

# The Catholic Record.

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

VOLUME XXXII.

The Catholic Record

LONDON, SATURDAY, FEB. 14, 1920

THESE TIMES AND DAYS

Every one who has any power of historical imagination must at some time have thought how enthralling it must have been to have lived during some stirring and fateful period of the past. But do we realize that we have passed through and are now in a period of history wholly unparalleled throughout the long story of the human race? During the last five years we have lived in the midst of warlike convulsions far greater than the world had ever known before, calling on men for sacrifices great beyond all previous conception; and we are entering another five years of change and experiment that will be a trying and testing as the War has been. If we desire sensation, we have it all around us, and it now forms the very atmosphere of our social state. Yet it may be doubted if there are many seeing and feeling the realities around them as these realities will appeal to the imagination of their children's children, when the effects of what we see have been grouped on the stage of history by historians as yet unborn.

Whether we realize it or not, we have had such chances of watching a great panorama of contemporary history unroll as no previous generation had. The next nearest approach to a conscious living of history, and not merely hearing of it, came with the meteoric career of Napoleon. He shook many nations with the sound of his cannon. But the scale even of his wars was small compared with that of the Great War. The echoes of his strife did not reverberate hourly in the ears of all the people through the press, nor did the war of his day try the constancy of whole communities by swift dangers overshadowing them from the sky. His Waterloo, great though it proved in far-reaching consequence, was but a skirmish compared with the prolonged and daily battles of the immediate past.

Never before has there been such an assembling of men from the ends of the earth on behalf of causes which stirred in them a noble enthusiasm. We have seen a world unknown to the ancients and mightier far than Rome, though pledged to peace by long tradition, join voluntarily in the strife of the Old World, and send its sons across the ocean and economic, or non-economic, lines, and not according to racial aspirations. Meanwhile the scattered fragments of the Slavonic breed whom Russia claimed to have under her sympathetic guardianship, when it suited her imperial rulers to have friends in the camps of neighboring Powers such as Austria and Turkey—these scattered fragments have coalesced, without Russian assistance, and sometimes against Russian opposition, into new and apparently solid States, though with some natural jealousies along their frontier lines.

Thus Serbia has become almost one of the Great Powers, and may really attain that status if she can consolidate her new territories, keep the peace with her neighbors, and develop a trade with the world at large in place of purely local exchanges. Before her is the possibility of building up a strength that may keep steady the gusty political weather of the Balkan Peninsula. The sceptre of Slavdom has passed from Russia, and with it whatever menace there might be in a movement for a union on the largest lines of the race. Poland, Czechoslovakia, and Greater Slavia (including Jugo-Slavia) are all Slav in race, but their new interests as governments engaged in State organization dictate rather than unite them.

THE FRENCH PRESS ON IRELAND

Add to these changes in Europe the transformations that will take place throughout every part of Asiatic Turkey that is not occupied predominantly by Turks, and we have alterations in the government of the world great beyond the imaginations of the boldest minds; while through the operations of the League of Nations there seems to be at least a good prospect that disputes about the development of the backward parts of the earth inhabited by peoples in an earlier stage of progress will be avoided, and thus a constant source of friction in the past days when competing Empires were jostling each other will be removed.

And yet all this, and far more, has come to pass close under our eyes, "mid tears and blood and tribula-

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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THE PEOPLE'S ELECTED REPRESENTATIVES

tion." We have seen new States arise that were not thought of even as a name. Finland we all knew as having a semi-independent existence that was grudgingly it by Tsardom; but how few of us know anything of Lettland, or Estonia, or Ukraine as possible European States? The Czechs were often in the newspapers as a vigorous minority in the Austrian parliament, but who expected the revival of the ancient State of Bohemia? How could there be Polish unity, since the Polish race was divided between the three powerful Empires, Russia, Germany, and Austria? Russia might indeed, in a moment of weakness, give the Poles the liberty she had long denied them, but Austria and Germany would never relinquish their hold on the territories their ancestors had received as "compensation" for Russia's former aggrandisement, in the days when a big thief by one Power was compensated for by allowing lesser thefts by other Powers from the same victim. Yet here is Poland emerging from the turmoil of war, a State with all her people practically intact, ready to start a new national life, let us hope, less ill-omened than the life she led when she was independent before.

MISGUIDED POLICY

The astonishing thing that comes home to thinking people as a result of the recent arresting and imprisoning of the people's representatives is that the English will never learn a lesson from bad experience. Every outrageous measure that England has ever taken with Ireland has, by arousing the fighting qualities of the Irish people, achieved the very opposite of what the oppressive rulers intended. Most notably has this been the case during the Sinn Fein struggle—from the shooting of Padraig Pearse and his comrades, down to this latest casting into prison of numbers whose only crime is that they were chosen as representatives by the Irish people in the normal exercise of the limited constitutional powers given them. The result is the solidifying of the people of Ireland in opposition to their English rulers, the multiplying of the power of Sinn Fein, and the more complete pacifying of the English power in the land. To impartial outsiders the baffling thing is how that though the English plainly see these disastrous results invariably follow each successive tyrannical effort at suppression of a nation's spirit, they still stolidly continue though each step taken by them deeper in the bog. Their latest astounding move which surely must have been taken upon the counsel of some madman, will make Sinn Fein bloom.

"HOME RULE" AND COERCION

Such tyrannical proceedings as this wholesale arresting and imprisoning of people's representatives—a proceeding that could not have been paralleled in Russia in its vilest hour—will seem to some to be rather a queer preparation for Home Rule yet so absolutely illogical has been the English Government's line of action toward Ireland, during years past, that most people think such is the strange intention of the strange proceeding. Just now the English people are feverishly anxious to have Ireland accept something which they in their wisdom label "Home Rule."

One big reason for the ferociousness is illuminated by the Daily News' Special Correspondent in New York. The Daily News is far and away the fairest of English newspapers. Yet here is a sample of its sense of justice, prominently set forth in the views of Mr. P. W. Wilson, writing from New York—"If Parliaments are established in Ireland, any further coercion will more easily be defended here. It is coercion without Home Rule that Americans dislike." When the latest of English journals, speaking through its own correspondent, will thus express itself, just think what must be the attitude of mind toward Ireland of the Jingo journals with which England is clamant. And there is very little doubt that Lloyd George's object in introducing his farcical Home Rule is identical with that recommended by the Daily News correspondent.

One of the most distinguished

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and if the Irish problem presents itself brutally today the English people have only their statesmen and politicians to blame."

AUSTRALIAN SYMPATHY

Newspaper reports of the great Irish demonstration in Melbourne for purpose of approving of Sinn Fein have just come to hand. An Englishman, Archbishop Redwood of Wellington, N. Z., who at one time spent ten years in Ireland said: "I am an Englishman and in more than one respect I am proud of my birth and my country. But in regard to Ireland's inalienable right to national independence, I am an Irish as the best Irish themselves—because I know the history of Ireland, the lamentable story of her wrongs and woes, as the hands of England, Wasn't it the sheerest mockery and hypocrisy on our part when we were proclaiming the object of war to be the utter destruction of Prussianism, and the saving of small nations, when lo! today, the small nation at England's own door is the gauded victim of the most tyrannical and outrageous Prussianism?" And it was Archbishop Bedwood who proposed to the wonderful gathering of one hundred thousand people, the resolution that was received and passed with amazing enthusiasm: "We affirm the right of the people of Ireland to choose their own form of Government, and to govern their country without interference from any other nation. We endorse Ireland's appeal for international recognition, and we pledge our support to Ireland's chosen leader Eamon de Valera."

IRISH PROSPERITY

A good index of the industrial and agricultural advance of Ireland is afforded by the bank reports of the half year ending Dec. 31st. The three Southern banks, the Bank of Ireland, the National Bank, and the Munster & Leinster Bank, show twelve and a half per cent. increase in deposits over the previous half year's statements. Those three banks show a deposit of 84 million pounds—pretty equally divided between three, but with the National Bank leading.

They also show an increase of nearly twenty-five per cent. in discounts and advances made for the promotion of trade, agriculture, industry and commerce. Those pleasing statements are made still more pleasing by last year's trade returns which have just come out. Up till and including the year 1913 the trade returns in Ireland showed a great excess of imports over exports, usually varying from three million pounds to six million pounds, balance on the wrong side. From 1914 onward the excess happily has been on the other way—and has been increasing rapidly. The last returns show an excess of almost twenty-seven million pounds of exports over imports—which is double what the excess had been in the year before.

DEVELOPMENT OF IRISH COMMERCE

The direct line of Moors McCormack steamships from New York to Cork, Dublin and Belfast is now well and firmly established—and its success proved beyond all question. The same may be said of the direct line from Dublin to Bordeaux, which is breaking down the brass wall that had been erected around Ireland, to isolate it commercially from all the world except England. The New York sailings are bi-monthly. The advantage to be reaped by Irish merchants from this line alone, is apparent when we learn that, for instance, a Cork merchant desiring to ship goods to or from New York, formerly paid 35 shillings per ton freight to Liverpool, where they were reshipped to New York with Liverpool New York rates added. Now this Cork man ships direct from the pier in his own city, to New York for 50 shillings per ton, just a little more than previously carried the same goods to Liverpool, on the first leg of the journey.

SEUMAS MACMANUS  
Of Donegal.

DEATH OF DISTINGUISHED SCHOLAR

Catholic News Service

One of the most distinguished

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We fought for the freedom of Belgium, Serbia, Armenia and Czechoslovakia—why not for Ireland?

Father Strassmaier died at the house of the Jesuit Fathers in Farm Street, a few days ago.

The deceased was born in Bavaria in 1846, as a school boy he showed a great aptitude for Hebrew and Oriental studies. After entering the Society of Jesus his studies were interrupted by his being compelled to undertake ambulance work in the Franco-Prussian War. Again his studies were broken into when in 1872 he fled to England under the stress of Bismarck's May Laws.

After having taken his doctor's degree Father Strassmaier studied at the British Museum in London in the Assyriological Department,

where he made some important discoveries in research work, and established his name throughout Europe as a scholar of the highest attainments.

Father Strassmaier had almost a

passion for new or strange languages.

He was equally familiar with a

Chinese newspaper, a Persian inscription, or some newly-discovered Indian dialect. He was much sought after by scholars from all parts of the world, and his opinions on matters of archaeology, especially Assyriology, were accepted as final.

He was consulted by the Berlin Academy on matters of the highest importance connected with Assyrian discoveries.

THE IRISH QUESTION  
AND AMERICA

By Arthur Upham Pope in the Statesman

[Professor Arthur Upham Pope, educator, direct descendant of John Adams and John Quincy Adams, Presidents of the United States, was civilian member of the General Staff, U. S. Army, during the War.]

The Irish question is a world issue.

It long ago ceased to be a private

question between either the English

or the Irish. What might have been

merely a domestic problem has

become an international scandal.

As the world had to take notice of

the German outrage on Belgium,

the Austrian attack on Serbia,

the oppression of the Armenians by

the same token the world is concerned

in the continued oppression of Ire-

land. The frustrations of

Irish life were submerged, her people

desecrated, and her great shrines

desecrated, and her people reduced

to a degradation and misery that

passes anything the Western world

has ever known.

The history of English rule in Ire-

land is a story of seven centuries of

unrelenting brute force, of a great

and growing nation frustrated and

misused by an alien power. The

oppression and exploitation of a small

and weak nation by mighty imperial

bodies is just the sort of thing we

entered the War for, hoping to

end it forever.

Ireland's history under British rule

should be kept in mind—not merely

for the sake of keeping alive bitter

ness and resentment, but it is never

an asset—only as we look at the long

and consistent story of this wrong do

we see how fatal and incurable it is

by anything short of complete separa-

tion. Rather it is a small group of

the governing class, whose irrespon-

sible power, used for their own

economic and political advantage,

have brought such misery to the Irish

—and shame and perplexity to the

whole English nation. And now

there is no cure for this old burning

sores but complete freedom for the

Irish, reparation and restitution by

the British. No clever and intriguing

scheme of Home Rule—that seeks to

patch up the trouble by verbal

plasters, but in essence defeats the

people's hopes and rights—no such

scheme can do more than prolong

the friction and the waste.

alive classical learning, that educated and tamed the hordes of barbarians that devastated Europe and threatened to submerge civilization.

The Irish mission, which spread all

over Europe from Iceland to Syria,

from Gibraltar to the Danube, was

the greatest civilizing force in

Europe. Every person in Europe

who spoke Greek in the seventh and

eight centuries was Irish taught;

in 672 every Bishop in England was

Irish consecrated except one, and he

was educated in Ireland. Ireland

was a great and growing nation,

which had maintained itself intact

while the world nations fell under

the blight of Vandals, Goths and Visigoths and the Danes. Ireland was

at the height of her power when the

English blight fell upon her, and in a

succession of cruel calamities, almost

without precedent in history, her life

was submerged, her people broken

and scattered, and her great shrines</p

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### HAWTHORNDEN

#### A STORY OF EVERY DAY LIFE

BY MRS. CLARA M. THOMPSON

#### CHAPTER IX.—CONTINUED

Marion condescended no reply, but went to kiss her mother before her departure.

"You are willing, mamma?" she questioned.

"Certainly if your father thinks there is no danger; return in good season, my child."

Mr. Benton held the bridle of the pony while Marion mounted. "Come home before night," he said, looking at his watch; "make a start by five; certainly, that will bring you home an hour before sunset, don't dispair-point us."

"I will remember," she replied, slowing taking up the reins. She had half a mind to give up the pleasure, when she saw in her father's anxious face a prognostication of evil, but her self-will and pride of opinion again conquered, and the pony left the door on a brisk trot. She reached Mrs. Leighton's hospitable roof in the timber in safety, both Alice and her mother welcoming her with a surprised embrace. "How did she dare cross the prairie in such a fog?" People were lost sometimes, and wandered about for days. Horatio himself had been out only the last summer with a party of hunters, and they were lost for three days, had to be put on short allowance, and found themselves the third day within a quarter of a mile of their starting point, they having travelled in a circle.

These reminiscences were not specially comforting to Marion, and they would intrude even upon the pleasures of the day. Young Leighton was engaged in a trial then pending at the court-house, and did not make his appearance at the cottage. Alice was rejoicing in a wheel-chair, the gift of her brother, ordered from the east without her knowledge. She was constantly drawing Marion's attention to this kind thought of her brother, as she wheeled herself about in it from room to room.

"You will be better now, dear Alice," said her friend; "if this fog would lift, I could wheel you about among the trees."

"I am a heap better," said the delicate invalid, shading her blue eyes as if the sun shone out; "already better; I think now I can get about. I shall be right smart. Horatio says it is your sweet company that has made me better; and last night, O! I wish you could have heard his powerful lectures on manners; it was worthy of a judge. He told me I had learned to talk like a sucker; to say 'a heap better,' 'piet,' 'doney,' and many western phrases; he did not believe I would ever find you using them. I reckon I will, after you've lived with 'hoosiers' and 'suckers' as long as I have."

"Your mother and your brother never speak in this way," replied Marion, blushing at the reported compliment; "they seem like eastern people altogether."

"But I was a weeny child when we came here," continued Alice, "and brother a grown man; besides if he lived among Indians, he would not learn anything he didn't choose to. He's such a dear, kind, trusty strong one," she added, the tears coming into her eyes as she spoke; "he has labored night and day to raise us all; just shutting himself out of pleasure, and tugging at hard work for the sake of mother and us children. He has put the other boys in school at Peoria, and all with his own hard earnings."

"He is noble, indeed," replied Marion; "one cannot help admiring him."

"Yes, and loving him, too, continued the sister. "He took money he was in right need of, to buy this chair; he doesn't care a pittance for himself. I'm so sorry this case came on today; he'll be worked up when he finds you've been here all day and he not at home. Ah, he knew your father would not let you cross the prairie today. I'll have a right laugh at him when he comes. You'll stay all night, of course?"

"No, Alice; I believe it is time I should go now. Yes, papa told me five, and it only wants fifteen minutes."

Mrs. Leighton added her persuasions to those of Alice, on the ground of the danger, but Marion assured them she had no fear. She left, after many charges not to try to guide the pony, as he would probably go directly home himself. There was nothing exhilarating in the ride, though Albus started off briskly. The fog continued as ever, and Marion, laying the reins on the neck of the pony, suffered him to take his own gait, while she wandered into a reverie, from which there was nothing to divert her attention. At length she bethought herself that by this time she should have come into a patch of hazel bushes that served as a landmark, when she was startled by the splashing of the horse's feet in a clear stream of water. Now she was quite sure she was not in the right track; no such stream lay between the village and her home. "Thick coming fancies crowded about her but she put them away by an act of will, and reflected soberly. Brooks she knew, marked the timber land, and there were no woods in her proper route. Under the same circumstances, alone, in that vast, uninhabited region, with out the slightest guide to the haven

where she would be, her sister Rosine would have probably succumbed and perhaps fainted on the spot, but Marion was made of sterner stuff. It is true, a thrill of horror ran through her frame as she realized that a moonless night was rapidly approaching, and that she had no hope of even a star to guide her, but after deliberate consideration, she turned the horse's head, sure that her road was not across that brook. Albus very reluctantly obeyed the bit, started on a new track, and for another half hour she rode along, thinking of the surprise Mrs. Leighton had expressed when she saw her in the morning, and wondering if her father could have realized the danger when he so reluctantly parted from her.

It was past sunset when the pony came to a stand on the borders of the same brook he had before striven to cross. For a moment the perfect loneliness of her position, and the uselessness of all efforts, came upon Marion in their full force, and dropping the reins on the neck of the animal and dismounting, she clasped her hands with dreadful earnestness. She could see nothing through the fog and darkness but the faint glimmer of the water. For an instant she threw herself on the ground in terror, thinking of the doomed man, whose call grew daily narrower till it crushed him in its dire embrace; another moment and she awoke herself to action; taking off her hat, she bathed her forehead and hands in the water that crept lazily along the bed of the brook. The sharp bark of the prairie wolves made her heart beat more violently, though she knew there was no real danger from them. The pony whinnied and pawed impatiently, he certainly seemed to have a purpose in the way in which he planted his feet on the brink of the water; she had tried guiding him she would now give up, and let him go his own way, anything was better than standing still. It was now dark, few can realize how dark. In that dreadful hour it may be supposed memory was active, and the past brought vividly before her mind, more especially the injustice which she had done her father when he thwarted her wishes the previous day; this, with the reproof of the morning, and the reluctant farewell, were painted in glowing colors all over that Cimmerian atmosphere. She leaned over the neck of her pony as in despairing a condition as one of her nature could well be; she mounted again but did not offer to take the reins, and the animal went on his way seemingly rejoicing in his freedom. It seemed to her a whole night that she had rode over the long tangled grass, her bodily strength was becoming exhausted, her dress was saturated with the condensing moisture, and her whole frame chilled by the night air. At length Albus came to a sudden halt, and she sunk from her saddle completely prostrated. "Here I may die," was her last conscious thought.

As the twilight came on and his daughter did not appear, Mr. Benton grew anxious. "It is time Marion was here," he said at length, after he had walked out in the direction of the village many times, and held his breath to listen for the sound of the pony's feet. Mrs. Benton observed a slight trembling in his voice, as he spoke and came near to her.

"Do you think there is real danger?" she inquired.

"I hope not," he replied hastily. "I have felt all day, that I was foolish to let my tenderness for my child get the better of my judgment. I hoped she would yield the point herself."

Mrs. Benton said nothing, but turned away to watch her slumbering infant, and to pray for her loved one, "set in the midst of so many and great dangers."

It was the first time Philip Benton had put foot in a neighbor's house, when he crossed the threshold of Mrs. Leighton's cottage to inquire for Marion. Horror-stricken were Mrs. Leighton and Alice by the inquiry; she had been gone from there two hours.

"Then she is lost!" exclaimed Mr. Benton, in a tone of dismay.

Horatio Leighton entered at a side door, as this conversation passed at the front entrance. The young man comprehended the whole matter at once, though he had not till then that Marion had been at the cottage. He waited for nothing, but rode to the stable he saddled a fresh horse and appeared at the door, before Mrs. Leighton and Alice had finished their inquiries of Mr. Benton.

"We had best ride after Miss Benton," he said, at once; "if you please sir, I will ride over for Rice and rouse up a few of the neighbors to our assistance."

Mrs. Leighton came out with a lantern, and saw by its light the deadliness of her son's face.

"Do you think you will be able to find her—is there danger, Horatio?" she whispered.

"Danger of fright," he replied under his breath, "sooth Alice, this will make her ill. I trust we shall be back before long," he added aloud, fastening the lantern into his broad hunting belt.

Mr. Benton shethimself uprightly when alone with the young man, consenting to the mustering of few of the neighbors, begging them might be as few as possible. Old Cap came out to meet them as they approached his cabin, with his mouth open, spitting here and there unceremoniously and uttering a "golly" by way of filling up the pauses, as Leighton told his errand; looking keenly at the young man's hand that trembled as he adjusted the lantern. "Why lad," he said, gazing into his face,

"O!" she screamed, darting back with terror; then settling in a

"pears like you've been lost yourself some of these are days! What 'll you gin me now to find the pokey gal for ye?" Mr. Benton drew himself up on his horse and bit his lip in silence.

"'N joking, Cap," replied Leighton; "this is a serious business, and we want your help; shall we get out Ingles and Hendig? It's dark as Egypt, you see, and Miss Marion will be frightened to death."

"Now, don't take it so tight to heart, my young chap," replied Rice, halloing in the next breath to his boys to bring round the sheltis. "I know the prairie all over," he continued, "why, I've been lost, let me see—once, twice, three times—and I found the trail back. But tell us the beast the gal rode?" he said addressing Mr. Benton.

"The white pony," replied the father, ironically.

"Raised at McGarrett's, up to Panther Creek, he?"

"Yes," replied Mr. Benton as before.

"The gal's over there by this time," he said, taking out his tobacco-box, and passing it first to Mr. Benton, and then to young Leighton, saying, "Have some? it's powerful good for the weeks sojourner at the Prairie Home."

The ride in search of Marion was nearly a silent one. Leighton having tired of Rice's talk, did not reply to his questions; but Old Cap stuffed his mouth with tobacco, and vowed he could be as much as any on 'em."

When they came to the creek where Marion had paused, gone back, and came again, the dog uttered a low growl.

"She's been here, that's sartin," said Mr. Rice, dismounting and carrying the lantern along the brink of the brook; "this ere is Crow Creek."

Presently he found small fresh footprints of a horse. While he was looking for the tracks, Leighton dismounted, attracted by the movements of Bob-o-link, and discovered in his mouth the black feather which was so familiar to him. "This must have dropped from Miss Marion's riding-hat," he said, and, without observing Mr. Benton's hand held out for it, he fastened the token in the button-hole of his own coat. Anxious and troubled as the father already was, this movement caused him a sharp feeling of regret.

The speed of the party was quickened by the assurance that they were on the track; and about midnight old Zeb started into a brisk canter, pricked up his ears, and uttered a low neigh, which was immediately answered in the distance, while the animal Mr. Benton rode gave the same sign of recognition.

"We're nigh McGarrett's," said Rice; "hear the beats, they don't forget old cronies."

In a few moments the horses stopped under the low porch that sheltered the log cabin. There was neither light nor sound about the premises.

"Can she be here?" exclaimed young Leighton in a tone of disappointment.

"We'll soon know that," replied Rice, striking emphatically on the door with his heavy riding-whip, and calling out in a stunning voice, "Stranger!" A growl from within was the only reply. "They're mighty still about it," said Rice, repeating the blow and the call, which brought a succession of fierce barks, and a heavy movement. Presently the door was opened, and a man appeared evidently having been disturbed in his first nap, being clothed from head to foot in red flannel.

"What's the row?" he inquired, gruffly.

Mr. Benton's heart sank at these words; he knew by that query that all hopes of finding Marion here were at an end; and he turned away, slowly driving from the house, to avoid hearing the characteristic recapitulation of the events of the night from his rough neighbor. He guided his horse around the corner of the cabin to avoid the south wind, which was beginning to blow a gale. The agony of that moment is difficult to describe; he had been buoyed up by the certain hope of finding his daughter here, and now his hands, and feet, and will were powerless in the search. His wife alone with her sick child, and utterly ignorant of his own or of Marion's whereabouts; the approaching storm threatening to deluge the land, and his child without shelter—and where?

TO BE CONTINUED

moment into her usual mood, she said, looking earnestly at the pallid face. "Pears like she's natural. I reckon he'll take on; he's got a heap by her; she is nice," and she stooped over the child, to hide the first tear that she had shed for many months. "Miss Marion read me about something," she continued, snatching away her hand, which Mrs. Benton had taken, preparatory to an endeavor to impress a serious thought upon her darkened soul, and rushing out of the room, she returned in a few moments, her cheeks stained with tears, and in her hand a tea-rose, with a white carnation, which she had plucked from Marion's few choice house-plants. "I don't care," she soliloquized, with a sobbing utterance, "if she's across! I reckon she'd give these snips of posies for this," and without hindrance from Mrs. Benton, she clasped little Jeannie's cold fingers over the fresh flowers the first touch of sentiment that had shown itself in her character, arguing well for the influence of her few weeks sojourn at the Prairie Home.

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"We'll soon know that," replied Rice, striking emphatically on the door with his heavy riding-whip, and calling out in a stunning voice, "Stranger!" A growl from within was the only reply. "They're mighty still about it," said Rice, repeating the blow and the call, which brought a succession of fierce barks, and a heavy movement. Presently the door was opened, and a man appeared evidently having been disturbed in his first nap, being clothed from head to foot in red flannel.

"What's the row?" he inquired, gruffly.

Mr. Benton's heart sank at these words; he knew by that query that all hopes of finding Marion here were at an end; and he turned away, slowly driving from the house, to avoid hearing the characteristic recapitulation of the events of the night from his rough neighbor. He guided his horse around the corner of the cabin to avoid the south wind, which was beginning to blow a gale. The agony of that moment is difficult to describe; he had been buoyed up by the certain hope of finding his daughter here, and now his hands, and feet, and will were powerless in the search. His wife alone with her sick child, and utterly ignorant of his own or of Marion's whereabouts; the approaching storm threatening to deluge the land, and his child without shelter—and where?

TO BE CONTINUED

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adopted child, in supernatural adoption the physiognomy of Christ is stamped upon the soul. Legal adoption among men is something exterior and might possibly coexist with an interior estrangement between adopted child and adopted father. Supernatural adoption on the contrary, is essentially something interior, a transformation of the soul into a special Divine likeness, a new birth by which a Divine life is begotten in the soul, a state that always involves the existence of love and inward harmony between the child and its heavenly Father.

This new life of conformity with the Divine type as primarily expressed in Christ consists in sanctifying grace by which the soul becomes a participant, in a certain sense, of the Divine nature. Sanctifying grace is, as it were, the substance of the supernatural life, though strictly speaking it is not a substance but a quality transfiguring the soul and raising it to a higher order of being. For grace is grafted on nature, as faith is on reason. But in this sense sanctifying grace is the substance of the supernatural life that from it results all the facilities by which the supernatural life goes out into action, as from the substance of the soul result those natural powers by which the earthly life evolves itself. In particular a child inherits from its parents with its very nature the instincts of believing, trusting, and loving its parents. Likewise in the new birth we inherit from our heavenly Father, together with sanctifying grace, the virtues of faith, hope and love by which we are primarily enabled to perform a child's part toward our Heavenly Father.

However an important observation is here in point. No matter how well our earthly nature is equipped with powers for its natural activity, we depend in all our actions on a continuous and immediate succor of God the Creator. This is what philosophers call the concursus physicus. It results from the condition of a creature, which is one of the absolute dependence on the Creator.

An electric piano though equipped with the complete mechanism for producing sound, cannot play unless the stream of electricity is turned on. Thus—while reckoning with the inadequacy of the illustration—our soul cannot apply its powers to action unless moved thereto by the stream of creative electricity. Our free will determines the what of the actions, the Creator's influence their that. Pursue the above illustration: the electric stream sets the hammers of the piano in motion, but whether it plays in tune or out of tune, fine or wretched melodies—that depends on the piano and the records put into it.

Something similar obtains in the supernatural life. Sanctifying grace, with its virtues infused together with it, is not enough for holy living. A stream of actual grace is, besides required to set the supernatural mechanism of the soul in motion, if salutary and meritorious works are to be produced. Here again the illustration of the electric piano is in order: only have we here an instrument of a higher order and the current that sets it in motion originates not from God the Creator, but from God the Saviour. This current is turned on by a good intention, such as the morning offering of the Sacred Heart League, flows stronger when we are actually praying, and reaches its largest volume when we receive the sacraments.

Thus our Catholic belief concerning salvation beautifully harmonizes with the teaching of the Bible. In some passages the Scriptures say that we are saved by grace, in others that we are saved also by our works. The works by which we are saved are the product of both sanctifying and actual grace, and these latter are the gifts of God. Whatever salutary and meritorious works we do, we do share in the life of Christ by sanctifying grace, and as receiving a continual current of actual grace from our Saviour. Therefore it is Christ that saves us, but He saves us as His living members through whom He performs deeds of salvation. The vine is fruitful in His branches.—S. In The Guardian.

#### THRIFT, THRIFT!

The director of the savings division of the Federal Reserve Districts, has presented the public with what he designates "a creed and a resolution." Many of its clauses are very salutary. "I will work hard and live simply," so runs the director's wisdom, "and I will spend less than I earn. I will save consistently, and I will invest thoughtfully." The director is not trying to raise the ethical standards of the country; his purpose is to bring about a reduction in the cost of living. This cannot be done, he believes, unless every citizen makes a most determined effort to live a simple and economical life.

There is the point of the argument. Apart from all considerations of economics, one dominating cause of the present "hard times," is the surprisingly widespread desire of apparently sensible men and women to live beyond their means. Life must be one thrill after another. The revenue reports show that articles of luxury were never so much sought after in New York, as during the last six months. Theater tickets of a face-value of \$2.50, are readily disposed of by brokers for four times that amount. Restaurants which charge what is practically an admission-fee,

ranging from \$2 to \$10, cannot accommodate the crowds. Automobiles are no longer the luxury of the rich, but the playthings of men who must pay for them in weekly or monthly instalments. There seems to be plenty of money for everything which ministers to pleasure, but not so much as in former days, relatively speaking, for the teacher, the physician or the clergyman. What is true of New York is apparently true of the whole country. The manager of a wholesale tailoring company, with offices in all the large cities, complains that he must charge a high price for his product, because the public insists upon the finest grade of materials. The president of a shoe factory, producing footgear which retails from \$25 to \$50 per pair, says that his difficulty does not lie in inducing the public to wear his shoes but in manufacturing enough to supply the demand. "The public," concludes Mr. Arthur Williams, regional food administrator, "virtually ignores prices." The simple and the economical life is as out of fashion as Mr. Pickwick's peacock waistcoat, slashed with scarlet.

One need not be an expert in economics to know that the practice of spending useful money on unnecessarily ornate objects, and in particular, the habit of going into debt for luxuries, is demoralizing in more than a scientific sense. It is an old yet ever new truth that no one ever did anything great for God or man, who had not schooled himself in self-denial. Frugality is not in itself a virtue, but it is always a help to virtuous living. In following the advice of the savings director to be hardworking and frugal, the man who has time for the things of God, can add a higher motive, and heap up treasures in Heaven while securing for himself a decent competence on earth.—America.

#### ALLEGED DISCLOSURES OF SPIRITISM

It is refreshing to see the common sense view with which most of our American writers are regarding the alleged disclosures of Spiritism. For instance, Mr. Harry Leon Wilson in the Saturday Evening Post after a searching analysis of the claims of Sir Oliver Lodge, Conan Doyle, Basil King, and other leaders of the spiritualistic literature, finds that the apostles of the "new revelation" have not succeeded in giving convincing proofs of the value of their new gospel.

Starting from Conan Doyle's complaint that in considering the messages from spirit land men have paid too much attention to the telephone bell and not enough to the message, Mr. Wilson proceeds to examine the message and concludes that Sir Arthur is right. If men would pay more attention to the message they would see the folly of spiritistic utterances.

"I think," Mr. Wilson says, "that if a band of explorers came back from some remote region of this present earth, flatly contradicting each other as to the most obvious aspects of the people and customs that even Sir Oliver Lodge and his fellow scientists would hesitate to yield any of them implicit belief. I think if these reports from the other plane had come by any less dubious channels than the medium's darkened room, the voice from a floating trumpet or the automatic pencil, that our scientists would have submitted them to a more drastic analysis. I do not believe they would have heralded the reports as a new revelation."

Summing up his conclusion he declares that although the words "spiritual" and "spirituality" are constantly on the mouths of these spirits and their mediums they are all nevertheless a grossly and inveterately material lot. Their talk—and I have lately plowed through a couple of hundred thousand words of it—is invariably of material things. They insist that they have only spiritual bodies, but they rest, sleep and eat; nor have I found a single utterance from any of them that by any stretching of the word could be called spiritual. Further, they are a vain, windy, lying, bombastic lot, with their shabby patter, and their ecstasies of falsehood and sophomoric. A gospel indeed! The old fashioned meeting house gospel has something in it you can bite on, but searching for substance in this windy wordiness of the Conans, Doyles and the Sir Oliver Lodges is like trying to find the bones in a cup custard. And no matter what impressive physical phenomena attend the manifestations of these spirits, no matter how definitely they seem to set aside the known laws of matter, their very contradictions show that they cannot be those they pretend to be."

Divine Revelation has taught us something about the unseen world. Theologians by the laws of inference have shown us the limits of our knowledge in regard to the angels and demons, and the disembodied and discarnate souls as Spiritists like to call the souls of the departed. But the protagonists of the "new revelation" are unlearned and scholastic. They happen upon some weird manifestations of the spirit world and in their ignorance of the fact that the Church has been consonant for ages with such phenomena and has given the true explanation of them, they rush to proclaim their new "discovery." It would be a new revelation to Sir Oliver Lodge to learn that St. Thomas of Aquin plumped the

depths of his so-called modern scientific theories centuries ago.—The Pilot.



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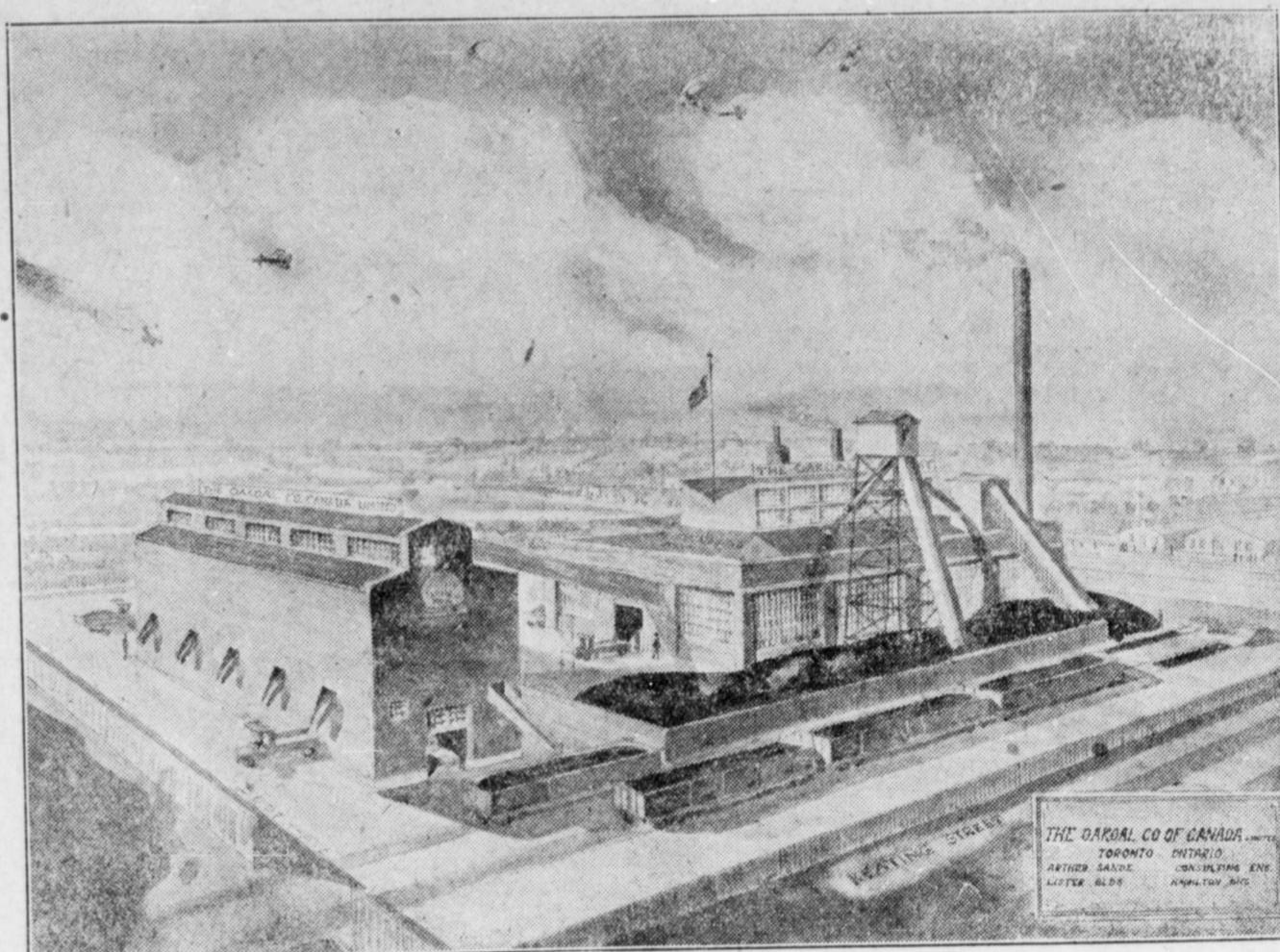
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FEBRUARY 14, 1920

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LONDON, SATURDAY, FEB. 14, 1920

## OUR KURAL SCHOOLS

IV

If we eliminate the assumption—and in our study of the question we have already shown that it is a purely gratuitous assumption—that the graded school is necessarily superior to the ungraded, there is not a single educational advantage claimed for Consolidated Schools that the Rural High School will not provide more effectively and for less expense.

Elementary education, at any rate during the first few years, cannot vary materially from what it is at present. It is the same in urban as in rural schools; it is not claimed that there would be any essential or material difference in the lower forms of the Consolidated School.

Fads and faddists, like the poor, we have always with us; but they have not as yet discovered any royal road to the "three R's" that the single teacher in the one-roomed rural school has not been able to travel.

And though not the best and end-all of education the three R's must be mastered before anything else is possible. It may be considered desirable to make entrance to Rural High Schools come at the end of the Third Form instead of at the end of the Fourth Form as at present. This would cut down the work of the teacher in the ungraded school by two years of the present course.

It must not be inferred that we are in the least opposed to modifications of the present curriculum to meet the general requirements of an agricultural community or even the special needs of different localities or any other changes that may be proposed. Let the changes be as radical as you will, but let them stand on their own merits. These questions as well as that of County Boards are quite outside the scope of this discussion.

Our thesis is that by retaining the Home School for the first years of elementary work and establishing a regular Rural High School system that every advantage claimed by the advocates of Consolidated Schools will be more effectively and less expensively provided.

We have called the elementary rural school the Home School, and we think there is something in the name. Everybody knows everybody else in the rural school section; some families are life-long friends; by intermarriage the children are blood relatives; the home atmosphere and influence extends to and pervades the school; and that the home influence is a factor in education will hardly be denied.

The advocates of the Consolidated School unanimously concede that it involves the transportation of pupils to and from school. The cost of such transportation would obviously be much less for 50 High School pupils than it would for 200 Elementary School pupils had to be carried in addition to the 50. And we hold that not only would the 200 elementary pupils be educationally better off in their Home Schools, but the Rural High School—or the Consolidated School that does High School work—would be much better off unnumbered by elementary work.

Indeed, Dr. Putnam in his series of interesting and forceful articles in the *Globe* on this subject seems to admit our contention in this matter though he insights against "our present anomalous, undemocratic, and unnecessary division between elementary and rural high schools," and exhorts us "to rid ourselves of this relic of caste education." "This division was planned," writes Inspector Putnam, "when it was assumed that the children of ordinary citizens need be taught only the ele-

ments of reading, writing, and arithmetic. The very fact that this division exists has deprived thousands of children of a thorough education by allowing them to assume and their parents to assume, that the Public School education was sufficient for ordinary purposes."

And he adds: "Every Ontario child should have, as part of his birth-right, as liberal an education as his natural ability fits him to receive up to at least seventeen or eighteen years of age."

With this last statement we are in hearty agreement. Equality of opportunity should be the watchword of true democracy in this as in other things. Indiscriminate compulsory education up to seventeen or eighteen years of age without regard to natural ability or anything else, as suggested by Mr. Drury, is quite another matter. But as we have already pointed out the Ontario High School system being exclusively urban the farmers' children have not equal opportunity for secondary education with that so generously provided for the children of the cities and towns. The fact that the urban High School system is very unsatisfactory, that the whole course of studies is subordinated to the requirements of the comparative few who enter the university or the professions, is something outside the scope of this discussion. The plain, outstanding fact that there is no adequate High School provision for farmers' children is that undemocratic and unjust feature of our educational system which we would remedy not by bunching all country children into a Consolidated School that would try to do both Elementary and High School work, but by the establishment of Rural High Schools.

We think Dr. Putnam himself in his advocacy of the Consolidated School furnishes a good and sufficient reason for that division school work against which he declines in the name of democracy. He says:

"The present elementary school course given in the average rural school cannot be made attractive to boys and girls from fourteen to seventeen years of age. During these years the young people wish to be with others of like age and interests and not kept with little children. They hunger for a broad program of study, especially for literature, geography, history, civics and natural science. These subjects cannot be taught well by immature, superficially educated teachers, and they cannot be taught economically to small groups of three or four pupils. The natural science can be taught only in properly equipped laboratories. A consolidated school under a County Board seems to offer the only way out."

The Rural High School, we submit, is another and a better way out. Moreover it will enable the "young people" who dislike to be "kept with little children" to "be with others of like age and interests."

There is little or no difference from an educational point of view between us and those who regard Consolidated Schools as the only solution of the rural school problem. The difference is one of ways and means; the end is the same. And yet we consider the difference of vital importance inasmuch as it affects fundamentally the method of solving the problem.

As a community centre there is no reason in the world why the Rural High School should not serve equally as well as, if not considerably better, than the Consolidated School.

We might add that while any rural school system should be entirely free to adapt itself to rural needs, still it must not deprive the country-bred boy or girl of any educational advantage enjoyed by others. The course of studies must be cultural as well as agricultural. It may be desirable that farm-bred boys stay on the farm—and when educational inequalities are removed it will be a more desirable place to stay—but every walk of life must be open to those who do not wish to stay on the farm. The Rural High School course, therefore, however it may be modified by rural needs, must be recognized—and deserve recognition—as the equivalent of the course of secondary education in urban communities.

This condition fulfilled, the rural school system should be entirely free to adapt itself to rural requirements, and not, as are the Continuation Schools at present, compelled stably to follow the exact lines of study which are considered suitable for the urban High Schools.

There is something, there is a great deal, in Inspector Putnam's contention that the division of high school from elementary education is responsible for the assumption that the elementary school is sufficient

for all ordinary people. But if we make the Third Form in rural schools the limit of the Home School course, it will go far to destroy that illusion. For the pupils will be compelled by law to take at least two years of the High School course and will be almost compelled by inducements to complete the course. And the same compulsion by inducement that has made the urban High School system universal should be extended by similar generous Government subsidies to the establishment of a Rural High School system.

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"Poland, after ten months," says Mr. Hoover, "was a democracy with a Government for the people and by the people, in a country that had no Government for 150 years but Government of foreign oppression. Railways had been rebuilt. Abandoned cars and locomotives had been repaired and brought into use and regular, though deficient train service was being maintained over every mile of the 30,000 miles of Polish railways. Canals were opened and in operation. Coal mines were running. Fields abandoned for years were being suddenly replanted. Post and telegraph services were being re-established, and typhus was being brought under control. The fundamental finance of Poland was being maintained over every mile of the 30,000 miles of Polish railways. Canals were opened and in operation. Coal mines were running. Fields abandoned for years were being suddenly replanted. Post and telegraph services were being re-established, and typhus was being brought under control. 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countries. With the reaction to peace and more normal conditions they are again apparent as they are in other countries. But an American might fairly reply that whereas the self-interest of other countries who have conquered in the War is now apparent in the desire to secure special territorial advantages, the self-interest of the United States takes the less aggressive form of desiring to keep itself free from undesirable entanglements, and that it does not lie with other countries to reprobate the United States.

"It would be well, therefore, for the reason both of truth and expediency, to concentrate our attention on the real underlying causes of the Senate's insistence upon reservations in ratifying the Covenant of the League of Nations.

## FORCE OF AMERICAN TRADITION

"1. There is in the United States a real conservative feeling for the traditional policy, and one of those traditions consecrated by the advice of Washington is to abstain from foreign and particularly from European entanglements. Even for nations which have been used to European alliances the League of Nations is felt to be something of a new departure.

"This is still more true for the United States, which has hitherto held aloof from all outside alliances. For the League of Nations is not merely a plunge into the unknown, but a plunge into something of which historical advice and traditions have hitherto positively disapproved. It does not say that it will not make this new departure. It recognizes that world conditions have changed, but it desires time to consider, to feel its way and to act with caution. Hence this desire for some qualification and reservation.

## "MATERIAL QUALIFICATIONS" ADMITTED

"I do not deny that some of them are material qualifications of the League of Nations as drawn up at Paris or that they must be disappointing to those who are with the covenant as it stands and are even proud of it, but those who have had the longest experience of political affairs and especially of treaties know best how often it happens that difficulties which seem most formidable in anticipation and on paper never arise in practice. I think this is likely to be particularly true in the working of the League of Nations. The difficulties or dangers which the Americans foresee in it will probably never arise or be felt by them when they are once in the League. And in the same way the weakening and injury to the League which some of its best friends apprehend from the American reservations would not be felt in practice.

"The contingency is therefore not present to our minds, and in ratifying the League of Nations we have no need to make any reservations to provide for a contingency which cannot arise in Great Britain.

"But in the United States it is otherwise. The contingency is within the region of practical politics. They have reason, and, if they so desire, the right to provide against it. Reservations with this object are therefore an illustration not only of party politics, but of a great constitutional question which constantly arises between the President and the Senate, and it would be no more fair to label this with the name of party politics than it would be to apply that name to some of the great constitutional struggles which arose between the House of Commons and the executive authority of great Britain in the days before the question had finally been settled in favor of the House of Commons.

## CALLS OUR HELP ESSENTIAL

"What then, may we fairly expect from the United States in this great crisis of world policy, for a crisis, indeed, it is? If the participation of the United States was enormously helpful in securing the victory in the critical months of 1918 its help will be even more essential to secure stability in peace. Without the United States the present League of Nations may become little better than a league of the Allies for armed self-defense against a revival of Prussian militarism or against a sinister sequel to Bolshevism in Russia. Bolshevism is despotism, and despotisms have a tendency to become militaristic, as the great French Revolution proved. The great object of the League of Nations is to prevent future wars and to discourage from the beginning the growth of aggressive arguments which would lead to war.

"For this purpose it should operate at once and begin here and now, in the first years of peace, to establish a reputation for justice, moderation, and strength. Without the United States it will have neither the overwhelming physical nor moral force behind it that it should have, or if it has the physical force it will not have the same degree of moral force, for it will be predominately European, and not a world organization, and it will be tainted with all the interracial jealousies of Europe. With the United States in the League of Nations we may be prevented and armaments discouraged, and it will not be in the power of the fateful nations of the world to disturb genuine peace. Without the League of Nations the old order of things will revive, the old consequences will recur, there will again be some great catastrophe of war in which the United States will again find itself compelled to intervene for the same reason and at no less or even greater cost than in 1917.

"It would be a mistake to suppose that the American people are prepared or wish to withdraw their

influence in world affairs. Americans differ among themselves as to whether they could or ought to have entered the War sooner than they did. It is neither necessary nor profitable for foreigners to discuss this point now. What is common to all Americans and to all foreigners who know the facts is the unselfish, whole-hearted spirit in which the American nation acted when it came into the War. The immediate adoption of compulsory military service and, even more, the rationing of food and fuel in those millions and millions of households over such a vast area, not by compulsion but by purely voluntary action in response to an appeal which had no compulsion behind it, is a remarkable and even astonishing example of national spirit and idealism.

DOMINIONS' RIGHT TO VOTES

"There is one particular reservation which must give rise to some difficulty in Great Britain and self-governing dominions. It is that which has reference to the six British votes in the Assembly of the League of Nations. The self-governing dominions are full members of the League. They will admit, and Great Britain can admit no qualification whatever of that right. Whatever the self-governing dominions may be in the theory and the letter of the constitution, they have in effect ceased to be colonies in the old sense of the word. They are free communities, independent as regards all their own affairs, and partners in those which concern the empire at large.

"It is a special status and there can be no derogation from it. To any provision which makes it clear that none of the British votes can be used in a dispute, likely to lead to rupture in which any part of the British Empire is involved, no exception can be taken. That is only a reasonable interpretation of the covenant as it now stands. If any part of the British Empire is involved in a dispute with the United States, the United States will be unable to vote and all parts of the British Empire precisely because they as partners will be parties to that dispute and equally unable to vote. But as regards this right to vote where they are not parties to the dispute there can be no qualification and there is very general admission that the votes of the self-governing dominions would in most cases be found on the same side as that of the United States.

"It must not be supposed that in the United States there is any tendency to grudge the fact that Canada and the other self-governing dominions of the British Empire have votes, but any person with the smallest understanding of public audiences must realize the feeling created by the statement that the United States with several million more English-speaking citizens than there are in the whole of the British Empire has only one to six votes. I am not concerned to discuss here how this problem of equality of voting may be adjusted in practice, it will not be important. In sentiment and political feeling it is a very powerful factor. We can neither give way about the votes for the self-governing dominions nor can we

ignore the real political difficulty in the United States.

"It may be sufficient to observe that the reservation of the United States, as far as known at the time of writing, does not in any way challenge the right of self-governing dominions to exercise their votes, nor does it state that the United States will necessarily reject the decision to which those votes have been cast. It is therefore possible, I think it is even more than probable, that in practice no dispute will ever arise. Our object is to maintain the status of the self-governing dominions, not to secure a greater British than American vote, and we have no objection in principle to increase of the American vote.

GREY OF FALLODEN

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

VALUE OF CHRISTIAN PREACHING IN FORMING PUBLIC OPINION

He would be little practical indeed who did not recognize the great power for good or evil of the spirit of the society in which we live. Consciously or unconsciously we are trained by this influence. It forms our style of living, our habits, our relations to one another; it gives an atmosphere even to our home life. We cannot escape from it. When that atmosphere is filled with a spirit of Christian faith and a wholesome respect for Christian standards of morality then indeed the lot of the young is cast in fortunate surroundings.

But how seldom do we find any community so thoroughly imbued with the divine influence of God's holy teachings that these circumstances exist and even then the source must constantly be pouring forth the treasures of divine truth that they not be squandered by those who often little appreciate how terrible is their loss. Where this source scarcely exists, given forth its gifts intermittently or so mixed with dross that their value is little, the corruption and weakness of the human heart is soon seen to prevail and create such an opinion in the public mind that both faith and morality suffer enormously.

In our own country we know and realize the full effect of these truths. No opinion however faulty but is put out at times with a seriousness that would gloss the fatal errors concealed. The public press catering for its life to the desire of its purchasers places in its columns opinions, and frequently defends them, when for the general good it is often apparent they should never have been announced.

True, it is generally maintained that this practice will and can have no ultimate harm since the wisdom of the many and the trials of many in practical life will teach them to throw out the poison. This would justify the publication were it so certain that the poison is real and unmixed. But good and evil are so

often blended that the evil is absorbed to leave deteriorating effects when the good alone would have sufficed and would too have had none but elevating influences. This general laxity towards error however, is very faulty and to be at all effective presupposes the existence of a source of truth that is and cannot be polluted. No such human source exists. God alone can give final annunciation and that necessary sanction to truth which will make it effective in the minds of men. The Son of God had to appear on earth that truth might be announced to us and might prevail. To render the world impotent God himself proclaimed His abiding presence among us as the spirit of truth and promising His Apostles the ever needed help, ordered that in His Name they go forth to preach the Gospel to every creature.

CHRIST AND THE INFIDEL

By Mother Mary Alphonsa Lathrop, O.S.D.

O King! I loved Thee not;

I had defiance to Thee, bold

With brazen armor, hot

As August suns, and banners where

But half concealed the serpent.

I longed to win for law

Not Thine, the world; to mar the

mead

Of fragrant peace with war,

The heights with castles, and Thy

holly creed

Use for my song and pastime.

I come to tell my hate,

I stand before Thee, one who fought

To kill Thee, knowing fate to

Had, that sure weapon in fierce

fores wrought

That should end Thee, or stab me.

O King! I bring my love!

O Friend, Thy face before me shone

Through battle, like a dove

Circling in sunlight, till it hovers

prone

Over its long-hoped haven.

Friend, take my sword and crown!

Before Thy love I bumbly bow,

My ardent courage grows

Gentle as Tuisse; my banner sinking

low;

They name my army's glory.

Donations may be addressed to:

REV. T. O'DONNELL, President.

Catholic Church Extension Society

67 Bond St., Toronto.

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extremely difficult if not impossible, to find even one individual, who would admit that he is either culpably selfish or avaricious. Selfishness and greed are such despicable human qualities, that any man, with a proper amount of decent self-respect, would resent, as insulting, the imputation that his character might be sullied by those traits.—The Telegraph, Cincinnati.

## FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario.

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

Gratefully yours in Jesus and Mary

J. M. FRASER.

I propose the following burses for subscription:

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In honor of St. Ignatius..... 5 00
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BLESSED SACRAMENT BURSE
Previously acknowledged

## FIVE MINUTE SERMON

BY REV. M. BOSSAERT

QUINQUAGESIMA SUNDAY

THE REVELRIES ON THE LAST DAYS BEFORE LENT

A genuine, honest friend shows his friendship especially in times of trouble and poverty, and it is when a father or mother is in distress that a devoted child can best display his filial affection. What should we think of a son or daughter who abandoned parents in time of trouble, and even ridiculed them in their misery? Should we not rightly regard such children as monsters of wickedness and ingratitude, and refuse to have any dealings with them?

Now, my brethren, let us not forget that we are God's friends; "I have called you friends," said our Divine Saviour; we are Christ's brethren, for He declared: "Whoever shall do the will of God, he is My brother and My sister." But are not the words written by St. Paul, regarding the Hebrews, peculiarly applicable to men at the present day?—may it not be said of them that "they cruelly again to themselves the Son of God, making Him a mockery?" Yes, indeed, our Lord is just now being crucified again by the sins of men; He is being mocked and despised, even by those who during the rest of the year have been His faithful followers and loving friends. In these days let us listen to the words of the Apostle, saying: "See, therefore, brethren, how you walk circumspectly because the days are evil." Our Lord's Passion ought to begin in Holy Week, but the people of God went out into the desert and fasted for forty days and forty nights, none of the sons of man can think it needless for them to enter into a Lenten Season in memory of the fast of our Great Exemplar. The Church, with her genius for spiritual suggestion would lead us through forty days of fasting that we may learn to walk with Christ in the way of self-renunciation. She would draw us to Calvary to the consideration of which she devotes the last week of Lent. By her commemoration of the most striking events in the life of Christ she makes the Saviour live again in our imagination, as she desires to have Him live in the very depths of our being.

Nothing is more profitable than mortification and nothing is more necessary. If the Incarnate Son of God went out into the desert and fasted for forty days and forty nights, none of the sons of man can think it needless for them to enter into a Lenten Season in memory of the fast of our Great Exemplar. The Church, with her genius for spiritual suggestion would lead us through forty days of fasting that we may learn to walk with Christ in the way of self-renunciation. She would draw us to Calvary to the consideration of which she devotes the last week of Lent. By her commemoration of the most striking events in the life of Christ she makes the Saviour live again in our imagination, as she desires to have Him live in the very depths of our being.

No season in the ecclesiastical calendar is so eloquent in its appeal to the heavy burdened or so persuasive in its winsomeness with the lovers of Christ as is Holy Week. Its story of Christ's immolation of Himself for the salvation of sinners makes the worst of us to pause. Where faith is not dead, thousands who scarcely dare so much as to lift up their eyes to their dying Lord through the churches on Good Friday, and kiss the crucifix that shows to them their Crucified Lord. They will not let go of Him who is their only hope. Their devotion makes us understand why Christ and His Church will not let go of them, or crush out the flickering love of their sinful but humble souls.

The loneliness of Christ in the Garden of Gethsemane and in the house of Pilate and on the cross when John had to lead away His afflicted mother must touch our hearts if we have hearts that can feel. The loneliness of Divine Goodness and Love in the vast desert of worldly pomp and hollow pretense must stir hidden depths in souls that can but comprehend. Such loneliness the saints understood best and in it they shared while they were in the world, being not of it. Such loneliness must be, to some extent the portion of all who dare to think the thoughts that are right, and to do consistently the things that are just. Let all who dare to stand with Christ before Pilate, gird up their loins for they must suffer long and time will be the supreme test of their moral courage. Every man must answer if his prime allegiance is to Caesar and to earthly power, or to God and eternal truth. These are the days for searching out our own hearts lest they be searched to our undoing by the great Searcher of hearts.

Moral courage is the supreme need of humanity. In the piping days of peace sensual indulgence of every sort enravishes the race, and man dare nothing that disturbs their comfort. War with all its horrors may be less of a curse than such peace. The heroism that has become almost a commonplace in the trenches of European battlefields has done much to restore our confidence in basic nobility of the race. We in America must not let war come upon us, if we can avoid it, but at the same time we must see to it that our peace is not of that sort of which Christ spoke when He said, "Do not think that I come to send peace upon earth; I come not to send peace, but the sword."—The Missionary.

Think of this, and be careful how you spend these days. You are free to choose; do as you please; but if you do wise you will decide to have happiness and blessing, salvation and peace, and joy in the Holy Ghost. Amen.

## TURNING TO GOD

The toll of death demanded by the earthquake in Mexico will run into the thousands. Other hundreds of thousands have been made homeless and penniless. The stories coming out of that unfortunate country are harrowing.

When men fight their own kind they meet on equal terms. When the forces of nature are let loose against him, man shrinks into the insignificance of complete humility. It is then that he realizes his littleness and helplessness and humbles him-

self before the omnipotent power of God. The earthquake in Mexico repeated the old story. Hundreds of thousands fell upon their knees and with one accord prayed to Him Who rules the world. Those who cried out for help in agony of spirit and trembling with fear responded to a spontaneous supplication to the God they may never have feared before.

At times when waves of uneasiness are shaking the old foundations such a manifestation of humanity's underlying belief in God has a significance.

In the supreme moment the mind of man instinctively turns to its God.—Catholic Sun.

## CHRIST ALONE BEFORE PILATE

Lent is upon us and it will be well for us if we can catch something of its spirit. Mere abstinence from food will not necessarily imbue us with a penitential spirit. There are men whose tempers are soured by the Lenten fast to greater degree than their souls are benefited. They are doubly unfortunate in missing the inestimable benefit of mortification as well as many good meals. They are neither for nor against. They are the wretched inhabitants of "no man's land." But if they persevere in keeping Lent we cannot escape the conviction that they will get back to the trenches and win some spiritual benefit in spite of the rebelliousness of their grosser appetites. It would be a pity if the mixed motives which urge many a man to keep the fast could not be purified and made profitable unto life eternal.

Nothing is more profitable than mortification and nothing is more necessary. If the Incarnate Son of God went out into the desert and fasted for forty days and forty nights, none of the sons of man can think it needless for them to enter into a Lenten Season in memory of the fast of our Great Exemplar. The Church, with her genius for spiritual suggestion would lead us through forty days of fasting that we may learn to walk with Christ in the way of self-renunciation. She would draw us to Calvary to the consideration of which she devotes the last week of Lent. By her commemoration of the most striking events in the life of Christ she makes the Saviour live again in our imagination, as she desires to have Him live in the very depths of our being.

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## CHATS WITH YOUNG MEN

## BROTHER MAN

O Brother man, told to thy heart thy brother;  
Where pity dwells, the peace of God is there;  
To worship rightly is to love each other.  
Each smile a hymn, each kindly deed a pray'r.  
For he whom Jesus loved has truly spoken—  
The holier worship which he deems to please.  
Restores the lost and binds the spirit broken,  
And feeds the widow and fatherless.  
Follow with reverent steps the great example  
Of Him whose holy work was "doing good;"  
So shall the wide earth seem our Father's temple,  
Each loving life a psalm of gratitude.

—JOHN GREENLEAF WHITTIER

## ON RE-RESOLVING ONCE MORE

How long should a New Year's resolution, to be worthy of the name, thrive and flourish? Though some modern authorities maintain that the high purposes formed on January 1 need be kept only till the octave day of the Epiphany in order to win the guerdon that constancy merits, the older authors hold that a New Year's resolution that does not remain substantially intact until at least Candlemas Day, February 2, is no better than a mere valety. There are rigorists, moreover, who actually teach that Shrove Tuesday should find the January resolve so robust that a fresh grip on it is scarcely needed at the beginning of Lent. But the last mentioned authorities, it is clear, ask far too much of poor human nature. They would even expect a person who starts a diary on January 1 to write something in it every evening till December 31 under penalty of hopelessly forfeiting any reputation he enjoys for stability of character.

Those whose New Year's resolutions are already in such a lamentable state of delapidation that the resolvers have sadly resigned themselves to sinking back permanently into their old careless habits, should be encouraged by the example of the renowned Dr. Samuel Johnson to resolve once more. For we learn from the private notebooks he left that he was repeatedly forming high resolves and as often deplored his failure to keep them. On his fifty-second birthday, for instance, Dr. Johnson determined, among other things "To combat notions of obligations. To apply to study. To reclaim imaginations. To rise early. To study religion. To go to church. To drink less strong liquors. To keep a journal," and on September 18, 1764, just four years later, he writes:

"I have outlined many friends. I have felt many sorrows. I have made few improvements. Since my resolutions formed last Easter, I have made no advancement in knowledge or in goodness; nor do I recollect that I have endeavored it. I am dejected but not hopeless. I resolve: To study the Scriptures; I hope in the original languages. Six hundred and forty verses every Sunday will nearly comprise the Scriptures in a year. To read good books; to study Theology. To treasure in my mind passages for recollection. To rise early; not later than six, if I can; I hope sooner, but as soon as I can. To keep a journal, both of employment and of expenses. To keep accounts. To take care of my health by such means as I have designed. To set down at night some plan for the morrow. Tomorrow I purpose to regulate my room."

How remarkably like the great Dr. Johnson are countless millions of his obscure fellow men who frequently determine with him "To rise early . . . if I can," or say, "Tomorrow I propose to regulate my room," my life, my business, my health, or my morals, as the case may be, only to find that the Old Adam in them is too strong. For when "tomorrow" comes, they again fail to "rise early" and the disorders they meant "to deject" still persist. "Dejected but not hopeless," they resolve anew and try again. For human life, they know, is made up of fresh beginnings after repeated failures. The "man of desires" is dear to God and in the eyes of Heaven even "good intentions" have their reward.—AMERICAN.

## THE GREAT AND THE LOWLY

By Lorman

It may happen now and then, that some of us will delight in being on speaking terms or acquainted with some so-called superior being. This superiority, however, very often depends on something quite ordinary, and occasionally the claim of superiority rests on merely outward appearance.

The greatest have their faults which make them ugly at times, and the most common laborer may possess virtues which far outweigh the happy owners of culture and refinement. There are some things even in the best of us which draw us downward and something noble in most of us which elevates and draws us upward.

Prophets and heroes are far more common than is universally admitted; the greatest are sometimes hidden and obscured simply because they are—shy.

Most likely this is what Grey meant when he wrote that famous sentence in his elegy:

"Full many a gem of purest ray serene  
The dark unfathomed caves of ocean bear;

Full many a flower is born to blush unseen  
And waste its sweetness on the desert air."

Some of us are continually on the hunt for acquaintance with celebrities; we seem to think that what is best and noblest must be vain and distant.

We may not be far from right in stating that the really true and noble are far more common than we realize. We need but make allowances for the shortcomings and grosser faults of our neighbors; if we seek to detect their better qualities we'll soon find that we needn't travel so far away for our heroes; they will surround us on every side. God help the poor fellow who considers himself so perfect that he cannot imitate and admire one of his neighbor's virtues.

George Eliot, who ranks high as a keen observer of human nature, has the following delightful paragraph on the subject: "There are few prophets in the world . . . few heroes. I cannot afford to give all my reverence to such rarities; I want a great deal of those feelings for my everyday fellowmen, especially for the few in the foreground of the great multitude, whose faces I know, whose hands I touch, for whom I have to make my way with kindly courtesy. . . . I herewith discharge my conscience and declare that I have had quite enthusiastic movements of admiration toward gentlemen who spoke the worst English, who were occasionally fretful in their temper, and who had never moved in a higher sphere of influence than that of parish overseer; and that the way in which I have come to the conclusion that human nature is lovable—the way I have learned something of the deep pathos, its sublime mysteries—has been by living a great deal among people more or less commonplace and vulgar, of whom you would perhaps hear nothing very surprising if you were to inquire about them in the neighborhood where they dwell."

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## OUR BOYS AND GIRLS

## A WOMAN'S PRAYER

O Lord, who knowest every need of mine,  
Help me to bear each cross and not repine;  
Grant me fresh courage every day,  
Help me to do thy work always without complaint.

O, Lord, thou knowest well how dark the way,  
Guard thou my foot-steps lest they stray;  
Give me fresh faith for every hour,  
Lest I should ever doubt thy power and make complaint.

Give me heart, O, Lord, strong to endure,  
Help me to keep it simple, pure,  
Make me unselfish, helpful, true,  
For every act, whate'er I do,  
And keep content.

Help me to do my woman's share,  
Make me courageous, strong to bear  
Sunshine or shadow in my life,  
Sustain me in the daily strife  
To keep content.

ARE BOYS RUDE BY NATURE?

There is a popular belief that boys are crude and rather vulgar by nature. This tradition has become established because girls, after the age of three or four, at any rate, seem to be more refined than boys in speech and in manners. But the difference may not be a native one; it may be due to differences in training and especially in environment and companionship.

From early childhood boys are subjected to rough associations from which girls are protected. Boys are permitted to hear obscene language, which girls, speaking generally, never hear. Vulgar people try to restrain their coarseness when a girl is present but they never think of doing so before a boy. Even in public performances, as in the theater, obscenity is often indulged in if only men are present, whereas little if anything of the kind would occur before girls or women. Lewd actions are exhibited before boys and men; while girls are never admitted to places where such actions are permitted.

If boys as well as girls were guarded from vulgarity and their activities rightly directed, the world would hold the same moral standard for men and women. The late Speaker Cannon held the same standard and the following story is pertinent. At a stag dinner where he was once toast-master, a certain Congressman prefaced a vulgar story with the words, "As no ladies are present, I will tell the following story."

"Pardon me, you may omit that part of your remarks," interrupted Speaker Cannon, "though no ladies are present, many gentlemen are."

Public sentiment always requires that the environment of the girl be more wholesome and refined than that of the boy. If boys are more susceptible, why are they not safeguarded? Will someone who is in the habit of ascribing native vulgarity to boys please answer this question?

Thoughtless, though doubtless well-meaning people are constantly seeking to improve the environment of girls so as to keep their thoughts, feelings and conduct wholesome, sweet and refined, but they let boys grow up under debasing conditions and then lament over the fact they are not naturally refined and scrupulous about their speech and manners.

Many parents spend more time and money in getting nice clothes for a daughter than for a son and then they

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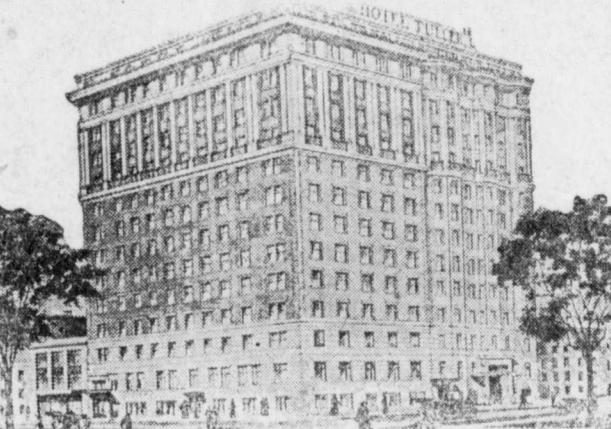
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Skin disease is due to various deeply buried malignant germs in the tender tissues of the skin. They cause terrible biting pain and itching. Unless these germs are destroyed and eliminated, there can be no relief nor cure. This cannot be done with salves. Salves do not penetrate to the germs beneath the skin. They merely clog the pores and form a hot bed for the rapid increase of these germs. Blood remedies also cannot cure the skin, because the germs are not in the blood. A liquid wash only has any permanent effect in skin disease.

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Brockville, N. B., Canada.  
I used one sample bottle of D.D.D. and a dollar bottle and it cured my face of salt rheum, it is a good product and I am satisfied with it and other medicines I was bothered every winter and last winter I had no trouble. My skin was perfectly clear and I am not troubled with any skin trouble now. I thank D.D.D. MRS. JAMES H. RYDER.

142 Rae St., Regina, Sask.  
Last winter I sent for one of your free samples of D.D.D. Prescription. I tried it on my cold sores and on a mild type of eczema and found it worked well, curing each trouble quickly and easily. I am now using it on my mosquito bites and it heals them in two or three applications.

Mrs. R. E. PURDY.  
May 8th 1917—D.D.D. has never given me any trouble. I have used it for several skin troubles in my family so thoroughly I have not needed any for some time.

Danville, Que., MRS. ORANGE HARVEY.

I still give a good word for D.D.D. whenever I have a chance. MRS. ORANGE HARVEY.

Danville, Que. May 18th, 1917.

Trial Bottle Free!

ENGLISH PRIEST ON  
IRELAND

By Rev. Father F. A. Lowe

This letter has been addressed to the editor of the Manchester Guardian by the Rev. Father F. A. Lowe, whose qualifications to speak as an unbiased Englishman to his fellow-countrymen on the conditions they have brought into existence in Ireland, are stated in the opening paragraph. Knowing the warm esteem in which Father Lowe is held by the Irish people in Manchester we are proud that he asked the Watchword of Labor to communicate these generous sentiments to the Irish people in Ireland.

Editor Manchester Guardian:

Ireland is a separate nation, with her distinctive national aspirations, ideals and characteristics. As such she has innate and inalienable right to choose her own government and manage her own affairs. She does not ask or wish for any voice in the management of England or the British Empire. The English, or, if you like, the British Government in Ireland, is an alien and foreign power, an alien and foreign race to all true Irish people.

We set out in the War to fight for the rights and liberties of small nations; we set out to crush Prussian militarism; we went forth to battle for Right, Justice and Honor. We thought that after the War we should see those ideals and principles carried faithfully out. And now, how has England acted towards the noble, generous-hearted Ireland. She denies her the rights and liberties that she does not hesitate to give to colored races; she has set up in Ireland a maddening and brutal militarism, more ruthless and liberty-crushing than any Prussian militarism; she has turned Ireland into one vast prison house, where liberty is gagged and bound hands and feet; she denies her freedom of speech in her own house; she shoots down in cold blood the Irish patriots who dare to assert their own nationality and who have the courage to tell England that she is a robber in their own land.

No Englishman would stand for a day what Ireland has stood for centuries. Centuries before bloody Elizabeth and butcher Cromwell, of baby killing and woman killing fame, decorated with their blood-stained feet of lust the sacred soil of Ireland. Ireland had to endure one long ceaseless martyrdom. It is not a question of whether Ireland would mismanage her own affairs if left to herself. She certainly could never have mismanaged her affairs as England has done with her ghastly blunders and her unparalleled record of crime, chaos and ruin. It is a question of whether Ireland as a separate and distinct nation has a right to govern her own land and be master of her own household. No answer is necessary. By right divine, by natural law, by human law, Ireland has a right to say to England: Hands off Ireland. Ireland is not your property, it is ours; not your castle, it is ours; not your nation, but our own.

Supposing Germany beat England, should we as Englishmen sit down calmly under German authority or Government? Would we look with complacency upon a German army of occupation? Would we not rise in rebellion if we saw German tanks and guns and her multiplied apparatus of war dragging us into submissiveness? If Germany said to us: "We have conquered you, so you must be resigned to your fate, to our authority; you must accept the conditions we lay down to you as victors; we are here for your welfare; you must obey us;" we should laugh them to scorn; we should repudiate her authority; we should spurn her laws. Ireland's case is a parallel one. Ireland says to England what England would say to Germany under similar conditions. When Garibaldi came to England he was cautioned by the British Government not to show any sympathy to the Irish revolutionaries. England knew well enough that Garibaldi, himself a herald of revolt, felt a keen sympathy for Ireland struggling to emancipate herself from the shackles of English despotism. England idolized and society lionized this great revolutionary Garibaldi; yet when greater and nobler heralds of revolt arose in Ireland they were speedily dispatched to the prison or the scaffold. Yet they both fought for the same principles. England canonizes the Italian Patriot and damns the Irish Patriot.

Ireland poured out her heart's blood and all the riches of her soil side by side with England on the blood stained soil of Flanders and Gallipoli, Ireland, with magnificent generosity and forgiveness sacrificed herself for the British Empire during the Great War; Ireland thereby saved England; yet what return has England given to Ireland? Nothing, but a legacy of lies, of broken promises and of perfidy. Yet England dares speak of fighting for the rights and liberties of small nations. We are branded as the eyes of the world as liars and hypocrites. No wonder France is amazed at our present treatment of Ireland. No wonder America hesitates to sign the Peace Treaty: American Independence owed so much to the sons of Ireland. They remember, too, England's treatment of America before 1776. When the Normans conquered England they started to create a United States in England, but England, from the first time she set foot upon Irish soil, sought only to torment strife and exterminate the Irish race. During the reign of Queen Anne, they invited hundreds of German Palatines over to Ireland. Ireland was made the dumping

ground for the poor, bled and brainless sons of our English aristocracy. For long centuries England has sought to hamper and cripple Irish trade and commerce. Never once has she allowed Ireland a free hand in trade and industry. If we read Lecky's history of England in the Eighteenth century we shall see in letters of blood and fire England's unparalleled record of tyranny and robbery against the sons of Erin. There is not a single bright page in the history of England's treatment of Ireland. Ireland has nothing to thank England for. The Reformation (foolish and ill-chosen word) was carried out so thoroughly in Ireland that their flourishing towns sank into ruins and her people lay dead in thousands upon the fields. Queen Elizabeth was told that she had nothing to reign over in Ireland save ashes and rotting carcasses.

Ireland will yet be the rock upon which the British Empire will be shattered. If, for one, am willing to pour out my heart's blood in defense of Ireland, for the rights, the liberty, the honor of that great-souled nation whose cheerfulness, wit and generosity, centuries of famine, war and misery have never been able to extinguish nor impair the strength and elasticity of their physical power.—The Watchword of Labor.

THE DOMINION BANK'S  
STATEMENTGENERAL GAIN IN ASSETS AND  
BUSINESS

In order that a banking institution may attain success it is necessary, speaking in general terms, that the management should on the one hand be characterized by caution and on the other hand by a spirit of enterprise, each being the complement of the other.

Among the Canadian Banks which are noted for strength in this two-fold respect is the Dominion Bank, as has been evidenced by the results obtained during 1919 and revealed in the Annual Statement presented to the Shareholders at the Annual Meeting held in Toronto on Wednesday, January 28th. The Bank appears to have had the most satisfactory year in its long experience.

Net profits amounted to \$1,169,708, an increase of \$83,205 as compared with 1918. On the total Capital and Reserves these profits were equal to 9% against 8.35% for the previous twelve months.

To the Shareholders a bonus of 1% was paid in addition to the regular dividends amounting to 12% for the year. The total amount carried for profit and loss account, after deducting \$780,000 for dividends and bonuses paid, \$40,500 for contributions to the anti Bolshevik association is the Armenian Uniate prelate, Archbishop Teodorowich of Lemberg, who is taking a very active part in the campaign of enlightenment.

to the episcopal residence. After this set back to the Bolsheviks, and fearing their revenge, the inhabitants took upon themselves the duty of guard over the liberty of the Bishop. Even the women armed themselves with stones, and watch fires were lighted in the streets, so that they might not be taken by surprise.

But the Bolsheviks did not give up. They tried without any success to set the Bishop's house on fire, and failing that, they bribed a miserable wretch with the sum of 20 roubles to murder the Bishop. The man waited for him as he was going to the cathedral to say Mass, and struck the Bishop down with a knotted club. Mgr. Dubowski was badly stunned, but he managed to raise himself, and his first act was to save the miscreant from the enraged people, who wanted to lynch him.

Foiled in their attempt the Bolsheviks decided to arrest the Bishop with the help of the military forces.

But Mgr. Dubowski was forewarned, and during the night escaped with his secretary. The Bishop remained in hiding for five days and nights in the city cemetery, hidden among the tall grass and the tombs. He passed his nights in a cavern, and his days in a half dug out pit, which was obscured by the tall grass. The scismatic of the cathedral carried food to him secretly.

The Bishop's deliverance came when the Bolsheviks were defeated, and abandoned the city to the Ukrainian army of Petrus, under the command of General Wolf. Mgr. Dubowski returned in triumph to his cathedral, escorted by the entire population of the city, which was en fete for the occasion.

In Warsaw itself a strong anti-Bolshevik movement is under way. Representatives of different institutions and societies have interested themselves actively in the question, and have drawn up a programme of action to combat the Bolshevik activity and propaganda.

Their plan of campaign is that opposition by force is not sufficient; that as Bolshevism is an intellectual aberration, it must be met by intellectual means, and so an intensive counter propaganda is being put into effect. On the organizing committee of the new anti Bolshevik association is the Armenian Uniate prelate, Archbishop Teodorowich of Lemberg, who is taking a very active part in the campaign of enlightenment.

## CORRESPONDENCE

## OUR RURAL SCHOOLS

Editor CATHOLIC RECORD:

The editors in the last two issues of the RECORD discusses a question which should be well considered before a decision is made. The Consolidated Schools with better buildings, better equipment and more highly qualified teachers—which would be made possible by combining several school districts in one—would appear to offer advantages that can not now be obtained by the pupils of rural schools, but there is no certainty that the result of establishing Consolidated Schools would be a real benefit to the rural pupils and there is a certainty that the cost of the new system would greatly exceed the cost of the present generation Protestant.

Here, too, in Rome, Protestant work is to be found increasing, one active body being the American Y. M. C. A., and private advices have been received of the spread of similar activity in Palestine, in which American Methodists are foremost. Supported with unlimited funds, they are working especially for the control of education.

It will be remembered that His Holiness Pope Benedict XV., spoke strongly upon the matter nearly a year ago.

Kind thoughts imply a close contact with God, and a divine ideal in our minds. Their origin cannot be anything short or divine. Like the love of beauty, they can spring from no beauty source. They are not dictated by self interest nor stimulated by passion; they have nothing in them which is insidious, and they are almost always the preludes to some sacrifice of self.—Faber.

## SACRIFICE OF SELF

If you will pardon a personal reference, I would say that I should be impartial in the opinion I have formed because I was born and reared in a city and base my opinion on observation of conditions in rural localities during several months of each year for the past eighteen years. The conclusion I have come to is the same as yours: that today the child attending a country school receives a better education than the child attending a city school. This, despite the fact that the country schools are at a great disadvantage, as compared with the city schools, in the vital matters of buildings, equipment and teachers. The teacher in a rural school is usually a young inexperienced girl whose qualifications are not high and who has to teach a school of from twenty to thirty pupils all the subjects from the primary to the entrance class. Yet the pupils in this school get a better all round education than do the pupils in a graded city school where highly qualified and better paid teachers teach but one class. The reason probably is to be found in the different conditions existing in the country to those in the city. The child on a farm has duties to perform almost from the time he can be trusted alone in the yard or barn. He learns by doing things that are useful in a healthful environment. He learns the great facts about the production of food at first hand. He learns of the sowing of seed and the cutting of grain; of the milling of grain into flour and the making of flour into bread. He learns of the meat industry; of the dairy industry. He obtains a certain mechanical knowledge because of the necessity those living on a farm are under of doing for themselves many things that the city people have not the space nor the facilities for doing.

Later on the Bishop was called upon to evacuate the diocesan seminary, as it was wanted to instill therein the Jewish "Hoders." But the Jews of Zatorer, who had been protected by Mgr. Dubowski at the time of the pogroms, refused to have this seminary turned over to them. So, as the Bishop would not give it up, and the people would not have it, the Bolsheviks did not insist on their request.

Then the People's Commissar, accompanied by a detachment of Red Guards, tried to carry off the Bishop, to forced labor. The people, both Jews and natives, interposed, and the idea had to be dropped. The people rescued the Bishop and escorted him safely back

children away from study and so much of positive evil which may be learned that good religious parents who have an assured position in the world find it difficult to obtain a fair education for their children and to guard them against evil. As for the children of the poor; the odds are against them so heavily that they, in numerous instances, receive the mere smattering of primary education and, because of no work to do no duties to perform, obtain no knowledge of how to do things and persevere, because of their environment, learn much that is evil. I have heard it stated recently that the reason why pupils of urban schools do not, generally speaking, make as good progress as pupils of rural schools is because there is too much teaching in the urban schools and the pupils of rural schools are, of necessity, left to themselves to reason things out.

W.O.C.

JOAN OF ARC TO BE CANONIZED  
IN MAY

THOUSANDS OF PILGRIMS ARE  
EXPECTED FOR CEREMONY

The ceremony of the canonization of Blessed Joan of Arc will take place next May with great solemnity, according to an announcement made at the Vatican on Sunday.

Special quarters are being prepared for French pilgrims, who are expected to come by thousands for the ceremony. The Pope has appointed a special Pontifical Commission to prepare for the ceremony, headed by Cardinals Gasparri and Merel del Val.

The canonization will be preceded by several beatifications, including that of Oliver Plunkett, Archbishop of Armagh and Primate of Ireland. The ceremonies are expected to be attended by a large number of Irish pilgrims, as well as by Cardinal Logue, all the Irish Archbishops and Bishops, and a great number of the Irish clergy.

EUROPE FACING INVASION BY  
U. S. PROTESTANTISM

C. P. A. Service

Rome, January 24.—There are coming to light increasing signs of danger of an American Protestant invasion of Europe. French Catholic papers draw attention to the expressed determination of American Protestants, particularly Methodists, to combine with the charitable restoration of the devastated districts a deliberate proselytizing campaign among children so as to make the next generation Protestant.

Here, too, in Rome, Protestant work is to be found increasing, one active body being the American Y. M. C. A., and private advices have been received of the spread of similar activity in Palestine, in which American Methodists are foremost. Supported with unlimited funds, they are working especially for the control of education.

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## OBITUARY

## THE LATE JAMES F. BARNEY

At Orillia, Ont., on Friday, Dec. 19th, 1919, the death occurred of James F. Barney in the sixty-seventh year of his age. The deceased was born at Leith, Scotland, in 1852. He was educated in England and came out to Canada in 1878 since which time he has resided in Peterborough and Orillia and has been a subscriber to the CATHOLIC RECORD for over thirty-six years. Besides one brother and sister, the deceased leaves to mourn his loss a widow, three sons and one daughter, Rev. Father Barney, O. M. I., of Edmonton, James of Saskatoon, William at home, and Sister M. Gonzaga of St. Joseph's Convent, Toronto.

## DIED

MADDEN.—Suddenly at Chepstow, Bruce County, on January 21st, 1920, Daniel Madden, eldest son of the late Charles Madden. May his soul rest in peace.

BROHMANN.—At Toronto General Hospital, January 27, 1920, Mrs. George S. Brohmann, daughter of Mr. and Mrs. John Butler, Mildmay, Ont. May her soul rest in peace.

HESSE.—At Tecumseh, Ont., Sandwich East Township, on Jan. 18, 1920, Mrs. Gertrude Hesse, aged eighty-six years. May her soul rest in peace.

DOYLE.—At the General Hospital, Pembroke, on January 21st, 1920, Joseph Doyle of Brudenell, Ont., aged eighty-eight years. May his soul rest in peace.

SEEK to mingle gentleness in all your rebukes; bear with the infirmities of others; make allowances for constitutional frailties; never say harsh things if kind things will do as well.—J. R. Macduff.

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HOME BANK OF CANADA

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TEACHER WANTED: SECOND CLASS; Town of Charlton, Catholic Separate school. Salary \$500. Apply H. S. Maitkin, Charlton, Ont. 214-4

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MERCY HOSPITAL TRAINING SCHOOL  
Nurses. Nurses offered educational opportunities for young girls and young women. Applicants must be eighteen years of age, and have one year of High school or its equivalent. Tuition fees are \$100 per year. Application to Director of Nurses, Mercy Hospital, Toledo, Ohio. 210-2

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Training School for Nurses. This institution situated in Canada's most ideal climate offers highest advantages to young girls wishing to become trained nurses. A complete theoretical and practical course in Medical, Surgical, Obstetrics, etc. Tuition \$100 per year. Separate home for Nurses. For further information apply to the Sister Superior.

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OWING TO THE DEATH OF THE  
proprietor there is a splendid opening for a Catholic Jeweler in a very prosperous Catholic town in Eastern Ontario. Address in first instance to Box 151, CATHOLIC RECORD, London, Ont. 213-3

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light house work young girl or middle aged  
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one for house and housework. The other  
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lady housekeeper with no children, well  
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town, with Catholic church and school.  
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