithful, even those who had to work, to assist and to receive Holy Communion.

On account of the time taken up with the long procession the Priests' Conference had to be postponed to 5 p. m. This was the 15th Annual Conference of the Priests of the Diocese Eucharistic League of the Diocese after the approbation of the league and the appointment of a diocesan director by the late Bishop McEvay, the Conferences were held annually on the last day of the Ecclesiastical Retreat, but since Bishop Fallon saw the laity might take part, the conferences took place on Congress day.

His Lordship the Bishop acted as chairman at the Conference. Rev. Father Thomas Ford of Woodlee, read the paper published in the December issue of the Emmanuel, and was followed by an equally instructive paper by Rev. Father Jas. Neville on the preparation of children for their first Holy Communion. Rev. Father Edw. G. Doe gave an interesting talk on the work of the priest on the battlefields and hospitals during the War.

Rev. Father Joseph Emery of Big Point, in a sermon, delivered in French, impressed the people forcibly of the privilege that is theirs of receiving Holy Communion daily. Rev. Father Odrowski of Port Lambton spoke in English and exhorted all if they wished to have their heart in the right place and practise virtue to be frequent communicants and often to visit Jesus in the tabernacle, the same God who was in the crib at Bethlehem, the same God who was crucified on Calvary. At the conclu-

sion of the Mass the procession, which makes the Congress of 1918 excel all previous Congresses, took place. Rev. Father Robert and his assistants, Major (Rev.) E. G. Doe, returned chaplain from the front, and Rev. Father Ducharme showed by their efforts in the arrangement of this procession that their hearts were centered in the Congress. More than 3,000 children, not only those of the parish, but of all other parishes in Windsor, of Walkerville, Ford City, and Sandwich, the Catholic Students at the Collegiate, of Sandwich College and St. Mary's Academy with the Masters and Sisters in charge of the College, the Academy and the different schools, and as many adults took part in the procession. His Lordship the Bishop carried the Blessed Sacrament.

The Procession was on the public streets of the city, stops being made at St. Edmund's and St. Joseph's schools—two schools of the parish about 3 miles apart, where on the grounds of these schools, at temporary altars Benediction of the Blessed Sacrament was given by the Bishop. The Church choir sang the Tantum Ergo at St. Joseph's and the Students of Sandwich College at St. Edmund's. The singing of hymns and the reciting of prayers in English and French as the procession passed along was most devotional. All along the route of march the houses and streets were decorated with bunting, patriotic flags, and banners of the Sacred Heart, even small altars were erected in front of some of the houses.

At the close of the struggle the house was dynamited by the State police and its owners subsequently brought suit in the Court of Common Pleas of Dauphin county against the State to recover damages for its destruction. We are advised by the attorneys who conducted this suit that the evidence taken at the trial in this particular did not bear out the version of the affair as related to and by Miss Mayo; that, on the contrary, there was but one occupant of the building during the course of the struggle and that the priest did not refuse to advise him to surrender, but instead counseled him to yield to the officers.

On the 19th of October, 1918, The Saturday Evening Post published an article by Miss Katherine Mayo entitled "The Honor of the Force." In this article Miss Mayo related the story of a fight between State police and, as she described it, "a band of men" entrenched in a certain house in Florence, Jefferson county, Pennsylvania. The version of the incident given to Miss Mayo by some one present at the time was that during the fight a priest who had appeared on the scene refused to counsel the men entrenched in the house to surrender and so prevent the further shedding of blood.

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do in the New World what their brethren have already done in the Old. The federal government is at length waking up to the danger of a revolution, and it is beginning to realize that something must be done to right the wrongs of the masses. It has allowed monopolies and profiteering to raise the cost of living beyond human endurance. It could and did fix its own prices for its war supplies; it allowed the trusts to reimburse themselves by charging exorbitant rates to the people; and lastly it shared in the excess profits by means of the income tax. It permitted freedom of speech to degenerate into intolerable license, of which we Catholics have been victims. It let anarchists parade in public, and wave the red flag, and spread their diabolical propaganda undisturbed.

THE HONOR OF THE FORCE

On January 19, 1918, The Saturday Evening Post published an article by Miss Katherine Mayo entitled "The Honor of the Force." In this article Miss Mayo related the story of a fight between State police and, as she described it, "a band of men" entrenched in a certain house in Florence, Jefferson county, Pennsylvania. The version of the incident given to Miss Mayo by some one present at the time was that during the fight a priest who had appeared on the scene refused to counsel the men entrenched in the house to surrender and so prevent the further shedding of blood.

ASSUMPTION COLLEGE HAS NEW LEADER

When the scholastic year opens at Assumption College it will be under a new presidency. For the past twelve years the Very Reverend F. Forster has occupied the President's chair. During his term of office the college has prospered wonderfully as may be judged from the current reputation which the institution enjoys and from the magnificent buildings which were erected under his supervision.

UNDESIRABLE EXTREMES

The same paper on the same day appended, on each page, the death of a millionaire who could not support her children on account of the high cost of living, and who preferred to die by her own hand rather than see her little ones die of starvation before her eyes. The contrast suggests that there is something wrong somewhere in our social and economic system. Nature never intended such extremes as that. While inequality of rank and wealth, of ability and opportunity, is inevitable and to a certain extent desirable, nevertheless God wishes that all men, with average industry, intelligence and sobriety, should be able to live in frugal comfort, and develop their faculties according as the needs of their position in life require.

MORE THAN ONE CAUSE OF H. C. L.

In a recent editorial the St. Louis America gave out a warning against the hope that we may expect an early return to a normal cost of living. No doubt the government is determined to put a ban on profiteering and hoarding which is one cause of the high cost of living. There will then be a temporary or lasting decline of prices as far as that cause has been guilty of their abnormal height.

Two things will be necessary to bring a relief to this situation. The first is: more production. During the war production was stimulated by the motive of patriotic duty. "Food will win the war" was then the slogan. And there was a great increase in production, which, however, was neutralized, as far as the actual comfort of America was concerned, by the enormous exports of foodstuffs. Now, if our farmers had patriotism enough to increase production during the war, and if many hands turned to farm work who had not then been engaged before, should they not be impelled by the same patriotism to avert from our country

mortal remains were laid to rest in the Sisters' Plot in St. Peter's cemetery of the above city, after the celebration of a Requiem Solemn High Mass in the parish church at Work-

We said that during the war increased production did not make itself felt at our tables, or in the meat markets and grocery stores, because so much food was exported to feed our allies. Now, as the world is returning to a working basis and ships are available to carry freight from other lands, the American exports ought to be so regulated as not to stint the American people in their necessities.

Extravagance has created a greater demand with which the supply has not kept pace. This is not a pleasant lesson to learn, it is, but if we have the welfare of our country and of our fellow citizens at heart, those of us who have had more than plenty, ought to reduce their consumption so as to leave a large store for those who have not had enough. This, anyhow, for the present emergency, for with the elimination of profiteering, with increased production and with a patriotic regulation of exports, we hope to see an early time when every body in America has plenty and to spare.—The Guardian.

FATHER FRASER'S CHINA MISSION FUND

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

Gratefully yours in Jesus and Mary J. M. FRASER. I propose the following burse to subscription. SACRED HEART BURSE Previously acknowledged... \$3 256 24 A Friend of Sacred Heart, Ottawa..... 5 00 Mabel Damas, Bar River..... 1 50 In memory of the late Mrs. John Rigan, Wooler..... 9 00 H. A. Fader, Halifax..... 4 00 J. J. C..... 25 00 Estate of the late Mr. Theodore McDougall, Red Bank, Judique, Intervale, C. B. A Friend..... 51 A Reader, Kinkora..... 1 00

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OBITUARY

SISTER MARY HILDEGARDE At the home of her parents, Mr and Mrs. Thos. O'Grady, of Morganton, the death occurred on Aug. 26, of Nellie Irene, in religion Sister Mary Hildegarde, their youngest daughter. After a short life, full of service and sacrifice God saw fit to call her to himself at the early age of twenty-seven. Deceased had been in poor health for some time and death came as a happy release from a period of suffering endured with sublime patience and fortitude, the product of an ardent faith in a Divine Redeemer. Sister Hildegarde was a member of the Community of St. Joseph of Peterboro and her

money was used for the purchase of securities that have behind them definite assurances of safety. The Company issuing the security should be well established, and of demonstrated credit and earnings. The ratio of assets to the Bond or Stock issue should be such that there is no doubt about the payment of the principal when due. The earning power should be assured, so that payment of interest is certain.

The security must have passed through the most exacting reliability tests that experts know how to apply. The ratio of assets to the Bond or Stock issue should be such that there is no doubt about the payment of the principal when due. The earning power should be assured, so that payment of interest is certain.

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It is always wise to purchase securities that have behind them definite assurances of safety. The Company issuing the security should be well established, and of demonstrated credit and earnings. The ratio of assets to the Bond or Stock issue should be such that there is no doubt about the payment of the principal when due. The earning power should be assured, so that payment of interest is certain.

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FIVE MINUTE SERMON

By Rev. M. POISSAERT

FOURTEENTH SUNDAY AFTER PENTECOST

WHAT DETERS MANY FROM SEEKING THE KINGDOM OF GOD

In their anxiety about the things of this life, many people forget all that lies beyond it, and act in a way altogether contrary to our Lord's doctrine that we read in to-day's Gospel. He bids us "seek first the kingdom of God and His justice, and all other things shall be added unto you."

1. We must be on our guard against avarice; for our Saviour says: "You cannot serve God and Mammon."—An avaricious person is always thinking of his temporal possessions and of money-making. His heart cleaves to earth and cannot rise towards heaven. He takes no interest in prayer, has no good intentions, does not offer up his work and occupations to God, and is careless about hearing Mass. He reads no spiritual books and takes part in no religious conversation, all his thoughts and words are devoted to money making and hoarding. He is too worldly minded to pray or attend public worship frequently, and when he attempts to pray, his heart is so full of temporal concerns that he pronounces the words with his lips, thinking nothing of their import, or he is present in body at Mass, whilst his mind is occupied with plans and anxieties connected with his business. How blind and foolish he is! How will he fare when his earthly life is over? He will look back at his wealth and the excessive pains spent upon its acquisition, pains which left him no time for serving God, and he will have to acknowledge that all has been in vain. Let us never be so blind! Let us never permit such fatal avarice and love of money to take root in our hearts, but let us rather seek first the kingdom of God and His justice, knowing that then all else will be added to us.

2. Secondly, we must be on our guard against over-greedy desire of ease and amusement. Where such a desire exists, there is no thought of God, no prayer, no attendance at instructions and no reception of the Sacraments. The more you care for luxury, the more you turn your attention to the pleasures of eating and drinking, to fine clothes, to entertainments and dances, the less interest will you take in the things of God, and the less pleasure will you find in His worship. No man can serve two masters, and he who is a friend to this world, is God's enemy.

How many Christians are infected with this evil love of luxury, and aim at nothing but material comfort, enjoyment and amusement, and the gratification of their sensual desires! Their hearts refuse to admit any serious or religious thought, being filled with love of the world and its delights. Sunday is to them no longer the Lord's day, but a holiday, set apart for merrymaking. If they go to church, it is not to pray and worship God, the Lord of heaven and earth, but to show themselves in their fine clothes, which are often very unsuitable or even immodest. During Mass they think only of the vanities and amusements in which they intend to indulge later in the day. They spend as little time as possible at church, and grumble at having to go there, whereas they stay as long as they can at places of amusement, and are very loath to come away.

You, who love the vain and perishable joys of this world so passionately as to forget God, and even to dislike the very thought of Him, how great is your folly! Your joys will pass away like smoke, your bodies will decay like fading flowers, and your life will soon be over, like a dream in the night. When you awaken from it, you will have to stand before the judgment seat of God—and what excuse will you plead then? No one will enter the kingdom of God who has not sought it here on earth. Let us therefore refrain from everything that might hinder us from seeking it: let us put aside all attachment to worldly delights, and serve God with quiet perseverance and zeal. He will not let us want for happiness; and that which He bestows is far better, truer, sweeter and purer than any enjoyed by the lovers of the world. Amen.

BEARING ONE'S CROSS

Everybody in this world has a cross of some kind to bear. It may be one lying unseen in the silence of the heart's profoundest depths; or it may be one that is painfully visible to all. To some God gives but one great cross to bear; on others He showers what seems like a multitude of smaller ones. But, great or small, or one or many, the cross is there, and must be carried.

Some bearers wreath their crosses with the thorny thorns of repining

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JAS. S. DELGATY.

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and discontent; others with the soft blossoms of patience and hope. It is largely a matter of choice, resting with the bearer; but it is the revelation of our experience that he finds his cross lightest who has learned—bitter though the lesson is—to smile with others at his own miseries.—The Western World.

INHABITANTS ON MARS ONCE MORE

During the past few weeks, the newspapers have been announcing that Marconi, the distinguished inventor of practical wireless telegraphy, feels sure that he has been receiving strange signals on his wireless apparatus, which as far as he can judge, did not originate on the earth. Straightway, Mr. Nikola Tesla is quoted as believing that these may be messages from Mars. Of course the newspaper world is further agog with the possibility of this new source of news for their columns, and there follows a whole series of editorial comments. As Nikola Tesla put in a claim nearly thirty years ago, in 1889, that he was receiving messages from a not too distant planet, probably Mars, though Mars is never nearer to the earth than some 35,000,000 miles, it is easy to understand that he is prompt to accept and glad to claim this confirmation, as it were, of his announcement of a generation ago.

As a consequence of this agitation the whole subject of the possibility of inhabitants on Mars will surely come up for consideration once again, so that it would seem well for us to know what are the latest scientific conclusions with regard to the matter. For we are now in a much better position to know something about the possibility of life on Mars, than we were even a few years ago. Life, as far as we know anything about it, cannot exist without oxygen and water, and very careful observations seem to disclose the fact that there is not enough of either of these substances on Mars to support life. The announcement made a generation ago that there were canals on Mars, and that these indicated the presence of beings not very unlike ourselves, though of a much superior order of intelligence and power over nature, disturbed a number of people and even made not a few feel that as there was no provision in their religious ideas for such a possibility, perhaps this so-called discovery militated against old-fashioned religious principles. Of course that feeling was but a vague dread on the part of people whose religion was evidently not very solid, nor deeply founded, yet it existed, and it is interesting to note that science eventually dissipated it entirely.

Dr. Svante Arrhenius, the distinguished Swedish scientist, who received the Nobel prize in chemistry, some fifteen years ago, as a fitting reward principally for his achievements in the electro-chemical field, has, in recent years, been devoting himself to the universe rather than to the atom and the molecule. His last book, published a year ago, is called "The Destinies of the Stars." The Swedish edition was issued in 1915, but the American translation has the advantage of some additions made by Dr. Arrhenius as late as 1917, so that his conclusions may very well be considered to be thoroughly up-to-date. Arrhenius is very positive in his conclusions and does not hesitate to deny all possibility of the existence of living beings at

least like those we know on Mars. In one very striking passage he declares:

"It must now be evident that we should consider Mars as unfit to harbor living beings. There is possibly a slight amount of oxygen in the thin air, but the extremely low temperature and the scant supply of water vapor form insurmountable obstacles to the subsistence of even the simplest forms of life in the equatorial regions on Mars. The temperature difference between day and night must be enormous on account of the desert climate. Even if life could develop during the day, which has nearly the same duration as with us—Lowell fixed it at 24 hours, 37 minutes, 22.6 seconds—and during which the temperature possibly might rise above the freezing point, it would nevertheless be destroyed without mercy by the bitter frost at night."

Well, but what of the canals, then? Some of the astronomers pronounce them optical illusions, an idea which is probably contradicted by photographs, but most of them seem now to think of the reputed canals as cracks or fissures in the surface of Mars. As in the crust of the earth, they generally run in nearly straight lines or in regularly bent curves. Flammarion, who has been one of those most emphatic in assertions both with regard to inhabitants on Mars and other phenomena similar to those of the earth, contends that fissures do not have the rectilinear configurations of the Martian canals. Arrhenius declares that this is entirely an error and demonstrates it by a map which he reproduces. There is such a great fissure on the earth, following the coast of Chili from Africa to the Strait of Magellan, in a nearly north and south direction, for a distance of over 2,200 miles. This fissure is almost as long as the distance from the equator to the North Pole, and has some times been held by its very length to contradict the idea that it could possibly be a fissure or crack such as occurs on the surface of the earth. The longest earthquake crack, along the entire length of which a dislocation took place at one time, was that which preceded the violent shock in California in 1900. This was some 376 miles in length. Such cracks exist along the entire coast of the Pacific Ocean but usually very close to the ocean itself, and many of them are evidently lost beneath the water. According to Arrhenius:

"We are consequently obliged to revise in their entirety our ideas about Mars. The belief that regular, green vegetation, causes the color of the so-called seas on Mars, as assumed by Lowell, or that the red tints belong to the gorgeous plants before their leaves are shed under the attack of frost, as intimated by Flammarion, must nowadays take its place in the shadowy realm of dreams."

The Swedish scientist has his ideas also with regard to the theories that men or beings resembling them, exist on Mars. His discussion of that particular phase of popular astronomy which during the past generation has occupied so much room in the newspapers for current periodicals of all kinds, and which illustrates very well the fact that it is better not to know so much than to know so much that is not so, is interesting enough to deserve quotation:

"The theory that intelligent men exist on Mars is very popular. With its help everything may be explained particularly if we attribute an intelligence vastly superior to our own to these beings, so that we are not always able to fathom the wisdom with which their canals are constructed. The crossings of the latter are said to be cities (Lowell) fifty times greater than London. The trouble with these 'explanations' is that they explain anything, and therefore in fact nothing."

Whence do these signals observed by Marconi come then? His judgment that they surely originate outside of the earth is well worthy of consideration. His experience with wireless telegraphy probably puts him in a better position to judge of the provenance of wireless signals than almost any one else alive. They surely do not come from Mars, however, according to the latest conclusions in astronomy, for Mars cannot support life as we know it, and Mars is the only planet supposed to be in such a state as to provide biological conditions that would support life as we know it. There used to be men in the moon until we began to know something about that planet, but they are there no more. If there is somebody signaling to us, it is surely from far outside of our solar system, so that it is not merely a question of millions but probably of billions, at least, or even trillions of miles, over which the signals must come.

On account of the immense electrical difficulties that are thus raised, astronomers and physicists would almost surely insist that the signals must be due to some as yet unexplained or perhaps unrecognized electrical phenomena on the earth itself. They would scarcely resort to very distant heavenly bodies for an explanation.

The whole subject is as yet *sub judice*, but those who want to do so will believe whatever suits them, and those of radical opinions will draw the most far-reaching conclusions from the ideas which they accept and announce these conclusions as thoroughly scientific. Science has a way of turning her back on her votaries when they are disturbing. She is a gay jilt and no

fashion must be made to realize the extent of her action in acquiescing in a form of tyranny which, to put it in its mildest form, lowers the dignity of womanhood.—Buffalo Echo.

REAL HAPPINESS

"At the moment of death what avail the offices we have held in life, the honors we have enjoyed, the praise, the friendship and the esteem of men? So many we have known are now dead, yet of none of them has it been said: He is happy, for he was a man of lofty intellect; he is happy, for he was a deep theologian. No, but we have said: He is happy, for he was a true and happy religious.—Kather Arsenius, O. F. M."

NEED OF WOMEN WHO WILL DEFY FASHION

The French Catholic weekly *Nouvelles Religieuses*, has inaugurated a campaign against the present day fashion in women's dress. "For 1900 years," says our contemporary, "the Church has protested through the mouth of her preachers and the pen of her writers against immodest fashions. For 1900 years these preachers have deplored the futility of these protests. The prophets and the Old Law had much to say on the subject; so also had St. Paul."

The writer "touches the spot" when he says that neither vanity nor womanhood, but human respect, is the chief reason why so many women follow the fashion of the day, whatever form it may take. Fashion after all, is but another name for human respect. The woman who defies the present fashion defies human respect, and is in very sooth a valiant woman. What we need is a society formed of such valiant women who would stand united against any fashion that imperilled the Christian ideal of womanhood or deprived women of their dignity.

"A Christian woman," rightly says the Universe, "should be at pains to secure grace and dignity for her wearing apparel. Carelessness or absence of thought as to her exterior have never been advocated, and the excesses of fashion are to be met by something positive—as dominating as fashion, but as far removed from caprice as the latter is allied to it. The voice of the preacher and the protest of the religious writer can neither of them avail unless the ordinary woman realizes that she has unconsciously become the dupe of a thing evil in intention and prolific of evil results."

The moral of the whole thing is clear, comments the Mt. Angel Magazine, from which we quote. Before the vain and immodest woman is converted, the virtuous woman who lacks the moral courage to defy

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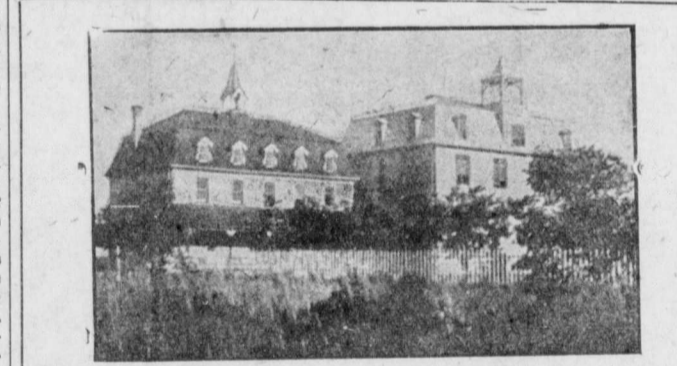
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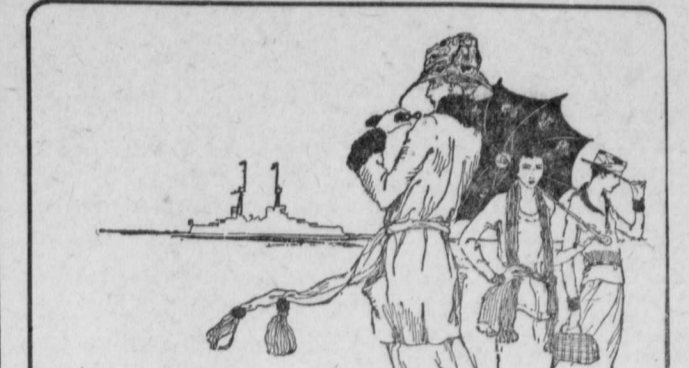
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CHATS WITH YOUNG MEN

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The hardest work you ever do
Is worrying about it;

But, if you start to climb, you soon
Quit worrying about it.

Just huckle up and buckle in—
Quit worrying about it.

HAVE CONFIDENCE IN YOURSELF

As long as you doubt yourself
Other people will doubt you.

O'CONNELL'S RULE OF LIFE

- 1-To begin every day with an unlimited offering of myself to my Crucified Redeemer, begging Him by all His infinite merits and divine charity to take me under His direction and control in all things.

LOOK FOR THE GOOD

Some men are so constituted that they are ever on the alert to discover the bad that exists, or is supposed to exist, in their neighborhood.

It is a safe plan to condemn no man before he is proven guilty, and even then to leave the condemnation proceedings to the lawfully constituted authorities.

St. Augustine once wrote: "On entering heaven we shall be confronted by three surprises; first, the names whom we expected to meet there never arrived; second, that some whom we had condemned to the abyss are already in glory; and third, that we ourselves managed to reach so beautiful a place."

By jumping at the stars you may fall in the mud.—Proverb.

OUR BOYS AND GIRLS NOW

If you have a kind word, say it,
Throbbing hearts soon sink to rest
If you owe a kindness, pay it;

Can you do a kind deed? do it.
From despair some soul to save;

Days for deeds are few, my brother;
Then today fulfill thy vow;

RESTITUTION

A news item published in a daily paper acknowledges the receipt of a considerable sum of conscience money by a public service corporation.

There are so many ways of taking or retaining what belongs to another and so many cases in which one may be bound to restore goods unjustly acquired or to make compensation for damage unjustly done.

No amount of prayer and penance can take the place of restitution. St. Augustine says explicitly, "The sin is not forgiven, unless the thing stolen is restored when possible."

In these days when multiform violations of justice and honesty abound the practical counsel for Catholics, in high or low condition of life, is "Consult your confessor and be guided by his advice."

Young women who have labored for the past year side by side with the women of fashion and wealth, who have been drawn into war work, have awakened to the realization that the wealthiest and most fashionable frequently wear the simplest costumes.

"This is not to say that there are not fashionable gowned women wearing ornate hats and sables and high-heeled shoes, but these women are rolling along in their limousines and are not walking the pavements of the city.

Learn to view your brother with charity, and look for the good. "The evil that men do lives after them; the good is oft interred with their bones." Try to keep alive the memory of their goodness, and let the evil be buried in your forgetfulness.—Catholic Bulletin.

day's work and when one wishes to make the best of those feminine charms without which any woman is lacking. There are even times when the negligence is permissible, but this is in the sacred precincts of one's own home or one's own room.

THE BUSINESS GIRL'S DRESS

In spite of the fact that it is so frequently pointed out that fine feathers have no place in the business office, it still remains true that many girls just starting out in a business career fail to realize that fashionable apparel appropriate to the garden party and the theater has no place in an office where time is supposed to be devoted to business.

For instance, the style of gown worn by the girl who is one cog of the great machinery in some large firm employing dozens of other girls in stenographic or clerical positions like her own, may find the plainest of gowns most suitable.

The main thing after all is to be becomingly but inconspicuously gowned. An older woman who has spent much time in New York City, in speaking to a younger one just entering upon her duties in the big town, said to her:

"There are two things which stamp one as representative of the city at its best, or representative of the small town—these are hats and shoes. The young woman coming from a small town usually blossoms out in what she considers stylish headgear and runs to high heeled and conspicuously vamped shoes.

"Many a girl has wondered why she has failed to get a position that some other girl that she knows to have inferior qualifications has secured. But it is safe to say that business men in measuring applicants take note of every detail of dress and voice and manner. The girl who goes into a business office to apply for a position dressed as if for a matinee, loud hat, loud shoes, loud voice, loud manners, may be very sure that she is lessening her chances, and that the girl who is quietly dressed, quiet in manner and knows how to modulate her voice, will have a better chance of getting a job with a good firm, even though her qualifications may not be so brilliant."

"One of the hardest things to learn in this world is that of adaptation. There are times when the frilly gown is the only gown to wear; there are the times, when one has thrown off the burden of one

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No bottle of Gu-Solve has yet failed to do good. We know, for we keep records of every case.

The lax standards of the world regarding the taking and retaining of property unjustly by whatever means do not make the action less sinful, or excuse the guilty from restitution, for God has said, "he who will not render what he hath robbed, shall die everlasting."—The Pilot.

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BROWN.—At Turtletford, Sask., on August 29, 1919, Ellen Mahoney, beloved wife of William E. Brown, Turtletford, and eldest daughter of Mr. and Mrs. John Mahoney, 62 Primrose Avenue, Ottawa. May her soul rest in peace.

GRANT.—At Metcalfe, Ont., on Sunday, August 17, 1919, Miss Nellie Grant. May her soul rest in peace.

There is a sort of fascination in all sincere unpremeditated eloquence, which opens to one the inward drama of the speaker's emotions.—George Eliot.

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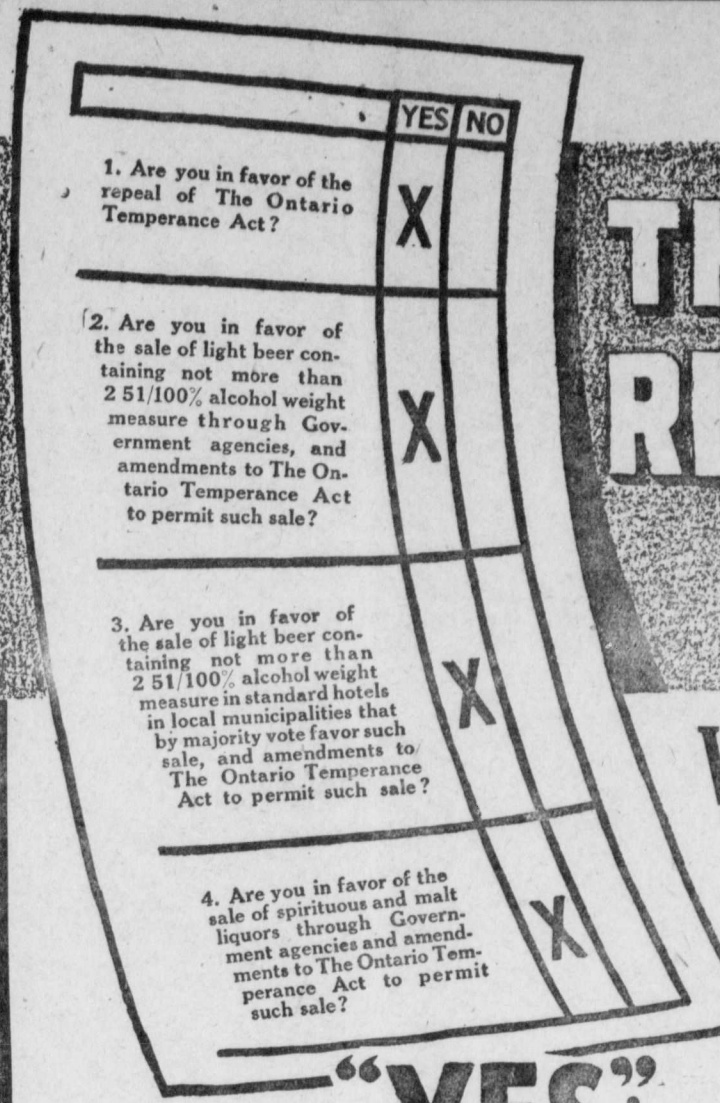
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THE REFERENDUM BALLOT

What Each Question Means—and Why You Should Vote

Vote "YES" on All Four Questions

1. Are you in favor of the repeal of The Ontario Temperance Act?

The repeal of The Ontario Temperance Act does not mean a return to the general sale of spirituous liquors, as the Premier, in his speech of April 7th, said: "Now, practically no one suggests a return to old conditions. The distillers in a recent manifesto say that they themselves are opposed to it. Many hotel-keepers say they are opposed to it. The brewers say they are opposed to it. Honourable gentlemen in the House and people out of the House, who are opposed to the present Act, say they are equally opposed to the old order. The labor men who ask for stronger beer, say they don't want the sale of hard liquor."

The Premier and the Government, realizing this, would not be parties to a continuance of the general sale of spirits as under the old license system, but would amend the License Act in accord with public sentiment. This would be in keeping with the policy of the Provincial Governments of the past fourteen years, which have from time to time amended the License Act to conform to the wishes of the people. To vote "Yes" to question number one would enable the Government to provide for the sale of beer and light wine in the hotels, and beer and spirits in Government stores for home consumption.

The Citizens' Liberty League does not want a return to the conditions under the old License Act and the sale of liquor over the bar. It does ask, however, for the general sale of beer 2.51% alcohol by weight (non-intoxicating) and light wines, and that the Government should only

allow the sale of heavier beers and liquors through agencies established and maintained under Government supervision and control. It is therefore necessary that question one should be answered "Yes," repealing The Ontario Temperance Act and making it possible for the Government to enact a new temperance measure in accord with the expressed will of the people.

By voting "Yes" on question number one you will be in agreement with Premier Hearst when he said: "Many good and conscientious citizens, as good and conscientious as there are in the Province, do not approve of the Act as it stands today." Vote "Yes" on question number one and repeal the unsatisfactory Ontario Temperance Act.

2. Are you in favor of the sale of light beer containing not more than 2.51/100% alcohol weight measure through Government agencies, and amendments to The Ontario Temperance Act to permit such sale?

Vote "Yes" on question number two. This provides for the sale of light beer in Government stores for home consumption and removes the necessity of procuring a doctor's certificate.

Remember—Every voter must vote on every question, or his ballot will be spoiled.

3. Are you in favor of the sale of light beer containing not more than 2.51/100% alcohol weight measure in standard hotels in local municipalities that by majority vote favor such sale, and amendments to The Ontario Temperance Act to permit such sale?

Vote "Yes" on question number three. There can be little doubt that the majority of people will vote "Yes" on this question. There is a demand for a beer of good flavor and body that is non-intoxicating, and the public want to obtain it by the glass as well as by the bottle. A beer of 2.51% alcohol by weight, no matter in what quantities consumed, is absolutely non-intoxicating. In European countries beer of this strength is sold generally without license and without excise duty. In voting "Yes" on questions two and three you can be assured that no one can become intoxicated by beer of this strength.

Vote "Yes" on question number four, which provides for the sale of all liquors for home consumption from Government stores under such regulations as the Government may deem it wise to adopt. The public will be able to purchase from these stores without procuring a doctor's certificate.

4. Are you in favor of the sale of spirituous and malt liquors through Government agencies and amendments to The Ontario Temperance Act to permit such sale?

Vote "Yes" on question number four, which provides for the sale of all liquors for home consumption from Government stores under such regulations as the Government may deem it wise to adopt. The public will be able to purchase from these stores without procuring a doctor's certificate.

Study the Referendum Ballot; if there is any point not clear, call or write the Secretary of the League at Committee Headquarters. It is to your interest that you vote wisely and intelligently. And if you are a lover of liberty and an advocate of true temperance, you will vote "YES" on all questions on the Referendum Ballot.

The Citizens' Liberty League is not in favor of the sale of spirits over the bar as under the old License Law. It is, however, in favor of the general sale of non-intoxicating beer of 2.51% alcohol by weight and light wines, and the sale of liquor for home consumption through Government stores under such restrictions as the Government may deem wise to adopt.

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