

The Catholic Record.

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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THE PEACE NEGOTIATIONS

I am asked to give my opinion of the peace negotiations.

On this point I would, of necessity, first impress upon readers a gloomy axiom (which is to be sadly brought home to anyone with a knowledge of Irish history.) It is, that the British statesmen in negotiations can never be trusted. The man who treats with them needs to have an eye in the back of his head. They will act fair and square, sincerely keep their promise and fulfil their pledge. If it be to Britain's immediate interest to do so. If Ireland, profiting by sad experience, had long ago realized this, she would have saved herself many an agonizing hour. But with foolishly generous faith, our leaders have, each succeeding time, been prone to say: "Oh, but it's different now. England means what she says this time." Alas! she means what she says every time that there is no conceivable way of profiting by meaning what she does not say.

The chances of the success or failure of the present negotiations are, in sporting parlance, fifty-fifty.

If they end in peace it is easy to predict that our people will come out short of their just demands, short of what they so bravely fought and sorely suffered for.

If, then, the leaders advise, and if a majority of the fighters and workers accept, temporarily, anything short of independence, it will be deeply deplored—but necessary for the Irish race sorrowfully to acquiesce. We dare not blame those who, on the ground, bearing the brunt of the fight, know whether they can carry the fearful strain any longer without breaking.

Should they decide that with God's good help, they can and will "carry on," it will be for the scattered race to reinforce, and multiply ten fold, their efforts to sustain them. Should they decide otherwise, we must grievously but sympathetically bow to their decision. But—and this is the backbone of the matter—no man or men, can, or dare, bind Ireland to take as a final settlement anything short of independence—independence without camouflage or ambiguity? If trimmed terms must be agreed upon it will only be for the temporary suspending of the conflict—until the harried nation has drawn breath, rested, and recuperated, and is fitted again to gird its loins and push on to the one and only goal—complete separation from the British Empire.

INHUMAN TORTURE

Despite the professions of peace made by Lloyd George, and even at the very time he was publishing these professions to the world, his instruments in Ireland were pursuing their methods of savage and inhuman torture. I have at hand three different affidavits from men in different parts of Ireland, describing the savageries perpetrated upon them by the Crown forces.

To give all these would be inflicting too much horror upon readers. I shall give one as a sample. It is the statement of Timothy Murphy, now lying under sentence of death in Limerick jail, and published through Young Ireland. I should precede it by saying that Timothy Murphy and Edward Punch were arrested and tried on a charge of bombing a military party. And at their court-martial trial, the military witnesses against them picked them out as rose criminals from amongst four other men brought in from the street—after the two witnesses had previously been given a chance to look the two criminals over in their cells, and to fix in their minds an exact picture of the men that they were to pick out at the trial! Here is a part of Murphy's affidavit dealing with the tortures: "When we were arrested at Killonan (near Limerick City,) the Friday morning of the round-up we were put into a room, where we were beaten with ashplants and rifles, till we were a mass of blood. We were then taken outside, and went through the same thing over again. There were about forty R. I. C.'s who each had a stroke at us. They used terrible language, and called us foul names. We were then taken to another house, about three hundred yards away, and for every step we took we got a stroke of a stick, revolver or rifle. When I got to the yard of that house one R. I. C. man asked me if I was from Carey's Road, Limerick City. I said 'Yes.' Then he said I must be one of the men who bombed them there. I said 'No.' Five men then beat me with their rifles and kicked me. After some time the District-Inspector came over, and said I had got enough. At this time there were other constables around Edward Punch giving him the same. We were then taken across the fields for about a mile and a half, and beaten every step of the way, and when we came to a ditch or

trench we were kicked into it, the constables all the time calling us most foul names.

"When we reached the next house we were put kneeling down on the field to say our prayers. While we were kneeling, we were kicked and beaten with sticks. After that we were taken across the road, where we met some more of the R. I. C., who numbered about 50 or 60. We had to pass all of those fellows, who gave us a stroke as we passed them. After going down the road about 200 yards, we were put kneeling down again and about 30 of them got round us, and began to beat and kick us again. There was a trench at the back of us, and they were doing their best to throw us into it. They put Ned Punch into it twice, and they could not get me into it, they gave the butts of their rifles. We were then told to get up, and we had to walk up the road for about a half a mile to where the lorries were, getting the same treatment we got coming across the fields. One sergeant told me that if he got his way he would cut the guts out of me. He said the same to Ned Punch.

"Punch and I were told to get up on the lorry, and Punch got a blow across the face at the same time. We did not get any more till we reached William Street Barrack, Limerick, where we were kicked and beaten around the yard. After some time we were put into our cells, and they came to our cell doors, calling us all sorts of names. About two hours later I was called out, and kicked down to the end of the yard, where I was told to have a wash. I was then ordered to wipe myself with my vest, which I did. I was brought before a military officer, who took my photograph, and I was sent back to my cell. Ned Punch was then called out, and he went through the same."

THE 22ND RAID ON GRIFFITH'S PAPER

On the very eve of the Peace Conference, also, Arthur Griffith's paper, Young Ireland, was raided for the twenty second time. For effect in England the military have now stopped suppressing papers in Ireland. Instead they raid them week after week, destroying the offices, destroying the papers, trying in this manner to put the paper out of commission. The Dublin papers describe the scene in the Young Ireland office. Floors were ripped up in several places, fireplaces pulled out, furniture and equipment disturbed, and papers strewn about in every direction. All parts of the building bear traces of the visit but the offices of Young Ireland appear to have been lifted up. Some were left strewn about, but others were put down again. The ceilings and wall skirting were prodded. Books, papers, documents, and letters and newspaper files were scattered about.

ANOTHER PRESBYTERIAN SPEAKS OUT

Another piece of testimony to the tolerance shown to the minority in the South and West of Ireland is the report made by the Rev. W. G. Strahan, Sec. of the Presbyterian Home Mission—made to his General Assembly at their recent annual meeting. He made two pointed references in his report—one was as to the attitude of the Crown forces toward them—and the other, the attitude of the Sinn Fein. Regarding the first, he complained that many of their manes (parochial residences) had been commandeered by the military and police, and turned into barracks. Regarding Sinn Fein, he was pleased to say that he had not the slightest complaint to make. On the other hand:—"In the course of a long journey by motor bicycle in the purely Catholic county of Galway, I was indebted to Sinn Fein for getting me quick despatch along the roads. Sinn Fein is the authority in that district, has control over motor vehicles, and arranged that there was to be no imposing of excessive charges in the use of these motors."

The cleverness and startling ingenuity with which the Irish Republicans at every turn outwit the English authorities is marvellous. There have been many extraordinary jail deliveries, the most wonderful being the mysterious release of De Valera from Lincoln jail in the heart of England, and later, the liberation of Charles Teeling from the stronghold of Kilmaham jail in Dublin city. The most recent and most bewildering is a Sligo jail delivery made two weeks ago. Three Irish Republican prisoners, O'Beirne, Gildea, and Duigan (the latter just returned from America) were confined in Sligo jail. Because of the importance of the prisoners, strong military guards surrounded the jail day and night, and patrolled the prison grounds. It seemed an utter impossibility for a mouse to stir unobserved. Yet, though there were sentries patrolling every few yards of ground around the prison, a party of Irish Republicans, in a bewilderingly myster-

ious manner, suddenly appeared within the prison, one night—seemingly to rise out of the floor—seized and gagged the wardens, got the keys, opened the cells, released their men, and departed with them safely—while the surrounding guard knew nothing of what had happened till morning. This reads not like a news item but like a passage out of some impossible romance. Yet there is not a week that passes in Ireland but some such clever work is done, to the amazement of the authorities, and to the joy of the populace.

SEUMAS MACMANUS,
Of Donegal.

THE HIERARCHY AND THE HOLY FATHER

At their meeting at Maynooth the Irish Hierarchy once more considered the position of Ireland, and reviewed the state of affairs. In a statement signed by the Cardinal, by the Archbishops of Cashel and Tuam, and by the Bishops present, their Lordships began by expressing gratitude to the Holy Father for his sympathy. Said their Lordships:

"Amid the sorrows and troubles of these dreadful days it is a great consolation to our people to know that they can count now, as always, on the earnest and practical sympathy of our Holy Father the Pope.

"As far as the political conflict between England and Ireland is concerned we recognize the attitude of neutrality which His Holiness feels himself called upon to maintain. We are all the more grateful that from the limited means at his command he has sent the munificent gift of 20,000 lire to assuage the sufferings of an afflicted people.

"But it is not the material help, important though that is, which we prize most highly.

"More welcome and valuable to the heart of Ireland, to console and comfort her, is the paternal affection which has inspired and is visible in every line of the Papal letter, as well as the ardent desire expressed that the question of our international quarrel should be settled in a sincere spirit of peace and reconciliation.

"On behalf of ourselves and our people we wish to express our respectful gratitude for the Apostolic letter, which will deepen the traditional love of Ireland for the Holy See.

"We have long known that the condition of our country is a cause of deep concern to His Holiness. That condition has now challenged the attention and aroused the indignation of all true lovers of liberty.

EVERY HORROR INTENSIFIED

"Last October we had to place before the world a picture of Ireland which, however horrifying, in itself, was but an inadequate representation of the indignities and outrages to which our country had been subjected.

"Since then every horror has been intensified, and we are now threatened with even darker doings because our countrymen spurn, as they rightly do, the sham settlement devised by the British Government.

"In defiance of Ireland a special Government has been given to one section of her people, remarkable at all times for intolerance, without the slightest provision to safeguard the victims of ever-recurring cruelty; and a Parliament of their own is set up in their midst after a year of continuous and intolerable persecution directed against the Catholics of Belfast and the surrounding area, at a time when the campaign of extermination is in full blast and a public threat is uttered to leave the Catholic minority at the mercy of Ulster's special constables.

A DARK OUTLOOK

"Until repression ceases, and the right of Ireland to choose her own form of Government is recognized, there is no prospect that peace will reign amongst us, or that the reconciliation which His Holiness so ardently desires will be accomplished.

"In the meantime we can follow the noble example of His Holiness by doing our utmost to lighten the sufferings of our people. The Holy Father's charity should stimulate our own.

"Owing to the barbarous destruction of life and property many thousands have been reduced to a condition of pitiable destitution. To alleviate distress the White Cross Association, consisting of members differing in religion and political views, has been formed and is doing excellent work.

SUPPORT THE WHITE CROSS

"We exhort our priests and people to subscribe to its funds as generously as their means will allow.

"We avail ourselves of this occasion to express our gratitude to all who have come to our assistance, and especially to the American people for their inexhaustible benevolence.

"Meantime let us place ourselves and our interests in the hands of God, and continue to beseech Him in public and in private to grant us the blessings of a just and lasting peace."

BISHOP FALLON TO REV. DR. REID

Editor Free Press: The Free Press, under date of June 27, gave prominence to a sermon delivered the preceding day by the Rev. L. W. Reid to an audience of Orangemen. On the same date I directed my secretary to address to the reverend gentleman the subjoined letter:

June 27, 1921.
The Rev. L. W. Reid, B. D.
Dear Rev. Sir: In the local papers of the 27th inst. there appears an account of your address to the London District Orangemen, delivered in the Centennial Methodist Church on Sunday afternoon last.

I enclose herewith the following clippings taken from the newspaper reports: "I know personally," declared Mr. Reid, "that the Roman Catholic Church has stood behind bootlegging in Essex, and one priest in the southern part of North Essex actually told certain men how to organize and finance the business and where to go to pay their fine. It is a disgrace that smells to heaven."—London Free Press, June 27, 1921.

"I know personally that the Roman Catholic Church has stood behind bootlegging in Essex County," he alleged, "and a priest in that county showed how it could be financed. It is a disgraceful thing, raising a smell to heaven as long as that church continues."—Advertiser, June 27, 1921.

There are two accusations herein contained:

(1) "I know personally that the Roman Catholic Church has stood behind bootlegging in Essex . . ."

(2) "And one priest in the southern part of North Essex actually told certain men how to organize and finance the business and where to go to pay their fine."

I am directed by His Lordship the Right Rev. Bishop of London to inquire of you whether or not you are correctly reported in the above. Your reply, of course, will be considered public.

Yours truly,
L. M. FORRISTAL,
Secretary.

No reply having been received to this letter, the following communication was addressed to the reverend gentleman in question:

July 2, 1921.
The Rev. L. W. Reid, B. D.
Dear Rev. Sir: Under date of June 27, following instructions of His Lordship the Bishop of London, I wrote you by registered mail, asking you to confirm or deny two charges which were reported in the local papers of the 27th inst. as having been made by you in the Centennial Methodist Church on Sunday, June 26. These charges were:

(1) "I know personally that the Roman Catholic Church has stood behind bootlegging in Essex."

(2) "One priest in the southern part of North Essex actually told certain men how to organize and finance the business and where to go to pay their fine. . . ."

As I have received no reply, I presume that your silence may be accepted as confirmation of the newspaper reports of your sermon. His Lordship now further directs me to ask you:

(1) To prove your charge "that the Roman Catholic Church has stood behind bootlegging in Essex."

(2) To name the priest, known to you personally, to whom you referred in so public a manner, and to offer justification for the very serious accusations made against him.

Your reply to this letter will be considered public.

Yours truly,
L. M. FORRISTAL,
Secretary.

When the Rev. L. W. Reid, pastor of the Hale Street Methodist Church, stated to his Orange audience that "the Roman Catholic Church has stood behind bootlegging in Essex," he uttered an untruth; the Rev. Mr. Reid is, therefore, a liar. He made the statement in public; he is, therefore, a public liar. Moreover, his statement was deliberate and apparently malicious. He is, consequently, challenged to do so, the Rev. Mr. Reid fails to give the name of the priest whom he accuses of flagrant crimes against the civil law and of grievous violation of the orders of his bishop, he shows himself to be a coward. An incomplete

description, consequently, of the Rev. L. W. Reid, pastor of Hale Street Methodist Church, would be that he is a public, deliberate, apparently malicious, and cowardly liar.

M. F. FALLON,
Bishop of London,
Bishop's House, London, July 8, 1921.

THE ROMAN QUESTION

Rome Correspondent in The Universe
"ANTI-CLERICALISM" SUPERSEDED

In the Italian Chamber, the discussion on the reply to the Speech from the Throne has been full of interest, and important pronouncements were made with regard to the relations between the Vatican and Italy.

First of all came Benito Mussolini, the leader of the "Fascisti," and the creator of Fascismo, "that is, the movement of reaction against the Socialist violence, which, in a very short time, spread from one end of Italy to the other, and undoubtedly, in its beginnings, rendered great services in breaking down Socialist tyranny. Unfortunately, the *fascisti* have now been themselves guilty of almost equal excesses—and in forming a political party have adopted policies which can only be deplored. However, Sig. Mussolini's speech was expected with much curiosity. The sentiments he now professes are all the more remarkable inasmuch as he has hitherto professed to be a violent anti-clerical. In the Chamber he now openly condemns Freemasonry and anti-clericalism as "superseded." He declared that the Government of Italy have been gravely mistaken in ignoring the power and importance of the Vatican. Catholicism is heir of the "universal idea" that used to be personified in the old Roman Empire, and for this reason millions of eyes and ears turn always towards Rome, where dwells the head of Catholicism. If the Supreme Pontiff will renounce temporalistic aspirations, Italy must foster the increase of the moral influence of Catholicism. In the field of foreign policy—Mussolini declared that Italy must, in the East, follow either Zionism or the policy traced by Benedict XV. in his consistorial allocution, and that Italy has every reason for supporting the latter.

Another new Nationalist Deputy elected in Rome, Alfredo Rocco, editor of *L'Edo Nazionale*, declared that after 50 years of antagonism, a solution seemed now possible between the Vatican and the Quirinal. The Italian State cannot afford to ignore the Catholic Church, and needs the support of the strong Catholic forces existing in the country.

For the Popolari, the deputy Tovin welcomed these unexpected declarations, adding: "The Chamber will readily understand that we do not dissent from the fascist leader in condemning the narrowness of politicians, who refused to recognise the power of Catholicism in the world. We who know Catholicism in the fulness of its moral, intellectual and social life, can only declare our hope that all Italian parties from these historic acknowledgments of the greatness of the Catholic Church, will draw the conclusion of the necessity of an honest and sincere attempt to a state of things which weakens Italy at home and abroad." Views, which were later even more eloquently repeated by the popular young Deputy, Martire.

A TERRITORIAL SOLUTION

Touching this question, in addition to these Parliamentary declarations, we have now had a noteworthy article in the *Osservatore Romano*. The official organ of the Vatican takes note that now "liberals" have made the following admissions: (1) The Roman question does, very much, exist, (2) in the national interest it must be solved, (3) the law of guarantees does not solve it, (4) a territorial solution is both possible and advisable.

As to this latter point, while the *Giornale d'Italia* quite arbitrarily raises the difficulty of territory but of subjects within territories in Italy being under different Sovereigns, the *Osservatore* declares that it cannot discuss territorial dimensions. But the opinion in the Vatican is clear that to restrict these to the mere Vatican Palace, handsome and important as it is, can hardly afford that territorial basis which present international law considers indispensable for real Sovereignty.

PARTS OF SAVIOUR'S CROSS FOUND IN ARDECHE CHURCH

Paris, June 20.—An archivist of the French National Library has just reported to the Academy of Inscriptions and Belles-Lettres the existence, in a modest town of southern France, of two fragments

of the true cross, set in a reliquary given by Saint Louis.

Saint Louis presented this reliquary to the Cordeliers of Paris, whose convent preserved it until the Revolution. When the convent was pillaged, during the terror, a religious, Rev. Father Lacombe, saved the reliquary, carried it away and presented it to his native parish of Saint Agreave, in the Ardeche. It is there that the precious relics have been found again.

The reliquary is mounted on a simple wooden cross. It consists of a plate of copper, gilded and set with precious stones, in the centre of which the two fragments are placed in the form of a cross. These fragments, according to the author, are said to have come from the largest pieces of the true cross which were then kept in the Sainte-Chapelle of Paris.

EMPEROR TO LEAVE SWITZERLAND

FEDERAL COUNCIL'S SECRET MACHINATIONS ALLEGED TO HAVE INTIMIDATED MONARCH

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

Paris June 22.—A few weeks ago a semi-official Swiss communique announced that Emperor Charles had informed the Federal Council of his intention of leaving the Republic to take up his abode elsewhere.

The plain truth of the matter, according to the *Libre Parole*, is that the Federal Council has invited the former sovereign to seek another refuge. It is a disguised expulsion; he is not being driven away, but has been given to understand that his presence is embarrassing and that he would do well to leave.

The great Catholic paper of French Switzerland, the *Courrier de Geneve*, qualifies this attitude of the Federal Council as a "veritable shame" for Switzerland, who thus tramples on one of her most noble traditions, that of the right of refuge.

What reasons determined the Federal Council to refuse Emperor Charles the refuge granted with such liberality to other sovereigns far more compromised and more compromising? The Berne correspondent of another large Catholic daily, the *Vaterland*, of Lucerne, explains these reasons as follows:

"The strengthening of Catholicism at home and abroad has caused a certain reaction. Freemasonry is becoming agitated; Socialism is going over to anti-clericalism and the radicals of the left are invoking reminiscences of Kulturkampf."

"Bad humor, the love of intricate, Protestant susceptibility and some feeling of solidarity with the Hussites of Bohemia and the Orthodox of Jugo-Slavia have conspired together to assemble minds of every different opinion in a 'bloc hostile' to the presence of King Charles among us, and this bloc has tried out its power in the question of the sojourn of our royal guest."

The entire Swiss Catholic press condemns the attitude of the Federal Council.

A Saint Gall paper calls attention to the fact that it is the Alpina Lodge which conducted the whole affair.

The Government of Budapest had expressly recommended the de-throned sovereign to the kindness of the Federal Government. National Counciller Baumberger observes that it is the first time the Federal Council has ever expelled any one who was recommended by his own Government.

The following is the comment of the Catholic paper *Liberte*, of Fribourg: "The majority of the Federal Council will not even have the satisfaction of performing an act of courteous discretion in obliging its guest to depart, since the bottom of this affair is known. It would have been naive to believe that it would remain hidden."

"No small harm has been done in this affair. A great injury has been done to a principle which has been believed to be inviolable and which had never been violated up to the present time, even under the menace of the highest injunctions. A great injury has also been done to a peaceful prince, who loves the people, and who had the unique spirit, among the heads of nations, of making sincere and brave efforts to stop the war."

"It is a sad page of our history which has just been written by the majority of the Federal Council."

It is certain that the affair will be taken up by the Federal Assembly, as the Federal Council will be called upon to explain its action.

The design of Providence is a design of love, doubt it not. It is carrying out for some work of justice; for others a work of mercy; but for all it is, in the Divine intention, a work of love.—Mercier.

CATHOLIC NOTES

London, July 4.—Mons. Keating was enthroned as Archbishop of Liverpool in the Pro-Cathedral of that city today. The Lord Mayor of Liverpool, with the municipal corporation and the county magistrates of Lancashire, attended the ceremony.

There are now more than two million Catholics in India, Burma and Ceylon. In seventy years the Catholic population has more than tripled in these countries. The tables show that two-thirds of this increase is due to natural growth and one-third to conversions.

Rome, July 7.—On the feast of St. Peter the Palatine Guard attended Mass celebrated in the Vatican Gardens. The members of the Guard renewed their oath of fealty to the Supreme Pontiff. The public was admitted to this ceremony, and there was a great demonstration of enthusiasm toward the Holy Father.

Catholic Sisters of China, says the *Pilot*, were recently recipients of a silver medal from civil authorities who stated that their work was sorely needed and that their schools were the best. Such tributes from far away China combined with those of other nations make a formidable argument for religious instruction in education.

Freiburg-in-Breisgau, June 28.—The community of Oberammergau has at last given permission to have the Passion Play filmed. A special performance will be given this summer on a "natural stage" measuring 200 by 100 metres in Freiburg, under the direction of Dimitri Buchowetzki. It is hoped that the proceeds will help the financial situation next year in Oberammergau.

Les Nouvelles Religieuses, of Paris, states that an important discovery has been made by the Belgian Jesuit missionary, Father Hosten, near Madras in India. Certain ancient inscriptions and sculptures on the Madras coast have been carefully studied by Father Hosten and found to be of Greek and Roman origin and to give great weight to the tradition that India was evangelized by the Apostle St. Thomas.

New York, July 7.—One hundred and sixty students and instructors of American universities and colleges are on their way to Italy to place a bronze wreath on the tomb of Dante at Ravenna as part of this country's tribute to the great Italian poet on the sixth centenary of his death. The inscription on the wreath is: "From American Students of the Twentieth Century to Dante Alighieri, 1265-1321—Poet, Philosopher, Scholar."

New York, July 4.—The transatlantic S.S. Paris, the largest French steamer, which reached New York on its maiden voyage on June 22d, has a permanent Catholic chapel. Masses are celebrated regularly when crossing the ocean. During the maiden trip Mass was said by Mgr. Landrieux, Bishop of Dijon, who accompanied Marshal Fayolle on his mission to Canada. The chapel is located in the center of the ship and opens into the large first-class salon. It is decorated in blue, and has a magnificent altar surmounted by an artistic cross. It is the first French commercial vessel to have a permanent chapel.

New York, July 4.—Approximately one-half of the \$100,000 estate left by the late Miss Maria Johnson Thorne will go to Catholic charitable institutions, according to the will filed for probate in Brooklyn recently. Miss Thorne was a cousin of Brigadier General Evan M. Johnson, military attaché of the American Embassy in Rome. She was a convert to Catholicity, her grandfather, Evan M. Johnson, having been an Episcopalian minister. Twenty-five thousand dollars is left to the St. Vincent's Home for Boys, \$10,000 to St. Mary's Hospital and \$1,000 to Bishop McDonnell. There are numerous other smaller bequests.

Paris, July 7.—A touching ceremony took place a few days ago in the city of Bourges. Canon Chaboisseau, for twenty-five years chaplain of the Bourges garrison, had just received the cross of the Legion of Honor. Twenty-five years ago Abbe Chaboisseau met Lieut. Penelon, and a life-long, faithful friendship grew up between them. Lieut. Penelon has become Gen. Penelon. He is now in command of a French Division on the Rhine.

As soon as he read in the Official Journal of the appointment of his former chaplain to the rank of Chevalier of the Legion of Honor, Gen. Penelon wrote from Bonn requesting that he be given the pleasure of pinning his own cross on the cassock of Canon Chaboisseau. He made a special trip to Bourges and in a room of the rectory, by the bed of the Sister of the new member of the Legion of Honor, who has been an invalid for many months, he pinned the decoration on his old friend.

HONOUR WITHOUT RENOWN

BY MRS. INNES BROWN

Author of "Three Daughters of the United Kingdom"

CHAPTER XXIII—CONTINUED

By this time he had succeeded in uncovering entirely the obstinate wound, and sat examining it very attentively. It needed no great knowledge or medical skill to perceive that mortification had already set in, and that the poor man's hours were numbered. He was somewhat surprised and disconcerted at first, but endeavoured to disguise his feelings when he observed that Manfred's eyes were bent steadily upon him. Turning to his friend, Monsieur Camard, he said rather significantly:

"It would be as well, Monsieur, if you endeavoured to recollect everything—every point of necessity or consequence bearing upon this important case—now; it would not be advisable to defer things for long, seeing that the patient will probably wish for rest soon."

"There is still one thing," said the notary, with an intelligent glance at Dr. Arno—"one thing which seems to have escaped your attention. In the course of your narrative, Mr. Manfred, you informed us that the lawyer Thomas before dying had indicated, or had caused to be written, a full statement as to how he had himself altered the cheque, and, in fact, done all that for which Sir Edmund Leadbitter was unjustly condemned. Now where are those most important documents to be found?"

"Yes, where are they?" mechanically murmured the sick man. "Where can they be?"

"Try and recollect exactly where you placed them," urged Father Basil, pressing the man's head firmly, as though to recall him more fully to the present. "You put them somewhere for safety. Where was it?"

"I know I hid them somewhere away from the Thomas family. They were a grasping lot. . . They made out I owed them money; so, not caring to live at the Abbey Towers myself, I let it to them at a nominal rent, on the condition that they neither injured nor sold anything upon the estate."

"You are sure that you did not destroy the papers?" asked Monsieur Camard.

"No, I am positive I did not—absolutely certain I did not," he reiterated with some spirit. "Because on the release of my brother Edmund I had always resolved that, come what might, I would hand them over to him. Ah, gentlemen, he had such a proud, though generous nature, that I felt convinced if I but explained matters to him and threw myself upon his mercy, he would not only be ready to forgive me, but, in establishing his own innocence, would have regard to his brother's name." After this sudden burst Manfred seemed to collapse and to forget the allusion to the papers.

"Rouse yourself once more, Mr. Manfred, and for your brother's sake tell us where you hid the confession of that wretched Thomas," said Father Basil.

"Of course; I must not forget that," he answered, striving to concentrate his faculties once more. "Before the Thomas family went to live at the Abbey Towers I kept those papers in the secret drawer of an old bureau in Sir Hugh's library. Then where on earth did I put them?" There ensued a painful pause of a full minute; after which a sudden light seemed to dawn upon him, and he said excitedly:

"Ah, thank goodness? Now I remember where they are. Do you, one or all, go to the old Abbey ruins and enter the nave; then walk towards the end of the last transept. There at your feet lies a large broken slab of stone. The smaller portion of this you can raise, and, if you dig a few feet beneath, you will discover a small enamelled tin box. The key is on my bunch. Open it, and you will find the things for which you search."

Father Basil and Monsieur Camard looked at each other curiously; they were inclined to believe that the poor man's mind was wandering. It really sounded too romantic. "It sounds like a fairy tale," smiled the priest aside. "Are we all expected to go in a body and dig?"

"I, for one, shall go," said M. Camard quietly. "My word of honor is pledged to this sick man, not to leave a stone—he it a slab or otherwise—unturned, by which I can hasten his brother's release; in fact, though his story is full of romance from beginning to end, the poor fellow seems so rational and earnest—and dying men do not as a rule tell lies—that I am fully disposed to believe what he says. Moreover, I am all anxiety to get the telegraph off to the jail. Who knows, but it may in some measure mitigate the poor prisoner's sufferings? I shall never rest until he is safely out of that hole! Will you attend to it at once, Father?"

"No. My duty is here. I cannot leave him now; but we have pen and paper; I will write the message, if you will see to its speedy despatch."

"I will go at once, for I cannot remain here longer. My horses are impatient, and I am due elsewhere. Good-bye. You know where to find me, if I am wanted." M. Camard bowed, and hurried from the old building.

"You can do no more for me—can you?" asked Manfred, in a weary voice.

"No, Monsieur. I regret to say it, but no power on earth can heal your foot now," blurted out Dr. Arno, speaking abruptly in the effort to conceal his emotion.

"Thank you. I knew it well. Believe me, death for me has lost all its horrors. Leave me with Father de Woodville, and trouble no more about this worthless life. I could never have believed it possible that the pleasures of life, for which we barter so much, could appear so worthless and trivial as they do when viewed from the standpoint of the grave. Yet stay one moment longer, Dr. Arno. You have been very good to me, and did I not once swear that your services should not go unrequited? Take a sheet of paper, Father de Woodville, and write down what I dictate to you; it shall be my last will and testament."

"I leave to Dr. Henri Arno, of Paris—you can fill in the full address later—two who so kindly attended me during my last illness, the only landed property I possess, viz., the Manor farm and house adjoining Sir E. Leadbitter's estate, known as Abbey towers, in Yorkshire, to do with as he pleases. The furniture, jewels, and any other valuables that may of right belong to me, are to be sold for the benefit of the Sisters of Charity."

Then for the last time, he strove to sign his name; and having done so, he handed the paper to Dr. Arno, saying: "Now, good-bye, doctor. Take care of that and leave me in peace. I would finish with this world, now, and turn my thoughts to higher things. Don't you leave also, dear Father de Woodville. Stay and help me to the end!"

"I had no intention of doing so," said the priest, as he reseated himself by the bedside, after seeing Dr. Arno to the door. "I was but explaining to him the contents of the paper, which he did not understand. Besides, it needed my name as a witness, and I wanted his last instructions regarding you. But come, we have other things to think of, other work to do. Let us ask for help to do it well."

What those two, left alone in that desolate abode thought of, and what they did, is known to none save themselves and God. But the fresh, keen breeze had lulled; the very sun, which Manfred deemed so sluggish in rising, had sunk to rest amid a bed of crimson and golden clouds, whilst a faint light glimmered in the east, heralding the approach of the queen of the night, ere one of them, dazed, hungry, and exhausted, emerged slowly and thoughtfully from that desolate building. He had devoted all his power and energy to preparing the soul of poor Manfred to meet his God. The weary but contrite spirit had found rest at last.

Some months later there rose a tablet over Manfred's grave; and the letters traced upon it told of the brave deed performed by the Englishman laid below. But his reckless act of daring scarce found an echo of renown in the hearts of his countrymen.

CHAPTER XXIV.

After her wearisome journey, Marion Leadbitter, as we will now call her, passed an uneasy and restless night. She arose early the following morning, feeling overwrought and unrefreshed.

Naturally of a timid and sensitive nature, and reared as she had been almost entirely in the quiet seclusion of her mountain home, with scarce any friends or companions save her gentle mother, to whom she was so devoted, it would have seemed that she was totally unfit to be suddenly dragged before a hard and pitiless world and made to share the sorrow and ignominy which fell to the lot of her unfortunate young husband. But the sea of woe, into the dark waves of which she found herself suddenly plunged, roused the fighting power of love and self-sacrifice within her. In her little barge of silent but loyal love she would breast the billows of scorn. Since men had so mercilessly and wrongfully condemned her husband, to heaven alone would she look for love and aid. God's will should mark her way, and in His own good time would he land them both upon a shore of love and hope. She would work—yes, night and day she would work—but she felt it must be in silence and seclusion. Nature would fail to support the brave spirit within if she must face daily scorn or pity. But Heaven was kind to her, and even beyond her utmost expectations did it come to her assistance now. How often is it that a kind action brings its own reward even in this life!

The day before Mr. MacDermot died, his heart was filled by a terrible anxiety as to the future of his poor little daughter. As he cast about in his mind for the memory of some friend to whom he could urge her to turn in her hour of need, one image alone rose before his mental vision, one form alone stood out in bold relief; and his eyes, dimmed by weakness and the shadow of death, dwelt upon the picture with hope. It was the form of a tall, slender girl,

who, looking up to him with shy, timid grace, said in a firm but pleading voice, "I will sing for you." It was only the memory of our old friend, dear Madge, who in all her girlish reserve and beauty visited the concert-manager in his last hours and seemed to fill his sinking heart with faith and courage. He felt sure that she would never turn a deaf ear to the cry of his daughter in her hour of need.

"Marion, darling," he said, "something tells me that I shall not be with you long. I will ask of you one promise before I die."

"And what is that, dear," she asked gently. "If it is possible surely it shall be done."

"It is this, dear child. When I have left you, and you are alone, go and seek Lady O'Hagan. Tell her that you are my daughter, and ask her, in memory of days gone by, to befriend you."

"Lady O'Hagan," she repeated, in a slow, puzzled tone; "who is she, father?"

"She is, like yourself, my darling, gently born; but once she was more like you still, for she was very poor and in great distress. Then it was that I was able to be kind to her. Recall the fact to her mind, and, I feel assured, she will gladly assist and befriend you. Surely you remember that night in Edinburgh, about eleven years ago—you were a child of thirteen or fourteen at the time—when I was suddenly called upon to arrange a concert at which Royalty were to be present, and my young daughter, upon whose famous voice the furniture, jewels, and any other valuables that may of right belong to me, are to be sold for the benefit of the Sisters of Charity."

There had been a slight frost during the night, which had touched with gleaming silver the threads of myriads of shining webs; and these hung in gay festoons from branch to branch, or lay shining in gorgeous patterns upon the moss.

Close to an old turnpike gate, through which all the men must pass, stood a low wall, built up of sods, and upon this she climbed. Drawing a book from her pocket, she threw back her veil and seemed intent upon its pages. She looked like a nurse who, worn out with midnight watches, sought in the cool, fresh, morning air, strength for her worn nerves. And so, with ever quickening pulse and fast-beating heart, poor Marion watched and waited.

The members of the small week-day congregation that attended Father Lawrence's church were somewhat surprised to find themselves so late for Mass that morning; or was it that the priest's clocks were disgracefully slow over when, by rights, they said, it should have but begun. "Father Lawrence," said the Brother, in answer to inquiries, "is busily engaged; he has not time to attend to anything save a sick-call—leastwise, that's what he said. He scarcely touched his breakfast, but seized his hat and stick and left the house. I don't know where he's gone!"

Though he frequently wore his habit in the prison bounds, Father Lawrence seldom used it in the more public streets; and this morning he had gone out in his ordinary coat.

"Shall I be too late after all?" he said hurriedly, taking out his watch and looking at it. "And will she be there, I wonder. Perhaps not. At any rate, I should like to see how poor '75' is this morning. If unfit for work, perhaps he will give in and let me have him sent to the infirmary today. Ah, surely that regular stream of heads in front, now mounting the knoll, is a band of convicts. Yes, poor fellows, it is they, sure enough; and if I cut across this field I shall yet be first at the quarry gate." Instinct seemed to tell him that, should the poor wife be there at all, Nature would have led her to this lonely spot.

TO BE CONTINUED

GARRY MADDEN CALLED BACK

"No, Garry, I don't want to wait for the motor 'bus today," repeated his sister. "It stops at every camp on the way to pick up passengers. We waited last Sunday, and you remember that when we reached the chapel we couldn't get any farther than the outer fringe of the crowd that filled the vestibule."

"Oh, some were worse off than that," laughed her brother. "There were a dozen or more out on the steps who couldn't get in at all. And I'm not sure that they weren't more comfortable than those inside. These churches in the woods are always too small."

"They are too large for the parish at other times of the year," she reminded him.

"Well," he volunteered lightly, "the place I had last Sunday suited me, and if I can get there late enough today to have the same—"

"Garry!" she exclaimed disapprovingly, but added immediately. "Of course, you don't really mean that. You were just as disappointed as I was at the unavoidable delay last Sunday. But it must be different today. The priest hears confessions before Mass, and Ethel and I want to receive Communion today. So you simply

must row us across the lake. We can't wait to go around by the road, and if we start now, we'll get there in time. You will take us, won't you?"

"Oh, I suppose so," he drawled reluctantly. "But it just means a half hour wasted, Katherine, sitting there in a stuffy place."

Katherine laughed happily. "It isn't stuffy at all. Every window is wide open. They open like doors. And the breezes come in saturated with the fragrance of the woods. Furthermore, you need not come in a half hour ahead of time. You can wait out of doors. I saw a dozen of my friends there last Sunday—girls that I did not know were up this way at all. It seems to be quite a place for unexpected meetings."

"Renewing old acquaintances at church isn't any particular inducement to me, but I'll take you across. I don't see, though, why you have to go so early or why you have to go to confession up here. You'll be going home in another week. You could wait until then, couldn't you?"

"Certainly. But, you see, I don't want to wait. And I am just a bit disturbed about you, Garry. You seem indifferent about these things. Has the city changed you that much? I have always been so sure of you—"

"Don't worry about me, Katherine," he interrupted, smiling. "Can't a fellow assume that a pious little sister could go a week or two confessionless? And, if he so assumes, must he be accused of—"

"No, of course he mustn't," she replied. "I might have known that you wouldn't change in that."

But, as they rowed across the lake, Katherine's doubt returned, although she said no more about it. Her brother had lived in New York for the last few years, coming home only at Christmas. And while he always attended Mass when he was at home, was there any certainty that he did not neglect it when he was away from home? She had not thought of it before, but she wondered now if he received the sacraments frequently, and then she blamed herself for doubting him. It was the first vacation he had spent with her for years. He knew that she was to be in the Adirondacks at this time, and he had managed to come up for two weeks.

"You needn't come in just yet if you don't want to," she reminded him as they went up the path to the church. "Ethel and I are going up to the front pew, so as to be near the confessional. But you'll come inside in time to get a seat today, won't you?" she asked anxiously.

He nodded reassuringly as she went in. Then he retraced his steps to the main road and stood there watching the people coming from every direction to the church. He smiled patronizingly.

"Many of these are coming just for the novelty of the thing, I suppose, and some of them, perhaps, are like myself—coming just to please someone else. I wonder what Katherine would say if she knew that until last Sunday I had not been in a church since last winter when I was home for the holidays, and that I haven't been to confession since the year after I left home? Well, what she does not know won't bother her, and if I go to church when she is around it will be all right. She wouldn't understand that one can't keep that all the time if his friends don't go either. I suppose I've lost interest in Church, anyway, and, after all, perhaps it doesn't matter."

Remembering his promise, however, to be in time to get inside the church, he went back up the path. The pews were already occupied, but chairs had been placed in the aisle, and he sat down on one of these. There were no kneeling benches in front of the chairs, and he saw no reason for kneeling down until he had to. He idly watched the people about him. Nearly all had either beads or a prayer book. He looked through the open window where he could see the sunlight filtering through the trees and he wished he were out there. He was not at all interested in the Mass. Presently he found himself planning an afternoon trip to Eagle mountain, but his train of thought was interrupted by the priest's voice.

"... and so today," he was saying, "we can have congregational singing. I regretted last Sunday that we could have no music, and one of the ladies has been kind enough to offer her services as organist, and I am sure it will be very edifying to all and pleasing to God and to His Blessed Mother if you will each do your share."

Garry wished again that he were not there. He loved music, good music, and he possessed a rich tenor voice.

"Just to think," he complained, "that I will have to listen to all these voices around me, with most of them probably singing off key and half of them not knowing the words! I don't think I can stand it." He looked around. The vestibule was crowded. He knew the steps outside were also crowded. He would have to disturb many persons if he went out, and he would not deliberately subject anyone to unnecessary inconvenience.

"I'll have to see it through, I suppose," he decided. "It's only for this once, however. Next Sunday I'll be back where no one expects me to go

to church. I came here and I am staying here under protest, but I will listen just for the possibility of hearing some discords or something funny enough to score a point when I describe it to the boys at the club."

An old lady in a pew near him held out one of the cards containing the hymns.

"I don't need it. I know the words," she said, with a pleasant smile.

He took it and thanked her, but did not look at it. His thoughts were wandering again.

The organist was playing now, and the people around him were singing. It was not as bad as he had expected—in fact, it was very good. Not only that, but the air seemed to be one he had heard somewhere. He listened again for the words. Ah! he remembered them now. He used to sing it in the boys' choir. "Mother, dear, O pray for me."

He had insisted that he would not sing, but he had not supposed that it would be these old hymns that everyone had known from babyhood; why, his mother had sung that as a lullaby for him. He had not wanted to sing, and now it seemed as if he could not. The muscles of his throat contracted as if with pain. He felt now that he must sing that hymn. He did not need to look at the words. He could not have seen them anyway, his sight was so misty. And now the cry in his heart broke through in a sob, unnoticed by the absorbed singers, and then his voice, full and sweet, made of the hymn a real prayer, a petition, a rhythmic entreaty to the Mother of God, as the vibrant tones seemed to lead the others in the familiar chorus:

"Mother, dear, remember me, And never cease thy care, Till in Heaven eternally Thy love and bliss I share."

The organ was again silent, and Garry Madden knelt at the consecration. He might have been alone so oblivious had he become of the hundreds around him. And then, after a while, through the hushed place came the priest's "Domine, non sum dignus," and he saw his sister with many others approach the Communion railing. And then came the soft strain of the Communion hymn. It is doubtful if ever in his life Garry Madden had made a more fervent act of contrition than the one he felt in his soul while his voice humbly and penitently blended with those he had so lately ridiculed. They were singing together, "O Lord, I am not worthy."

Katherine, in her thanksgiving, heard her brother's voice above the others and felt more unworthy herself in having doubted him for a moment.

"He could not sing like that if he were not sincere," she assured herself. "I'll never doubt him again."

When she joined him outside, she thought he looked a little more serious—or was he tired? Perhaps he had to stand, after all.

"Did you have a good seat, Garry?" "Yes, very good. In fact, I think it was probably the best one there."

She laughed merrily, as did her companion.

"You could see and hear well then?" "I saw much and heard many things," was the puzzling reply. She looked up questioningly. Somehow he seemed to mean more than he said, and yet, perhaps, he was only treating the subject lightly as usual.

"Well, I suppose you know what you are talking about, even if I don't. However, I am glad that you were at least comfortable since I brought you so early. I was afraid that—"

"You needn't have been. I am glad, after all, that I came early. The sight of so many people coming from every direction to a little chapel like this makes an impression on the mind that you can't get away from. You keep recalling it afterwards. At the time it seemed rather a commonplace incident, but now I am glad I saw them."

"I am glad, too, Garry. It will be a pleasant picture to remember."

"How soon after luncheon can you two be ready to go to Eagle mountain," he asked a little later. "I think a number of the others at the hotel are going, and we—"

"You had better not count on us Garry. The rest of you can go just the same, but we heard one of the ladies who was at church say that the priest, Father Hilton, is to have dinner at Cedarcrest today. He will be right near us. Ethel and I are going over to see him. We wanted to see him after Mass, but a car was waiting for him, and we did not like to detain him. We want to give him an offering for some Masses. You know the priests in these places have to depend upon the generosity of vacationists. During the rest of the year the congregation is pitifully small."

"I think I'll go over with you, Katherine. There is something I want to see him about, too. I just recall that there is a private matter that should be attended to, and I don't want to delay it any longer. I was afraid I would have to wait until I got back to New York, and I am glad to be able to settle it today. Some time I will tell you all about it."—S. Waldren Carney in Catholic Fireside.

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THE COUNCIL OF TRENT

DR. KINSMAN ON LUTHER, CALVIN AND HENRY VIII.

"The Council of Trent can only be rightly estimated," says Dr. Kinsman, in his excellent little book on this subject, "by clear understanding of the nature of the crisis it was called to face."

During the three centuries preceding the great rebellion of Luther, the Church had been agitated by the need of reforms. Much was said, and, indeed, much was done looking toward necessary changes in the discipline of the Church.

"What was accomplished at the Council of Trent represented the culmination of the aspirations and efforts of centuries."

As to the misuse of the word "Reformation" as applied to the rebellion of the apostate monk, Dr. Kinsman remarks as follows:

"The name 'Reformation' commonly signifies everything in the religious changes of the sixteenth century except what had to do with Trent. The Tridentine alterations are considered to belong to the 'counter-reformation.' 'Reformation' is used to signify the triumph of Protestant purity over Catholic corruption. This must be regarded as a misuse of a good old name by all who believe in the continuity of the Catholic Church. What is called 'the Reformation' signifies not correction of the Church, but its disintegration, a revolt from authority which has often threatened to end in the ruin of religion. It stands for a tendency to pare away the outer protections of historic Christianity, which by three centuries' experience, has been shown to lead away from Christianity altogether."

All that needs to be added to this characterization of the misuse of the word 'Reformation,' is to compare it to the rebellion of the Angels. Of course Dr. Kinsman, like all our best theologians in this latter day, believes in and practices the ironic method in religious discussion, and would not use, therefore, such a comparison. But, I confess, to me such a comparison does not seem odious. It is only just. One could as easily consider the propriety of Milton's Satan addressing his fallen followers upon the glorious work of his reformation, as of Martin Luther, the apostate monk, speaking to the apostate nun whom he seduced, upon the glorious work of his reformation.

But harsh language is not always justified. The modern Protestant is honest in his belief—where he has a belief. Unfortunately among Protestants today faith is fast disappearing. All that remains of the Protestantism inherited from their ancestors by the present generation is in many I fear, indeed, in most cases an unreasonable prejudice against the Catholic Church. In this prejudice Protestantism is united, and in this alone. The motto that the follower of Cromwell wrote upon the gate under the arch of Bandon bridge might well be engraved upon the brow of the average Protestant:

"Turks, Jews, Heathens, Atheists, All are welcome here but Papists."

But no Catholic of the present day, however irritated he may justly feel, would care to retaliate in the language of the gentleman who inscribed under those lines the distich:

"Whoever wrote this wrote it well, For the same is written on the gate of Hell."

The modern Catholic is more irenic; but alas his kiss of peace is usually both misunderstood and misrepresented.

But I am departing from the subject which I wished to touch upon, Dr. Kinsman's remarks on the Protestant Reformation.

"Catholicism," he says, "represents the ordered progress of historic Christianity, the evolution of revealed truth and sacramental life; Eastern Orthodoxy represents this development arrested at the eighth century; Protestantism is a definite turning back, its varieties being merely different degrees of retrogression. It has always aimed at minimizing the supernatural; its 'progress,' therefore, is in the opposite direction from that of Catholicism. In spite of the sincerity and earnestness of most who have cherished it as Christianity in its pristine purity, it has always exhibited a tendency to reduce revelation to lowest terms, to revert from higher stages of development to lower; somewhat as certain people assume that man must renounce or ignore the crowning characteristics of human nature out of deference to ancestral monkeys and jelly-fishes from whom they believe themselves to be evolved."

Again: "The sixteenth century saw reform in the Church, affected chiefly by the instrumentalities in evidence at the Council of Trent. It also saw much 'reformation' which represented revolt and cutting loose from the Church altogether. In dealing with the history of this period it is especially necessary to look behind names at things; and one of the terms needing closest scrutiny is 'reformation.' What was reformed, and how and why? Did change make things better or worse? Things moved certainly, but in what direction?"

Dr. Kinsman follows these questions by a brilliant description of the three lines of defection from the Church, the Saxon, the Swiss and the

English. Here is a part of his statement concerning Luther, the leader of the Saxon defection:

"Luther inaugurated a revolution which shattered the external fabric of Christianity and lost much of its inner spirit. Beginning with an attack on indulgences, he was led to defy the authority of the Church, represented in the Pope, who was ready to condemn him; and from the Church he appealed to the authority of Holy Scripture."

"Confronted with different interpretations of Scripture, he refused to defer to any but his own; and thus in self-defence was led to renounce his doctrine of private judgment. By defiance of authority he was led to extremes of self-assertion; and his influence has been shown more by the habit of individual choice of a creed without reference to authority than by perpetuation of his own opinion."

"After several years of controversy he broke completely from the Church, gained a following in Saxony, Hesse, and other German States, being finally recognized as ecclesiastical dictator by several German princes, in whose domains he introduced a system of his own in place of the existing Catholicism. . . . Very few still hold Luther's opinions; millions are still handicapped by inheritance of the Lutheran tendency."

This last sentence is one that it is particularly necessary for the Catholic to weigh with great care. If it was not for this unfortunate inheritance, for which the modern Protestant is no more to blame than for the inheritance of disease which descends to the fourth and the fifth generation by reason of the sins of the ancestor—if it was not for this, I say, there would be no such disgraceful publications as the various slander sheets, and such a wretch as Tom Watson of Georgia would have no more attraction among decent citizens than the mephitic Americans. And so all the Catholic can do when he hears of the insane vapourings of Watson and his followers, or reads the abusive falsehoods in the slander sheets, is to utter the prayer of the dying Saviour: "Father forgive them, for they know not what they do."

"Luther," says Dr. Kinsman, "was the personification of individual arrogance. He quarrelled with the Pope because he himself wished to be regarded as supreme in Germany. Against the infallibility of the successor of St. Peter, and for that matter, of Scripture, he set up his own. If other private judgments conflicted with his, he anathematized them. I am the man," he declared, "to whom God has revealed His word. Martin Luther is the first man in the Reformation; he therefore should command, you should obey; it is your lot. . . . I will defend my opinions against the world. What comes from my lips is not anger of mine, but God's. I have the Gospel, not from man, but from heaven, through Jesus Christ."

"Clement VII. and Paul III.," pursues Dr. Kinsman, "never talked like that! He rebelled against every authority which would have curbed his individual will, and in every particular outdid the authorities whom he defied."

I should like to quote the rest of Dr. Kinsman's sketch of the great leader of the Protestant revolt, but I lack space, as I want to give a brief account of the Swiss and English lines of defection. And here is a portion of the passage on Calvin:

"In Geneva Calvin devised a system of government intended as a model for the world. His rule was one of strict severity. . . . From the cradle to the grave, the Geneva citizen was pursued by an inquisitorial eye. Every detail of life was prescribed; and deviation from the rules was punished with severity. Amusements of all sorts were considered wicked, beauty in every form a snare of the devil. Churches were bare and ugly since severity was a mark of true religion. Calvin, claiming to rule in God's name, was intolerant of disobedience or dispute of his authority, and was ready to burn for heresy. The Popes and Inquisition were mild by comparison!"

But I must leave the rest of Dr. Kinsman's remarks concerning the Swiss line of defection to the reader who should not deny himself the privilege of reading this book. It is a good book to lend to a Protestant friend, who has usually been either untaught, or mistaught the facts concerning the revolts of Luther, Calvin, and Henry the uxorious tyrant whom his subjects acknowledged as the head of the Church of England. Here follows some of Dr. Kinsman's remark on English Protestantism:

"Distinct from Saxon Protestantism and Swiss reform was the separation of the Church of England from Catholic unity. King Henry VIII. of England, wishing to repudiate his wife that he might marry another, sought from Pope Clement VII. a declaration of the nullity of his marriage, which the Pope did not actually refuse, but delayed to grant. In his impatience, Henry took up a suggestion made by an ecclesiastical lawyer, Thomas Cranmer, that questions of marriage could be settled in the English courts without reference to Rome. Cranmer was made Archbishop of Canterbury, held a court which gave sentence as the king wished, and married Henry to the woman of his choice. The queen of England appealed to the Pope, who finally declared her marriage lawful, denouncing Henry's second marriage

and the tribunal which had authorized it.

"The breach between the Pope and king was final. Thenceforth, Henry encouraged all opposition to the papacy, yet made few changes in the church except such as were involved in the brutal suppression of the English monasteries, whose property he appropriated."


This then, as every one cognizant of true history knows, is the double cause of the English reformation—the desire of an adulterous king for a divorce from his lawfully wedded wife, that he might be free to marry the object of his adulterous attention and the desire to gratify his cupidity by robbing the monks of the wealth which had been stored up in immense treasures of art and religion which for centuries had been the glory of England.

Let me close these observations on Dr. Kinsman's splendid little book with one more quotation. Speaking of the next reign, he remarks:

WHEN USING WILSON'S FLY PADS

READ DIRECTIONS CAREFULLY AND FOLLOW THEM EXACTLY

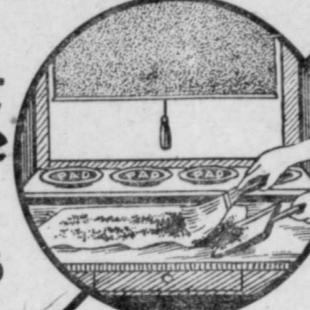
There is only one way to kill all the Flies



This is it—Darken the room as much as possible, close the windows, raise one of the blinds where the sun shines in, about eight inches, place as many Wilson's Fly Pads as possible on plates (properly wetted with water but not flooded) on the window ledge where the light is strong, leave the room closed for two or three hours, then sweep up the flies and burn them. See illustration below.

Put the plates away out of the reach of children until re-used in another room.

The right way to use Wilson's Fly Pads



and the tribunal which had authorized it.

"The breach between the Pope and king was final. Thenceforth, Henry encouraged all opposition to the papacy, yet made few changes in the church except such as were involved in the brutal suppression of the English monasteries, whose property he appropriated."

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Let me close these observations on Dr. Kinsman's splendid little book with one more quotation. Speaking of the next reign, he remarks:

HOW TO KEEP WELL

You are well now, and you want to remain well. Remember, therefore: Most illness is the result of misuse of the human machine, due to ignorance of the ways of right living. Even seemingly slight errors in personal hygiene may produce weaknesses opening wide the gates to disease.

Commonest among such errors is overeating, particularly overeating of meats, bread, potatoes and sweets. This leads to a clogging of the digestive organs, which sooner or later go on strike.

Then, at best, the self-poisoned, self-weakened over-eater suffers from recurring dyspepsia. At worst, he perishes from disease of the kidneys or some other organic disorder.

Perhaps it is no exaggeration to say that nine people out of ten err in this respect.

Fresh fruits and vegetables have the special advantage of containing mineral salts and other food elements essential to nutrition. In addition they tend to prevent constipation, a potent ally of disease.

Exercise is another prime preventive of constipation, besides being a protector of health in other ways. The man or woman who neglects daily physical exercise is literally inviting an attack of illness.

So is the person who commits the hygienic error of trying to get along without an abundant supply of fresh air in the home and work place. Even in cold weather the indoor air must be fresh if health is to be maintained.

And to ward off illness an abundant amount of good water should be drunk daily, especially before breakfast.

There are innumerable people whose allowance of drinking water is less than three glasses per day. Their excuse for not drinking more is that they do not feel thirsty.

Yet water must be liberally provided for the body if illness is to be kept away. It is a true food, a regulating food, promoting metabolism, assisting elimination. At least six glasses daily should be the rule, except for invalids with severe heart, stomach or kidney trouble.

Common, too, is the error of under-sleeping. Exceptional persons can thrive on five or six hours' sleep nightly. Everybody else needs seven or eight. Many—the young and the ailing—should take nine or more.

Finally, if addicted to worry, make an honest effort to gain emotional control and to view life bravely. The calm, the serene, the emotionally controlled outlive the worriers and the generally excitable by many years.—H. Addington Bruce, in Philadelphia Evening Bulletin.

THE FOUNDATION OF HOLINESS

Self-denial chains up the wild dogs of the passions which obstruct the road to life eternal. Mortification does not destroy, it elevates human nature. In the process of breaking in a horse, the animal must feel the whip and the curb, must be mastered before it is of use to man. To deny a disease of the body is to save the body; to deny a disease of the soul is to save the soul.

Mortification wages relentless war against the loathsome spiritual leprosy of sin. It drives the soul to true sorrow for sin, it hardens the soul to resist temptation to sin. It teaches men to deny themselves of things unlawful. The boxer needs a hard course of physical training with much self-denial to prepare for the fight. Self-denial is equally essential to keep the soul in training for its constant fight against its ever-present enemy, the flesh. Mortification is a cure for bad habits, the planter of good habits. It is as distasteful, yet useful, as certain medicines.

Throughout life there is a fight for mastery between soul and body. Where all is well, the soul rides the body like an expert horseman who holds the horse well in and forces the animal to obey. No mortifica-

WHAT MUST I DO TO GAIN THE PORZIUNCOLA INDULGENCE?

The Porziuncola, or the Great Pardon, is an indulgence granted to St. Francis by our Lord Himself, and approved by the Holy See. At first given only to the chapel of the Porziuncola in Assisi, the cradle of the Franciscan Order, it gradually became the favored treasure of all Franciscan churches, and today may be gained in numerous other churches besides those in charge of the Friars.

The Great Pardon is a *loties-quoties* indulgence, which means to say, that it may be gained as often as one complies with the condition of *visiting the appointed church* and saying some prayers according to the intentions of the Holy Father, Pope Benedict.

The indulgence begins at noon, August 1st, and continues until midnight of August 2nd.—86 hours.

If you are accustomed to *confess* twice a month, or if you receive daily, although you lose one or the other day a week, a special confession for the Great Pardon is not required, provided, of course, you are in the state of grace.

You must receive *Holy Communion* on the first or second day of August.

When visiting the church you may say any *prayers* you choose to say: the litanies of the Blessed Virgin, of the Holy Name, of the Sacred Heart; a decade or more of the beads; a number of Our Fathers; etc. After saying some prayers, leave the church, stepping outside the building; then return to repeat the prayers and gain a second and third indulgence. As often as you repeat these visits, you gain a *plenty* of indulgence, for *yourself* or for the *suffering souls*.—St. Anthony Messenger.

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the Girls' Separate Schools of Ottawa. Including the institutions in the United States, the Order owned and controlled no less than 47 institutions with a total membership of approximately 800 members.

A CALL TO CALGARY

Bishop's House, 910-7A St., N. W., Calgary, Alta., July 4th, 1921. The Very Rev. Thos. O'Donnell, President Catholic Church Extension Society of Canada, 67 Bond St., Toronto, Ont.

My Dear Father O'Donnell,—The special purpose I have in writing you today is to bring to the notice of our priests and people, and especially of Catholic teachers, the happy fact that at the beginning of September next, that is to say in two months' time, a novitiate is to be opened in this City of Calgary by the Ursuline Sisters, the oldest and one of the most renowned female teaching Orders in the world.

It is not merely to invite participation in the spiritual joy this long-desired realization brings to me that I write; my object is more practical and involves an earnest, a suppliant appeal for help to make the new foundation a success. Nor is the scope of this appeal mainly financial, though indeed a contribution, great or little, from all who have at heart the progress of Catholic education, would be just now most timely and most welcome.

The principal purpose of this message to all our Catholic friends is to solicit much more essential and efficacious help, a number of postulants, to be, as it were, the charter members of the new Community. I beg of teachers especially to lift the exercise of their profession to an immeasurably higher and happier sphere by offering it to the service of the Most High God in this bright new Western field of labor. Other young ladies also besides teachers would be gladly acceptable.

The new community will be diocesan, that is to say, will exist exclusively for, and within the limits of the Diocese of Calgary. It will be Calgary's only diocesan community, and whatever is contributed to its upbuilding, is a direct gift to this new and struggling diocese. I write this, however, with no thought of prejudice in regard to the other community labouring here, the Faithful Companions, but with every sentiment of appreciation and admiration for it and desire for its progress and success.

I would confidently ask the clergy, especially of Ontario, to take a kindly interest in this new foundation, and direct vocations of worthy young ladies, and particularly of teachers, to offer themselves to this Calgary mission. We have here a beautiful city, a growing and promising country, a healthful climate and almost a virgin field for such a community as this, for, as far as I know, this will be the first novitiate opened in Canada by an English-speaking community west of Pembroke, Ont.

Our need of such a community is very great. Not only do our Calgary schools need many more Religious as teachers, both for their value as such, and for financial reasons, but, throughout the diocese there are various centres where considerable numbers of Catholics, often those known as foreigners, are grouped, and the saving of children, yes and parents as well, depends upon the opening for their benefit of schools taught by Religious.

I hope that God's Providence will inspire to generosity all those able to help us in this new and necessary effort for the fulfilment of His dearest wish in the world, the instruction of His children to fit them to be citizens of Heaven. Help of whatever kind, and applications from postulants, or candidates to enter the Calgary novitiate, may be addressed either to myself at the above address, or Mother M. Angela Sidley, Ursuline Convent, Chatham, Ont., if possible before the end of August.

To add emphasis and clearness to the meaning of this appeal, I would crave enough space in your columns to reproduce here as having equal application in this case the following quotation from the remarkable sermon delivered recently by Bishop McDevitt of Harrisburg, at the diamond jubilee celebration of an American Sisterhood:

Let us not lose sight of the fact that the dominant element in our whole educational system is the self-sacrifice of the men and women who devote their lives to the high vocation of the Christian teacher, with no other compensation than that which is barely sufficient to clothe and shelter them. By reason of the inexpensive but highly

trained and skilled service which Catholic schools are able to command in those who heard the call of God and the invitation of the Church to abandon the world and follow the religious life, there is provided actually and effectively, even if indirectly, an endowment of a vast sum,—an endowment which bears the principal and the heaviest part of the burden of Catholic education. If this subsidy ceased, if the men and women of our religious communities abandon their vocation and returned to the world, our whole educational and charitable work, as far as human judgment goes, would crumble. There can be no doubt whatever of the utter hopelessness, under present conditions, of securing lay service as a substitute for that of religious in our educational institutions.

"It is doubtful indeed whether or not the vast majority of Catholics grasp clearly the significance of the truth I have just spoken. They have become so accustomed to see Catholic institutions doing their work in a quiet and unostentatious way that they have lost sight of the sacrifices, the self-denial, the rigid economy, and the whole-souled consecration to a high calling of a chosen group of men and women who make Catholic institutions what they are today,—a standing mystery to those outside the Church. Too many of us all fail to note that works of charity and education among non-Catholics continue because of the service which money purchases; but that the same works among Catholics depend, and must depend in a large degree, upon the life offering of men and women who consecrate themselves unreservedly to the service of God and the welfare of their fellowmen."

With the fullest confidence that the result of this appeal will be the placing of the newest and brightest gem in the already brightly jewelled crown of our Catholic Church Extension Society, I am

Gratefully and devotedly yours in Christ.

J. T. McNALLY, Bishop of Calgary.

BACK FROM CHINA

IRISH PRIEST TELLS WHAT HE SAW

Very Rev. John Blowick after paying a visit of inspection to the Mission Field confided to the Chinese Mission Society, of which he is Superior, says: "I have just returned from China, my mind filled with many, many memories of that forgotten land; memories which, in some respects, are among the most pleasant of my life, but which under the one vital aspect of the work of Christ in China are unspeakably sad.

"I have seen the Chinese in their homes. I have been received by them with a warmth of hospitality that I will never forget. I have seen the gentle women at their household work, I have seen the multitudes of little children in the streets at their games all day long, and all the time the one harassing thought that filled my mind during my time in China was that if priests and young men saw a tenth of what I have seen there would be a rush of zealous seekers after treasure to pick up those souls that are theirs for the snatching. To put the matter as bluntly and as plainly as possible, the situation is this: That for every priest who goes to China there is in his own lifetime, be it long or short, a certain definite number of souls who will be saved by him, and who will not be saved to the Church without him, and God only knows what a rich harvest of souls will be borne in the generation to come by the seed which his hand will scatter.

"A few months ago Father Galvin received three deputations from the Chinese people of our region who had heard of the arrival of our priests in China. Two of these came from pagans, one came from a few scattered Christian communities a hundred miles away, who rowed down the river in their junks and sampans asking our priests to come amongst them. The chief men of Han Yang asked Father Galvin to take over the working and management of a large modern school which they had just erected. The chief of the large Iron Works near by appealed to him to take over the large schools which he had provided for the education of the 2,000 men, all heads of families, whom he has in his employment.

"While I was in China I made every effort to study the conditions in the places which I visited. I consulted Bishops and priests; I learned the desires of the Ecclesiastical Authorities, and all coincided with my own impressions—that soon, very soon, China, if it is to be made Christian, must have not merely hundreds, but thousands of priests. In our District we shall need hundreds of priests. It is a difficult task to estimate the population of any region in China, but there must be at least Four Millions of Souls in the District in which our priests will work. In that same District there are not more than ten or twelve missions now, and about the same number of priests. If those people are to receive the Gospel we shall need a larger number of priests than our Seminaries at Dalgan and Cahiron

can supply for several years. The people in China are good, pure, honest, kindly people. They are eager to have Missionaries come amongst them. The prospects of an exceedingly large harvest are bright.

"We need all the priests who will come to lay the foundations of the Apostolate in our region in China.

"I left China with the determination to appeal straight to the priests and students, for a very large increase in the personnel of our Missionary body, and I take this opportunity to do so. This is no time for mincing matters. China is passing through its crisis. Paganism is dead in many parts of China as a practical religion. The Temples are deserted and being sold or given away by the Authorities for philanthropic purposes. The people are willing and ready to embrace Christianity. This is the opportune moment and it is the duty of every Catholic who has the interests of the Church at heart to do his utmost for the evangelization of China.

"I appeal to all those priests and students who feel impelled to give their lives for the cause of Christ in China to take the matter seriously in hand now and enable us to send a much larger band of Missionaries than that which we sent last year."

FALSE SINN FEIN OATH CIRCULATED

Dublin, June 25.—The oath attributed by Anti-Irish and Anti-Catholic propaganda to Sinn Fein has not been published or circulated in Ireland. The reason of course is that the unscrupulous propagandists know that the clumsy concoction would not deceive anybody in this country. It is being widely circulated in the United States and elsewhere. The Publicity Department of Dail Eireann says:

"The document is a filthy and blasphemous libel upon the Sinn Fein organization. The alleged oath is a concocted forgery, and the statements which follow it are lies. Sinn Fein imposes no oath of any kind upon its members. It is an absolutely unsectarian organization, embracing men and women of all creeds and requiring its members simply to declare their belief in Irish independence and to pledge themselves to work for that ideal. Two of its many Protestant members are ministers of the Republican Government."

It may be noted that when O'Connell was fighting for Catholic Emancipation, and on the occasion of every popular movement during the last century, the same fabricated oath was attributed to the organization of the Irish people at the time. In their day it has been used against the supporters of Catholic Emancipation, the United Irishmen, the Repeal movement, the Land League, the National League, the Fenians, the Home Rule Movement, the Ancient Order of Hibernians, etc. Now this disreputable form of propaganda is used against Sinn Fein.

According to this "oath" every Sinn Feiner swears that he will "wade in the blood of Orangemen and heretics who do not join us and become one of ourselves," and that "we shall not give up the conquest till we have our Holy Father complete ruler of the British Isles as he was before the Reformation."

THE REIGN OF CHRIST

The General Intention recommended by His Holiness, Pope Benedict XV., to the members of the Apostleship of Prayer for the month of July is The Social Reign of Jesus Christ. The reign of Christ over men is not a fanciful theory to be accepted or rejected according to individual whim or caprice, but an inescapable fact to be acknowledged and acted upon by all.

The kingly power of Christ over men and things is outlined in the Old Testament. Speaking of Himself through the lips of His prophet, centuries before He appeared among men in the flesh, the Son of God tells us, "I am appointed King by Him over Sion." While on earth Our Lord emphasized the fact of His Kingship. When asked by the Roman governor, "Art thou a king then?" He could truly answer, "Thou sayest that I am a King."

What individuals acknowledge to be an obligation to their Heavenly King must also be acknowledged by the mass organized into what is called society. Man is both an individual and a neighbor. He has rights and privileges by virtue of his manhood, but he has also duties and obligations by virtue of his membership in society. To reconcile his rights as an individual with his obligations as a social being is one of the great problems of life. But this problem is simplified by the virtue of religion, which is the acknowledgment of the reign of God over men.

Two contending philosophies are apparent in the world today which may be summarized by the individualistic and the communistic concept of society. A charming essayist figuratively sums up those two opposing tendencies by comparing the extreme individualist to a "rogue" elephant solitary, preda-

tory, miserable, a torment of himself and a terror to his fellows, and the extreme communist to a swarm of bees in which each one must work for his board, but each must sacrifice himself for the perpetuation of the hive.

Between these two social extremes lies the true Christian concept of society, with God the ruler, guiding and directing man's actions by His commandments, His laws, and His counsels.

Until men in the world acknowledge the rule of God in human affairs, and are willing to introduce religion into the solution of their problems there can be no true social existence. It is the reign of Christ or the law of the jungle. Which it shall be is for the world to determine. During the month of July we are asked to pray that the social reign of Christ may prevail, that sociologists and economists may write into their tables the dictates of the moral law, and that individuals and neighbors may act according to religion, which is the real cement that holds society together. The social reign of Christ is the balm of Gilead for a stricken world, it is the oil and wine to heal the wounds of the social evils lying striped and spoiled on the Jericho road.

From the Catholic home, that small domain over which the King holds sway, may this Kingdom little by little extend its circumference according to the Holy Father's lately pronounced wishes, until it encircles the whole world with its influence. The reign of Christ in the hearts of individuals and in society is an object worthy of the prayers and endeavors of all Catholics during the month of July. The world will be the better for such a glorious campaign. —The Pilot.

VATICAN QUIRINAL RECONCILIATION

SOCIALIST BELIEVES ITALY SHOULD FOLLOW COURSE OUTLINED BY POPE

Rome, June 26.—Professor Mussolini's statement in the chamber of deputies that the reconciliation of the Vatican and the Quirinal is "opportune, logical and inevitable," has continued to be discussed with more sympathy and approval than such an utterance appeared likely only a little while ago to win from the press and the political leaders. Professor Mussolini is a Socialist.

It is the first time that the subject has received discussion in the chamber with such a clear understanding of the large and influential part which the Papacy has taken in the affairs of the world and of the benefit which the Church's moral power has been to Italy. The newspapers even of "neutral" and anti-Catholic disposition either hail Professor Mussolini's proposal with commendation or, at worst, have treated it with mild dissent.

Professor Mussolini affirmed that the reconciliation of the Church and the State is not only opportune, but historically and essentially logical and inevitable. "The development of Catholicism throughout the world," he said, "obliges hundreds of millions of persons to keep their eyes fixed on Rome as the center of the universe. This is a great moral force for Italy."

This declaration of a fact that most Italian statesmen realize, whether or not they proclaim it, brought unanimous applause in the chamber.

"Italy, as far as the political status of Palestine is concerned," continued Professor Mussolini, "has but two courses to follow—that of English policy and that outlined by Pope Benedict in his recent consistorial allocution. As for me, I do not hesitate to declare that Italy should follow the course outlined by the Pope."

The applause which greeted these plain statements was only one sign that Professor Mussolini has made a profound impression on Italy.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

HEROIC MISSIONARIES OF THE MACKENZIE (CONTINUED FROM LAST WEEK) LEARNING THE ESQUIMAUX TONGUE

To get to matters of immediate importance Your Lordship must not believe that I have received the gift of tongues and that I can make myself understood to the Esquimaux under all kinds of circumstances. I began, it is true, to have a smattering of the Esquimaux tongue and to know a few rules of the grammar, but I am still far from being able to speak the language with approximate correctness. The more I know of it the more does it appear to me as difficult and complicated. Each word taken alone does not appear very difficult to pronounce, but the declensions, the conjugations and the entire phraseology is filled with bewildering combinations. I have in mind just now one particular word, a verb, in the same sense the same person and the same sense has four different forms. The Montagnais is said to be difficult, and in fact is, well, the little experience I had of that tongue in

the seven years which I devoted to learning it appears to me now like child's play to the task of learning Esquimaux.

At the present moment I do not try to learn new words; my whole attention is devoted to getting sentences together and then correcting them. I have in my possession a prayer-book composed by the ministers of the coast. Either their people speak a different dialect or their translations are faulty, for the Esquimaux here understand these words not at all or very little. I used this book, however, to translate for them the Apostles' Creed and the Lord's Prayer. Without making any reference to this source I translated the Hail Mary. These prayers with the Sign of the Cross are all that my newly-converted Christians can offer to God. It is altogether probable that it will be imperative later to correct these prayers; for the present, however, I am fairly certain that in saying them according to my translations they are at least not offering God any insults.

WHO WILL FIND US THE BOOK I have written Father Turquetil (at Chesterfield Inlet) to ask the assistance of his prayers and the use of his notes; I think Father Frapsauce had already done the same. But when shall I have a reply from him? Our readers on consulting the map will see the reason of this remark.—Ed. Communications with either of us are by no means certain or easy. Should there appear any work devoted to the study of this language either in French or English, I would be most happy to get it. Father Morice, who looked up this matter for us, got the information that the only books on this language were published in German.

RECOMMENDING MYSELF AND Brother Meyer to Your Lordship's prayers and begging for the two Esquimaux missionaries and their flocks a special blessing, I remain, Respectfully and devotedly yours in J. C. and M. L. FATHER FALAIZE, O. M. I. Donations may be addressed to: Rev. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto. Contributions through this office should be addressed: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont. DONATIONS

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OLD PRINCIPLES AND NEW Recently much stress was laid on the six commandments for the modern capitalist which were given in an address in Spain before various bodies of employers and employees. This publicity was in the nature of a discovery and was loudly trumpeted as something new in the ranks of industry. The contrary, however, is the case. These "commandments" are as old as Christianity itself. They embody only what the Church has taught day in and out for the past two centuries.

They are nothing more than the exposition of the old principles of truth, right and justice. One has but to go back to the old days when religion was universally respected and conscience was the guide of everyday activities to find these principles enshrined in industry, commerce and all lines of human endeavor.

Take the Gild system, for example. Not one of these so-called new discoveries that had not been known and observed. For this reason life in those days was far more tolerable than it is today. With the breaking of the bonds of religion and the consequent flood of free thought and freer action that were generally the rule, there came an era that spelt hardship and injustice. It was but the result of a denial of Christian principles where every man felt that he was obligated to but one thing and that was to care for himself regardless of the conditions that surrounded his fellowmen.

Such a procedure was bound in time to reflect itself into the lives of the workers and there was bound to come the time when labor would be aligned against capital and the battle royal for supremacy begin. Since the conclusion of the great War, much sanity has been introduced into life. Men who formerly made personal gain and satisfaction their one goal have opened their eyes to a new order of things. This order is one of larger scope and comprehends not alone the employer but the employee. And to bring employer and employee to terms, so-to-speak, there has been put forth a plethora of systems. Wherever there has been success, however, it is a conspicuous fact that Christian ethics have had their due consideration and recognition.

In our day, the enunciation of Catholic principles has been clear and unequivocal. Our Holy Father time and again has given to the world luminous documents dealing with its problems and citing the procedure that it must follow if it is to return to sanity and if the

peace, progress and happiness of the peoples are to be sustained and made durable. And in every document His Holiness has given a mighty impetus as well as sound direction to both workers and employers. What can be more to the point at this distracted time than a citation of the letter to the Bishop of Bergamo? Further evidence is well within grasp of the high and honorable course marked out by the Supreme Pontiff for the amelioration of world conditions.

In our own country, the Bishops' Pastoral tells graphically what must be done to bring back the glorious traditions that were once the pride of the people. This joint letter has been studied in non-sectarian universities as well as in Catholic Colleges and gives the remedy for present industrial disturbances.

The old principles, however enunciated, must prevail. It is because the world does not heed the Church's teaching that it is made sport for every doctrine. Right, truth and justice in high places and low will make this world a better habitation and not until it recognizes this truth and acts accordingly will we enter an era of good-will and fellowship.—The Pilot.

FATHER FRASER'S CHINA MISSION FUND

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

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

A Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses. Gratefully yours in Jesus and Mary. J. M. FRASER.

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PILGRIMAGES

TO THE SHRINE OF THE CANADIAN MARTYRS

The memorial shrine of the five Jesuit Martyrs—John de Brebeuf, Gabriel Lalemant, Anthony Daniel, Charles Garnier and Noel Chabanel—is of more and more surpassing interest, since the introduction of their cause in Rome for their Beatification. Surely the Catholics of Ontario have reason to be proud of the glorious heritage bequeathed them

by those heroic Martyrs, whose life and death have shed an imperishable lustre on the early history of their Province and of all Canada. All the scenes of the labours and death of those pioneers of the cross are situated about one hundred miles north of Toronto. And there can be seen today the relics of the Huron villages of the seventeenth century, as well as remnants of those Apostles of the Faith. Old Huronia might now be roughly described as all that land included in the circle formed by the towns of Orillia, Barrie, Collingwood, Midland and Waubausene.

In the midst of the country, reddened by the blood of those holy missionaries, a shrine has been erected to their memory. Every summer a large number of pilgrims visit the shrine of those heroic Canadian Martyrs. The pilgrims season of 1920 was one of the most successful of the holy place. It was indeed an impressive sight to witness the presence of over one thousand devout Catholics at the procession of the Blessed Sacrament for the blessing of the sick. A visit to the shrine on such great pilgrimage days is never forgotten, and is always the occasion of temporal and spiritual favors for many pilgrims.

To those who have the privilege of a vacation and wish to get away from the enervating noise and the distractions of large cities, we heartily recommend a sojourn at the shrine. The spot is not only historic and devotional, but also beautiful and favorable for a rest. The shrine is built on the highest plateau of the region, three hundred feet over the level of Georgian Bay and commands a splendid view of the surrounding country. The purity of the air is remarkable, the days are clear and sunny. At the same time fresh breezes are constantly coming from the great lakes. Near the shrine there is a restaurant, and also a large hotel where pilgrims may have sleeping accommodation.

During the pilgrimage season—July and August—on week days, Mass is said at nine o'clock—on Sunday there is a High Mass at eleven o'clock.

There are various ways of reaching the shrine. Fort St. Ignace is a flag station on the Port McNicoll—Peterboro Branch of the Canadian Pacific Railway. Travellers over that line coming from Sudbury or Toronto change at Medonte. When they reach Fort St. Ignace, they are only a fifteen minutes' walk up the hill to the shrine. An automobile meets every train. Those who travel over the Grand Trunk get off either at Waubausene or Victoria Harbor; these two places are five miles from the shrine.

Pilgrims intending to make a sojourn at the shrine would do well to write a few days beforehand to the Director of Pilgrims—Rev. F. Maynard, S. J., The Shrine, Via Waubausene, Ontario.

ROSES I went to gather roses and twine them a ring, For I would make a posy for the King, I got an hundred roses, the loveliest the are, From the white rose vine and the pink rose bush and from the red rose tree, But when I took my posy and laid it at His feet, I found He had His roses a million times more sweet, There was a scarlet blossom upon each foot and hand, And a great pink rose bloomed from His side for the healing of the land.

Now of this fair and awful King there is a marvel told, That He wears a crown of linked thorns instead of one of gold, Where there are thorns are roses, and I saw a line of red, A little wreath of roses around His radiant head, A red rose is His Sacred Heart, a white rose is His face, And His breath has turned the barren world to a rich and flowery place, He is the Rose of Sharon, His gardener am I, And I shall drink His fragrance in heaven when I die. —JOYCE KILMER

Votive Candles For the Next 30 Days We can offer Votive Candles at the following Extremely LOW PRICES F. O. B. London Toronto Montreal Windsor F. O. B. Sarnia F. O. B. Ottawa Quebec F. O. B. Halifax St. John F. O. B. Winnipeg 18's..... 20 1/2c 21c 21 1/2c 21 3/4c 22c 20's..... 20 1/2c 21c 21 1/2c 22c 22c 22's..... 21c 21 1/2c 22c 22c 22c 22 1/2c 25's..... 21c 21 1/2c 22c 22c 22c 22 1/2c 28's..... 21c 21 1/2c 22c 22 1/2c 22 1/2c 23c 32's..... 21 1/2c 22c 22 1/2c 22 1/2c 22 1/2c 23c 36's..... 21 1/2c 22c 22 1/2c 22 1/2c 22 1/2c 23c These are full weight (16 oz.) Candles. TERMS—30 days' net from date of shipment. Put up in 40 lb. cases—well wired. ORDER NOW, as these prices are not guaranteed after August 1st, 1921. The Catholic Record, London, Ont.

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOY, D. D.

TENTH SUNDAY AFTER PENTECOST

THE FOLD OF THE GOOD SHEPHERD
At that time: To some who trusted in themselves as just and despised others, Jesus spoke also this parable: Two men went up into the temple to pray, the one a Pharisee and the other a publican. (Luke xviii, 9, 10).

Perhaps in no other place in the Gospels can we get a clearer idea of the Church, in one respect, than expressed in these words of St. Luke. Two men enter the temple—one a Pharisee, a hypocrite known to all the people; the other a publican, a poor man, practically an outcast in the eyes of the world. Our Lord condemned neither of them for entering the temple, but He manifested for us the condition of each one as he passed from the temple. The Pharisee left no better than when he entered; the publican, on the contrary, went out from the temple justified.

The Church of Christ was founded for all men. Christ came on earth for all. He often said that He came for the sinners and not for the just, but this in Biblical language does not mean that He neglects the just. They already know Him, they already are of His fold. He need not seek for them. It is the one outside His fold whom He is seeking. He is, as He Himself often says, the Good Shepherd; hence, like the real shepherd, while He is solicitous for every member of His flock, it is only for the wandering members that He must go in search and bring back to the fold. Or, if they are wandering wildly through life, since they all belong to Him, He, like the earthly shepherd, will herd them with the already trained members of His flock.

The pasture for this flock in the world is the Church. No one can belong to Christ's fold unless he feeds with it in the Church. Now, this pasture is overflowing with an abundance of all that is necessary for the flock that must find its sustenance on it. The Shepherd remains, Christ Himself, though He has His earthly representatives in the Pope, the bishops, and the pastors; the Pope being the head of all, to whom the inferior must submit and whom they must obey. Hence, all who enter this pasture as members of the flock of Christians will never want and always will be safely guarded, if they possess the right spirit and put forward their honest endeavors toward righteousness. Outside of this pasture, there is no safety.

But, as in all comparisons, identity in every particular is lacking in this one—where Christ compares His faithful to the members of the Shepherd's flock—there can not exist identity, but somewhat of similarity. The shepherd will not allow the alien to enter his flock; Christ, the Shepherd of souls, permits any to enter His fold, at least in body.

We see this exemplified in the Gospel from which the text is taken. The Pharisee did not belong to the fold of the just; however, he is allowed to enter its pasture, the temple. Neither, perhaps, was the publican fully a member of the true fold when he entered the temple, though he was when he left it, for he went out purified from his sins. Hence we see that, in order fully to be a member of Christ's fold, we must possess the dispositions of soul necessary for union with Him. If these dispositions are not present within us, we can not count ourselves worthy members of His flock, no matter how much we frequent the church.

How regrettable is the fact that today there are so many hearing the seal of Christ, but who are alien to His flock! Some are like the Pharisee, some become like the heathens, others are apostates. There is not a congregation in which all of these are not to be found. We do not speak of those who have never known the pasture of Christ. For them there is an excuse, and, moreover, great hope that perhaps some day many of them, not all, will be given the opportunity of entering the true fold of Christ.

But why is it that so many who once were members of Christ's flock are now outside of it? There are so many causes of them that we could not enumerate all the different causes; but there is one cause common to all, and that is sin. Sin has driven them down the path of a Judas. Whether they will experience the remorse of a Judas or not, cannot be said. Certain it is, however, that many end like Judas, at least with those terrible words of Christ, "It was better for that man if he had never been born," as true of them as they were of Judas.

One of the common causes of loss of faith, or abandonment of Christ's fold, is too free intercourse with infidels and freethinkers, with persons prejudiced against Catholicity, with those ignorant of the Church's real teaching; books may be ascribed as another cause. The reading of books placed on the index of the Church will bring no good to the Christian; rather, it will do him immeasurable harm. Another of the greatest and most common causes of defection from the true faith, or of a formal rejection of it, is mixed marriages. It is true that promises are required of the non-Catholic party; but in the majority of cases, what importance is placed on these promises by him who does not believe in the Church, who very often denies her right of existence? Some are inclined to think it more wise to break these promises than to keep them. Must

we not admit that they are made many times, especially in this country, simply to win the Catholic in marriage?

It is well for all, even the frequent church-goers, to ask themselves individually: In what condition do I enter the church? The very fact that I enter it does not prove my righteousness. Do I not enter sometimes as the Pharisee? Or, if I enter in the state of the publican, do I have his dispositions? Am I wandering away from the pasture of the flock of Christ? I may feed on its nourishing food and drink of its refreshing waters, but am I living on the glorious temple, but all its glory only condemned him. How wise of Christ—and how kind—to found a Church in which the heart of its members really are known only to Him! And how wise of Him to give us the parable of today's Gospel! He came for sinners. Why reject them from the Church? There only can they hear His voice saying, "Come, follow Me." There only are they truly aroused to penance. Where else will sinners find Christ, if not in the Church? After all, we must confess ourselves sinners.

A PITIFUL SPECTACLE

Among the facts in the recently published statistics on suicide, none is more horrible than the report of the number of young girls in their teens who have chosen the cowardly way. They were almost children; hardly old enough to be out of school. Even the most hardened must be moved at the thought of young girls, sixteen or seventeen years of age, finding life not worth the living, and considering death preferable to the burden of existence.

Life is ordinarily very bright and beautiful at this age, and a person of sound mind must have faced some tragic despair even to think of suicide when hope is strongest and the future most alluring. While many of the cases may be explained on individual grounds or the result of some peculiar temperament, we cannot account for the large number in this way. Some general cause must be at work which blights life in its bloom and makes those still in the tender years of childhood ready to abandon life which even the old cling to until the last.

We fear the young girl is passing out of the world and in her place there is being evolved a creature young in years but old in worldly knowledge, who has lost, if she ever possessed it, the innocence and freshness of modest girlhood. The world and society are gaining nothing from the change. Who is to blame for this transformation of girlhood and for the danger which it threatens to the moral life of the future?

The follies of the fashionable rich have not been wholesome examples, and have had their part as demoralizing influences. The manners of our girls have grown coarser and less refined. Moral training has given place to "knowledge." There is a changed attitude in the home, which was once the very citadel of morality. If we hope to bring back the perfect flower of pure maidenhood, parental authority must pay more attention to the garden of the home. —Michigan Catholic.

THE "SEPARATION" BOGEY

Lloyd George in his recent lecture to the Calvinistic Methodists of Wales found it necessary to misrepresent the Irish position.

He declared that "a separation between islands that are so essential to each other, economically and strategically, would be disastrous."

This appeal to English fear or English cupidity was of course a deliberate misrepresentation of the real position.

So long as Ireland gets the self-determination she seeks, absolute separation does not come into the picture. A correspondent writing in an English newspaper points out that both Mr. De Valera and Mr. Arthur Griffith have clearly stated their willingness and the readiness of Ireland to enter as a free contracting party into a treaty with England, safeguarding the interests of both countries—as soon as Irish independence shall have been formally recognised.

Such a treaty would be obviously for the benefit of both countries, and so far as the Irish leaders are concerned they are willing to establish such a relation any day in the week. To keep on harping on the word "Republic" in connection with a self-governing Ireland—and thereby implying a hostile Republic, refusing all international relation with England—is just misrepresenting the case. Mr. De Valera in his statement to a representative of the New York Herald said long ago: "They were prepared to accept a Monroe Doctrine for Ireland, and in the case of a common foe Ireland's man power would be available for the defence of the two islands; that they would spend their last man preserving inviolate their neutrality, and would undertake to keep their defences in a proper state of efficiency."

So long as English ministers insist upon unconditional English domination in Ireland so long will Ireland resist English effort to establish such a position. But directly England has the

commonsense to stand no longer in the way of Irish self-determination Irish statesmen will, with the most cheerful acrimony, join in framing and ratifying a bargain whereby in any matters of military and naval defence Ireland and England shall stand side by side, four square, in mutual resistance to all invasion of either country from whatever quarter such menace may come.—Edinburgh Catholic Herald.

WHY GOD BECAME MAN

It is of the essence of sin, that in it man wilfully ignores the destiny for which he came into being, and seeks something else in its stead. Thereby he becomes dominated by the lower, and shuts out from himself the influence of the higher. It is also of the essence of sin, as of all human action, that it should affect not the individual only, but the race to which he belongs. Had Adam not sinned, nor any of our forefathers, we should not be as we are, prone to seek the creature in place of the Creator, and fascinated by creature, to become ultimately its slave. And yet it was inevitable that it should be so; for thus only can man learn the worthlessness of creature or discover his own nothingness, and, discovering it, turn to God with that abjectiveness which alone can render it possible for his destiny to be realized, in God and through God, yet without detriment to his personality or his freedom. Life is what it is, pain mingled with pleasure, evil with good, that man may learn from it, without becoming attached to it as to something ultimate and final. The universe exists for man's sake, and as the expression of God's love, but only that man may transcend it, and so pass from the partial and mediate experience with which he begins, to the full and immediate experience for which he has come into being.

That we should know of the ideal which momentarily was realized in our first parents, is of no small value to us, since thereby we are reminded that our destiny is not what it seems to be—a life of pain and pleasure, ending in death, but a life that shall be wholly good and eternally rich in knowledge and happiness and love. It is also of value that we should experience the consequences of the Fall, painful as they may be, for thus only can we learn our own nothingness, or the vanity of creature, or the power that is needed, if we would transcend their finitude and attain to that Experience to which they perpetually point. But if this we would do, we must learn also how He works for our redemption, and has worked through all time in that racial whole of which we are the present embodiment and momentary expression. —Leslie J. Walker, S. J., M. A., in Catholic World.

A HEART STIRRING APPEAL

Before final adjournment the General Assembly of the Presbyterian Church in the United States passed a resolution that would bring tears to the sympathetic eye. The resolution condemned most vigorously the "persistent and systematic propaganda being carried on by sympathizers with certain movements in Ireland with the design to force the American Government to interfere with the affairs of a friendly nation," and expressed "sympathy with an earnest support of our Protestant brethren in Ireland in their distress." While we would not presume to fathom the distress of the Protestant brethren in Ireland, we cannot believe that the good brethren mean the Orangemen of Ulster. There is so little of Christian spirit among this class of hybrid Irish that the Presbyterians would hardly refer to them as "our Protestant brethren." Let it may be feared that we speak under prejudice, we give the opinion of Harold Begbie, who is in no wise prejudiced and in position to know the situation in the capital of North Ireland. Mr. Begbie asks and answers a pertinent question. "In what way is Belfast religious? By what manifestations of Christian charity has it earned this exclusive title? Must the other cities of the United Kingdom hang their shameful heads before the Orange capital? The cities of the whole world acknowledge that Belfast is the single and sublime example of a holy place. One cannot believe it. Those who repeatedly write of Belfast as a religious city would not themselves advance so absurd a claim. But why, then, do they waste so perpetually the printer's ink to emphasize their conviction that Belfast is a religious city? Why do they single it out for the highest honor that can be bestowed upon the habitation of men? One would be very glad indeed if Belfast were veritably a religious city, for, to mention only this advantage, it would be an end of the Irish question. If Belfast were religious there would be no treasonable defiance of parliament, no drilling with seven and sixpenny rifles, no savage and bloody assaults upon inoffensive, unarmed Catholic workmen. For what man in his senses will say that Christ the Lamb of God smiles upon any such turbulence? If Belfast were indeed religious, Ulster would be meek and lowly, would cheerfully and modestly accept the position of a minority, would strive to make Home Rule a

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bleeding to the Irish nation. The pulpits would preach beautiful sermons from the text which I presume is never heard in that religious city. "Blessed are the peacemakers." The Presbyterian lion would lie down with the Roman lamb. The Belfast minister who wrote in a newspaper about horsewhipping some anonymous correspondent would ask the drilling Orangeman Whitchoote's searching question: "Will any one expect salvation from a Saviour that he will not imitate?" A religious Belfast would mean a Christian Ireland.

It is quite evident that the Presbyterian General Assembly wishes to follow the example of the Orangemen and drag the religious issue into the Irish question. It has been repeatedly stated by Englishmen that religion does not enter into the struggle of Ireland. Only a few days ago Gilbert K. Chesterton said that it is pure cant to say that the question of religion is paramount in Ireland. The student of history knows that the fight between England and Ireland is not a religious fight. He knows that Catholic Ireland fought Catholic England and that Protestant Ireland fought Protestant England. The bitterest political enemies of Ireland have been the Catholic Norfolk. This old Catholic family backed Carson and gave him moral and material support. These Catholic English nobility worked incessantly for British imperialism against Irish nationalism. The greatest heroes of Catholic Ireland during the nineteenth century were Protestants. We need only recall the names of Wolfe, Tone, Russell, McCracken, Orr, Lord Edward Fitzgerald, Robert Emmet, John Mitchell, Thomas Davis, Smith O'Brien, Butt, Charles Stewart Parnell. In the struggle for liberty Protestant Irish and Catholic Irish have alike offered up their lives. It is not only a lie, but it is an unspendable piece of disreputable propaganda to try to say that the struggle of Ireland for independence is a religious fight and bred in Rome. —Catholic Sun.

JUSTICE AND CHARITY

It is easy to allow condemnation of evil to pass into mere denunciation of persons and even of nations. The charity of our religion, however, demands the practice of application of a clear distinction between the offender and the offense. Wrong is to be opposed fearlessly and always; this, however, is no reason for passing over, much that may be and probably is good in the person, who has been associated with the wrongdoing. Just now especially is it incumbent on men and nations in their striving for honor and justice to remember the intimate relations necessary between Justice and Charity, in all that makes for the weal of the world. There can be no compromise with

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evil, but in its overthrow there is the double victory for the man who for the Name's sake of Our Father in heaven finds a way to serve and save his worker brother. Find the good in your opponent. Make your stand on that, and forcing out the wrong

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THE CATHOLIC RECORD, London, Ont.

unite your brother to you in the charity that will save both him and you. Nations likewise can know no nobler programme, if they would prosper, and aid as well the world's prosperity.—Catholic Standard and Times.

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CUTICURA HEALS BABY'S FACE

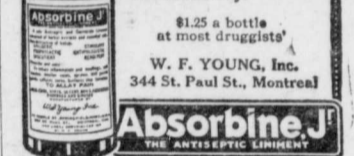
Could Not Sleep Eruption Itched and Burned So.

"I noticed a little pimple on my baby's face. I thought it was from the sun but it kept getting worse and the skin was red and very hot. He could not sleep or rest the eruption itched and burned so, and it caused him to scratch. I was quite discouraged. "I saw an advertisement for Cuticura Soap and Ointment and sent for a free sample. I bought more and after using two cakes of Cuticura Soap and two and a half boxes of Cuticura Ointment he was healed." (Signed) Mrs. S. D. McGuire, Clarksburg, Ont., Dec. 18, 1918. Use Cuticura Soap, Ointment and Talcum for every-day toilet purposes. Soap 25c, Ointment 25c and 50c. Sold throughout the Dominion, Canadian Dispensary Limited, St. Paul St., Montreal. Cuticura Soap shaves without lather.

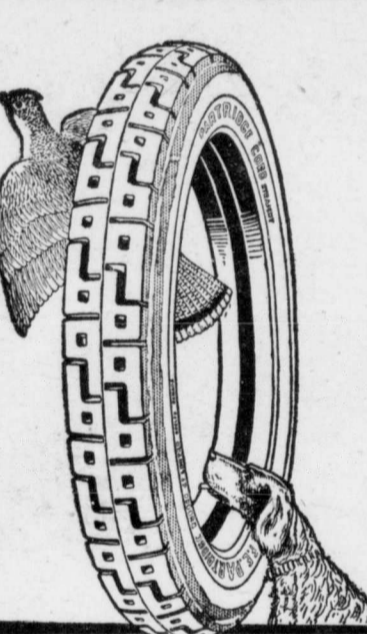
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JULY 23, 1921

CHATS WITH YOUNG MEN

THROUGH PEACE TO LIGHT
I do not ask, O Lord, that Life may be
A pleasant road;
I do not ask that Thou would'st take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, I ord, I plead,
Lead me
Though strength should falter, and though heart should bleed—
Through Peace to Light.
—ADELAIDE ANNE PROCTOR

THE CATHOLIC YOUNG MAN AT HOME

The home does no longer have the same attraction for our young people, and especially for our young men, which is held in former days, says L. M. Frederick in the Christian Family. Still, most of them appreciate in a vague manner the advantage of having a home. It is at any rate cheaper than "rooming out" in most cases would be. Some also know that many employers seem to prefer "home boys" to those who unnecessarily live away from their family.

There cannot be any doubt that the best place for a young man to be as long as possible is his home. If it is the right sort of home, he will find it in many of the steady influences which his increased contact with the world demand in order to keep him from being infected.

He has the example of his father, who possibly may have had a poorer education, but who toils untingly for his family. And "dad" after all is a fine fellow, a pal whose equal cannot easily be found. He enjoys the unstinted care of a mother, whose heart he may often have wounded by words and acts of ingratitude, but whose affection he still holds. He feels the softening and restraining influence of his sisters, the wholesome comradeship of his brothers. He finds many a chance for the exercise of his chivalrous inclinations towards his sisters and younger brothers, in short, all the good influences that naturally go out from the true Catholic home to him more closely to admit.

Nearly every young man will find it easier to go to Mass on Sundays from his home where all go, than from a boarding house where many will not. He sees other members of the family approach the sacraments and pray, and he is moved to do the same.

The average young man is sociable and feels happy when he can invite his boy friends to his home occasionally, and have some fun with them in his den, his workshop, and also the parlour. All these things are real advantages of a true home, and the average Catholic young man may be trusted to appreciate them at least in a measure.

Too many of our young men make exaggerated demands on their homes and show discontent and irritation when their extravagant whims and notions are not gratified. Too many wish to contribute a minimum to the support of the home and family, but to get a maximum of help and advantages out of it. As a rule they have not yet fully mastered their trade, or profession, and consequently do not as yet get high wages or salaries.

A vast multitude of our young men are unwilling to go to school one day longer than they have to, and so drift into all kinds of employment without prospect of ever materially bettering their condition. When they reach the age of twenty or twenty-one they usually begin to see the folly of their decision and perhaps regret it, but do no longer feel the ambition and energy which would be necessary to land them in a more lucrative position. There may be exceptions of men who in later years can profitably change from one trade or profession to another more congenial than the one first adopted, or from no profession to a very successful career, but the average young man should have mastered his trade or profession before he is twenty. A boy who has an aim in life, who has ambition to reach his aim, will be willing to make sacrifices for it. He will see the necessity of saving some of his spending money, he will be more tractable in his home; he will in every way be more likely to "cut out" the foolishness that is so characteristic of his age, and profit by every opportunity his home and his work afford.

As long as a young man does not make any money, except on

the side, as any young man will, he should be all the more modest in his demands on father's purse, for clothes, tobacco, etc., and use his regular allowance judiciously. For those who have the good luck to make money, let them be convinced that it will be much more to their credit and advantage if they hand their entire pay envelope to their parents and take back the amount they deem right, instead of paying them just so much, hardly enough perhaps to cover the expenses of their board. If the parents are in a position to let a boy have all or nearly all of his money, a young man should not spend it all but start a bank account, and contribute regularly to religious and charitable purposes.

A young man who really appreciates his home, who is devoted to his parents, brothers and sisters, will be anxious to do his share in making home life pleasant and enjoyable. It is a joy to find a model young man, who is the pride of his parents and to whom the pastor points with satisfaction. He does not lose any of the really good things of life because he does not, like so many others, indulge in all the sports and all the expensive habits that many young men seemingly consider their birthright.

No boy is expected to become a "sissy," he is to be a manly boy, but it takes more character, more energy, more will-power, more grace, to be a good, honest, and obedient son, a helpful and loving brother, than to be a spendthrift, a penniless run-along, who thinks he must do all that the "other fellows" do no matter how foolish and sinful their conduct may be. Let every young man take an active interest in all things that concern his home, let him prefer his home to any other house, let him acquire all the good old home habits that will be such a valuable asset at the time when he starts a home of his own. Whoever has not learned to love his parental home will most likely not have much attachment to his own home later on.—The Echo.

OUR BOYS AND GIRLS

RAIN
Praised be God for the rain
After the shrivelling heat—
Joy to the parching plain,
Joy to the drooping wheat,
Joy to the tender shoot
Bursting from loam and clod,
Joy to the ripening orchard fruit—
Glory and praise to God!
Lo, how the leaves rejoice
Over the glistening lands!
Lifting a murmurous voice,
Clapping their little hands;
"Frost he sendeth and rain,
Dev to the thirsting sod,
Life to the dry dead grass and the grain—
Praise and glory to God!"
Each in its own good time
He in His bounty sends,
Hail he giveth and rime,
Snow from His hand descends,
Rain for green things that grow,
Out of the skies above
Falleth in season on earth below—
Praised be God for His love!
—P. J. COLEMAN

BE KIND TO ANIMALS

"God has made us masters over the lives of animals. To be cruel to animals, to hurt them wantonly, to make them work excessively is an abuse of the trust and authority God gave us, and it betrays a mean and low disposition. People who are cruel to animals are also cruel and heartless to human beings over whom they have power.

"That you may understand what influence cruelty to animals has upon the formation of character it will be enough to ask you towards which animals a boy will be cruel. A boy will never try to be cruel to an animal that is able to resent the cruelty by doing injury to the boy. He will pick out some small animal, an insect, a butterfly, or the cat and tantalize it. Does this not show cowardice in the boy? As a fact cowardice and cruelty go hand in hand. A coward will always be cruel to those weaker than himself. Upon them he practices the spite and malice that he dare not show towards those stronger than he.

"You know how the world hates a coward, how unhappy he is, and what a poor likeness of God is his mean, little and shrivelled-up soul. Avoid then cruelty to animals; but be at all times ready to defend the weak against the strong. By so doing you build up a noble character, a character that will be the pride of God and His angels and your consolation in life and death."
—Father Kuehnel.

THE TWO COUSINS.

"No; I'm just looking forward to the time when I can go away

from home. You see I'm the odd one in the family, and I can't get on with the others."

Plump, pretty Mary, to whom this confidence was offered, interrupted it with a little gasp. Her blue eyes widened to their widest extent as she looked at her cousins.

"You mean that you can't get on with your brothers and sisters?"

"Yes, that's it."

Marguerite did not seem to realize that Mary was shocked. She spoke with an air suggesting self-complacency.

"I can't imagine what ancestor I take after, for I'm unlike the others as day is unlike night. I'm so sensitive and my tastes are entirely different. I love music and poetry and I eat so little that mother worries awfully. The rest have wolfish appetites and they like baseball and that sort of thing."

Her voice as she said "that sort of thing," expressed the most withering contempt.

Mary rallied after a moment of silence.

"Well, you don't have to quarrel with people because you don't like the same things. I can't imagine not getting on with my brothers and sisters," she added with decision.

"That's because you're all essentially alike." Marguerite's smile was very superior. "But I'm so different that the boys and Bessie jar on me." She broke off suddenly and pointed. "Why," she gasped, "just look! Isn't that the strangest thing?"

The two cousins were sitting in a hammock, swung between two apple trees, and at a little distance, various occupants of the poultry yard wandered about, pecking continually at the grass and weeds. Several hens accompanied by their families, clucked encouragingly as they scratched, their round, bright eyes all the time watching against any possible danger to their treasures.

But the group which had attracted Marguerite's attention was in striking contrast to the others. A nervous, little yellow hen led the way, clucking excitedly to the most singular brood Marguerite had ever seen. It consisted of three ungainly chickens, two small turkeys, and a young duck, the latter waddling in the awkward fashion of his kind after the others in the procession.

"Look! Isn't that queer!" Marguerite had almost forgotten her pet grievance of being misunderstood in the excitement of her discovery. What is that duckling doing with that old yellow hen and those turkeys?" Mary laughed.

"It is a rather absurd family, isn't it? You see there happened to be a few turkey eggs and somebody gave mother a duck egg, and the yellow hen was just determined to set, so we gave her all the odds and ends. And she seems as well satisfied," Mary added, "as if she had a more ordinary family."

"But don't they fight awfully?" inquired Marguerite. "These turkeys are as big as three of the chickens."

Mary looked at her cousin and an odd light came into her eyes. "No, they don't quarrel," she said. "Of course they are not a bit alike, but they've cuddled down under the wings of the same mother every night since their little lives began. And that seems reason enough for being happy together."

Marguerite did not reply. But as her gaze followed the queer procession, the nervous mother hen and the shrill-voiced chicks, the two turkeys with their mincing, affected gait, and the fat duckling waddling in the rear, her expression became extremely thoughtful. It almost looked as if she had found something to think about.—True Voice.

THE "MADONNA DI SAN SISTO"

This work of Raphael's belongs to the most brilliant period of the great master. According to Vasari, it was painted in 1518 for the high altar of the convent of the Benedictines of St. Sixtus at Placentia, and remained there until Augustus III, Elector of Saxony, and King of Poland, resolved to purchase it. It was not until twenty years later (in 1753) that through the intervention of the painter, Carlo Giovanni, of Bologna, it was finally purchased for the Dresden Gallery, the sum of eight thousand pounds being paid for it. The sellers reserved the right to have an exact copy of the picture, which should, according to custom, remain in the place of the original, and continue to pass

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for it. In November, 1753, Giovanni himself bore the picture to Dresden. The King, impatient to see again this long-desired masterpiece, ordered it to be immediately unpacked and displayed in the castle. When it was carried into the throne-room, they hesitated to put it in the most favorable place in regard to light, for that was exactly where the throne stood. The King perceiving this, hastily drew aside the throne-chair, saying, "Make room for the immortal Raphael!" This painting has remained ever since the prized masterpiece of the Dresden Gallery. It was painted in 1518. The characters at either side and below the Madonna are Pope Sixtus and St. Barbara. The two cherubs in the lower part of the painting are known as "Raphael's Afterthoughts."—Standard and Times.

thing to do. Great blessings are bound to come to families who have a member in religion, to say nothing of the honor that is theirs.

Instead of objecting, parents who have children possessed of the religious vocation should cultivate it and be grateful that they have been chosen to be the father and mother of priest or Sister.—Catholic Sun.

LIGHT OF THE WORLD

Jesus is the light of the world, illuminating every man who cometh into it, opening our eyes with the gift of faith, making souls luminous by His Almighty grace—Mary is the star, shining with the light of Jesus.—Newman.

VALUE OF OBEDIENCE

Every act of obedience is an approach, an approach to Him Who is not far off, though He seems so, but close behind the visible screen of things which hides Him from us.—Cardinal Newman.

WHAT WORLTLINGS CANNOT SEE

The world sees devout people pray often, suffer injuries, serve the sick, give to the poor, watch, moderate their appetite, restrain their passions, deprive themselves of sensual pleasures, and perform such other feats as are in themselves severe and rigorous, but the world does not see the inward cordial devotion which renders all these actions agreeable, pleasant and easy. Consider the bees upon the thyme; they find there very bitter juice, yet in sucking it they turn it into honey. Oh, worldlings! it is true, devout souls find much bitterness in these exercises of mortification, but in performing them they convert them into sweetness and delight.—St. Francis de Sales.

FAMILIES

The perversity of human nature is strange and unaccountable. There is scarce a family the members of which have grown to manhood and womanhood but sooner or later loses one or more of the circle. Death may come. By marriage this or that one may move miles away to take up new duties. In the latter case, neither father nor mother objects. All they consider is whether the son or daughter has what they call "done well."

But what of the son or daughter who is called to the religious life? Too many parents, unfortunately, look upon this matter in an entirely different light, and, again unfortunately, oftentimes parents by their perversity have ruined the prospects of son or daughter by the mistaken stand they have taken.

Surely there is nothing more eagerly to be desired than the life of a religious. Those who enter are entirely safe from the wiles of the world. Their every endeavor is given to the highest things of life. Parents who have given up children can testify to the great satisfaction they find in the letters that come from the youthful aspirants to priestly honors or those who have entered a Sisterhood. Never is there any tinge of "blue" in the looked-for epistles. They bring sunshine and joy into the home. They demonstrate beyond peradventure that the entrants are happy always—that they have obeyed the call of the Master. The priest or the Sister may be sent far away, even to foreign climes, but what of that? It is God's will. And the work of all of our religious do is beyond compare. They teach the young, they visit the sick, they carry consolation to the afflicted, they minister to the poor and the needy, they care for the orphan, in hundreds of ways they carry on the inspiring works they are called upon to do in the service of our Divine Lord.

Catholic parents whose children show inclination to a religious vocation should get down on their knees and thank God for it. To raise a finger in opposition may prove to be a disastrous

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THE EUCHARISTIC CONVENTION

THE PROGRAM OF THE SAN FRANCISCO CONVENTION

Wednesday, August 10, 1921—9 a. m.—Solemn Pontifical Votive Mass of the Blessed Sacrament; preacher of sermon, Most Rev. Archbishop Hanna; celebrant, Rt. Rev. Bishop Schrembs.

Thursday, August 11, 1921—9:30 a. m.—Solemn Requiem Mass for Deceased Members, celebrant, Rt. Rev. Bishop Cantwell.

Friday, August 12, 1921—9:30 a. m.—First paper: Annual Diocesan Eucharistic Conferences, Rt. Rev. Msgr. Arthur Lane, P. A.

Saturday, August 13, 1921—9:30 a. m.—Paper: The Sacrament of Penance, Rev. Daniel J. Kelly.

Sunday, August 14, 1921—9:30 a. m.—Paper: The Sacrament of the Eucharist, Rev. Daniel J. Kelly.

Monday, August 15, 1921—9:30 a. m.—Paper: The Sacrament of the Eucharist, Rev. Daniel J. Kelly.

Tuesday, August 16, 1921—9:30 a. m.—Paper: The Sacrament of the Eucharist, Rev. Daniel J. Kelly.

Wednesday, August 17, 1921—9:30 a. m.—Paper: The Sacrament of the Eucharist, Rev. Daniel J. Kelly.

Thursday, August 18, 1921—9:30 a. m.—Paper: The Sacrament of the Eucharist, Rev. Daniel J. Kelly.

Friday, August 19, 1921—9:30 a. m.—Paper: The Sacrament of the Eucharist, Rev. Daniel J. Kelly.

Saturday, August 20, 1921—9:30 a. m.—Paper: The Sacrament of the Eucharist, Rev. Daniel J. Kelly.

"As man has a conscience, so also have nations. The individual conscience, in order to do what is right, must be regulated by religion, so also must the conscience of the nation in order that it may not heedlessly transgress the law of God or wrongfully trample upon the God-given rights of citizens.

"If men search out the ways of nature and not the ways of God; and if they scan the heaven and the earth, but have no knowledge of the moral order, what hindrance will be placed to debasing, self-seeking tendencies, the cruel passion for greed, the heartless strife for domination? What guarantee of peace at home and abroad, with respect for the rights of people, what confidence in the agreement of nations, if men, instead of being religious and fully conscious that to God they must render an account of their stewardship, feel that they are responsible to no divine tribunal?"

These weighty reflections make it clear that religion, being conducive to the welfare of the State, should have a prominent and essential part in education.

WHAT NATION'S FOUNDERS BELIEVED

"This truth was fully recognized and wisely insisted upon by the experienced and religiously minded founders of our great and glorious republic. They clearly taught and emphatically declared that the welfare and stability of the new republic demanded that education and religion should not be separated. The civil authority in those early days of our republic held that religion was a vital element in education, and should be included in the curriculum of the schools.

The national government, reflecting no doubt the opinion of the times, clearly manifested the value it placed upon religious training in the law passed July 13, 1787, by which certain large tracts of government lands were dedicated to school purposes. The ordinance contained the following striking declaration: 'Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and means of education shall be forever encouraged.'

"Unfortunately, this sound and wholesome view, held by the State and the universal body of citizens in bygone days as to the need and value of religion in education, was slowly modified and in time entirely eliminated. Liberty of education is an established fact and principle in America. The State usurps a right not given to it by the Constitution, when it seeks to monopolize education and tyrannically strives to compel her citizens to make use of a system of education which they conscientiously protest. We cannot make use of the schools which ignore religion, God and His Church. And impelled by this conviction, we quietly and unostentatiously build and maintain our own schools in which secular knowledge and religious instruction are imparted; and, while doing this, we are paying our share of taxes for Public Schools.—The Monitor.

Every so often, a patronizing professor, or a preacher seeking by "modern methods" to hold a dwindling congregation, expresses regret that the Catholic Church is obsolete and out of touch with the spirit of the times.

Occasionally, the sons and daughters of good Catholic parents suggest that father and mother are old-fashioned in their ideas concerning the importance of religion and the necessity of semi-nudity in dress.

It may be that the times are out of joint, but the Church is not; the reason being that the Church was founded and fitted for all times until time itself should be consummated.

The Church, like all true mothers, has infinite patience. She not only keeps up with the times, she sees ahead of the present and prepares for other times when jazz and noise and vulgarity shall have sickened their votaries, and men and women shall have begun the none-too-easy task of thinking for themselves instead of taking for granted the cheap claptrap of others.

Even today, when the real thinkers apply themselves to the study of problems more serious than a new development of the dance or a new design in dress, they are realizing that the Catholic Church can suggest solutions of economic and personal problems because she has always possessed them.

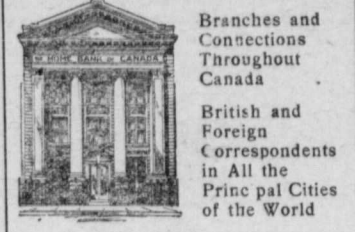
Protestantism invited the individual to short cuts—but they led nowhere. The Church kept to the broad highway whose milestones were records of experience. The Church combined the active and the contemplative; her enemies, whose first point of attack at the time of the so-called Reformation was the contemplative life, have suddenly discovered that the useful in human activity is dependent almost entirely upon the contemplative.

The attitude of the Church with regard to labor and concerning such questions as education, patriotism, the care of children and the preservation of the home, is the same today as it was yesterday.

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Yesterday, in ages which are referred to as "dark" by those who cannot see, it solved these problems without difficulty; today it offers means of solving them to all men who are wise enough to realize that humanitarianism without guidance or control can never solve them.—Catholic Bulletin.

DIED

McDONALD.—At Summerstown, Ont., on June 1, 1921, Mrs. A. P. McDonald, beloved wife of A. P. McDonald, aged fifty-eight years. May her soul rest in peace.

McDONALD.—At St. Andrew's West, Ont., on May 9, 1921, John Leek McDonald, aged seventy-five years. May his soul rest in peace.

BORN

Cox.—On June 29th, at Picton, Ont., to Mr. and Mrs. V. S. Cox (nee Mary O'Hagan) a daughter, Margaret Ann.

TEACHERS WANTED

WANTED second class professional teacher for C. S. S. No. 8, Hamilton, Ont. Salary \$1,000 per annum. Duties to commence Sept. 1st. Apply stating experience and salary expected to Thomas Manion, Sec. Treas., Corkery, Ont. 2232-3.

WANTED an experienced Catholic teacher, holding second class professional certificate, for S. S. No. 10, Adolphus, Ont. Salary \$1,000. School conveniently situated beside church. Apply to Rev. Fr. Walsh, Sec. Treas., Adolphus, Ont. 2232-3.

APPLICATIONS will be received by the undersigned for the following teachers up to August 1, 1921: 1. English teachers holding 2nd class professional certificates. Salary, minimum \$600, maximum \$1,100. 2. English-French teachers holding 2nd class professional certificates. Salary, minimum \$800, maximum \$1,100. The Board of Trustees of the Catholic Separate School, Box 10, 3, Sudbury, M. J. Powell, Sec. Treas., Box 10, 3, 2232-3.

WANTED for C. S. S. Kearney, teacher holding 2nd class professional certificate, duties to begin Sept. 1st. Apply stating experience and salary expected to John Kearney, Sec. Treas., Kearney, Ont. 2232-3.

PRINCIPAL wanted for Emmanuel continuation school, to teach Latin, French, History, English, etc. Apply stating salary and experience to Rev. J. McAuley, Emmanuel P. O., Ont. 2232-3.

WANTED Catholic teacher holding second class professional certificate for C. S. S. No. 4, Adelaide, situated in a quiet village, convenient to boarding house and depot. Attendance about twenty-five. Salary \$800. Duties to commence Sept. 1st. Apply stating experience and salary to Clara Gleason, Sec. Treas., Fletcher, Ont. 2232-3.

TEACHER wanted, second class professional, Town of Charlton, Catholic, Catholic Separate School. Apply stating experience and salary to M. P. Devine, Chairman. 2232-4.

WANTED qualified teacher for S. S. No. 1, Griffith, salary at the rate of \$800 per annum. Duties to commence Sept. 1st. Apply stating experience to Daniel Donovan, Sec. Treas., Balvenie P. O., Ont. 2232-4.

NORMAL trained teacher wanted for S. S. No. 1, Hay; school is quiet village and good boarding house; duties to commence Sept. 1st. Salary \$800 to \$850 according to qualifications and experience. Apply to John Laporte, Sec. R. R. No. 2, Zurich, Ont., Phone 88 r7, Dashiwood central. 2232-4.

WANTED a Catholic female teacher for school section No. 1, Arthur Township, with second class certificate. State salary and experience to Patrick Costello, Sec. Treas., Rothsay, R. R. No. 1. 2232-4.

WANTED teacher for Lethbridge Catholic Separate School, Commencing Sept. 1st. Salary \$1,000 per year. Apply to D. J. McSwain, P. O. Box 501, Lethbridge, Alberta. 2232-3.

WANTED for Separate School Section No. 7, Epsom, Grey Co., a teacher holding a second class professional certificate. Duties to begin Sept. 1st. Apply stating salary and experience to M. J. Juggan, Sec. R. R. No. 1, Apsan, Ont. 2232-4.

WANTED teacher holding 2nd class professional certificate for Catholic Separate School, St. Joseph's School, Waterloo, Ont. Duties to commence Sept. 1st. Apply stating experience and salary expected to O. Toole, Sec. Treas., R. R. No. 8, Peterboro, Ont. 2232-3.

PRINCIPAL wanted for Cobalt Separate School, Address William Saunier, Secretary, Box 322, Cobalt, Ont. 2232-3.

WANTED an experienced Catholic teacher for Separate School Section No. 4, Asphodel; must have second class certificate; duties to commence Sept. 1st. Apply stating experience and salary to David Garvey, Sec. Treas., Norwood, Ont. 2232-4.

WANTED for school No. 2, Grattan Township, Ontario, a qualified teacher. Duties to commence after midsummer holidays, 1921. State qualifications, experience and salary. Apply to James Harty, Sec. School No. 2, Grattan Township, Eganville P. O., Ont. 2232-3.

TEACHER wanted for S. S. No. 1, Nichol, a second class professional certificate. Duties to commence Sept. 1st. Apply stating experience and salary expected to J. P. Keating, Sec. R. R. No. 4, Guelph, Ont. 2232-3.

TEACHERS wanted for Catholic Separate schools, Port William, Ont., holding second class Ontario certificates. Salary \$700 per annum. Duties to commence September, 1921. Apply to G. P. Smith, Secretary, Room 11, Murray Block, Port William, Ont. 2232-4.

GOOD plain cook wanted. Highest wages. Must have references. Apply Box 245, CATHOLIC RECORD, London, Ont. 2232-4.

HOUSEKEEPER WANTED. PRIEST'S housekeeper wanted for Eastern Ontario parish. Widow with boy of twelve. Apply with references to Box 391, CATHOLIC RECORD, London, Ont. 2232-3.

INFORMATION is required by the Catholic Sales' Club of Montreal of the following: Name, address of Fred Whitaker, step-brother of William Rostron, a sailor. Also of Walter Daily who came to Canada about twenty-five years ago and Emma Daly about nineteen years ago. Information required by their brother Denis, 201 St. James Street, Montreal, P. Q. For particulars apply to Michael O'Neil, R. R. No. 5, Ayrton, Ont. 2232-3.

WANTED cook and roommaid for Catholic Rectory in an Ontario town. Must be experienced—two relatives or friends preferred. Apply with references to Box 294, CATHOLIC RECORD, London, Ont. 2232-4.

WANTED position as priest's housekeeper. Best of references. Address Box 263, CATHOLIC RECORD, London, Ont. 2232-2.

FARM FOR SALE. LOCATION: Xoromany Township, Grey County, Lot 25, Con. 3, 4 miles from Ayrton, 10 from Mount Forest; acres 100, good land, 20 acres first and best quality, including road-out stream at the back and centre two wells, one drilled, large bank barn 20x30, stone stabling, 20 acres first and best quality, including road-out. Fairly good house. Separate school on corner lot. For particulars apply to Michael O'Neil, R. R. No. 5, Ayrton, Ont. 2232-3.

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TRAINING SCHOOL FOR NURSES. MERCY Hospital Training School for Nurses offers exceptional educational opportunities for independent and ambitious young women. Applicants must be eighteen years of age, and have completed high school or equivalent. Pupils may enter at the present time. Applications may be sent to the Directress of Nurses, Mercy Hospital, Toledo, Ohio. 210-4.

TRAINING SCHOOL FOR NURSES. A. B. HEPBURN Hospital Training School for Nurses, Ogdensburg, N. Y. Conducted by the Grey Nuns. Registered by the New York State Education Department. Three years' course of instruction. Healthful location. Pupils receive separate rooms for nurses. For further particulars, apply to the Principal of the Training School. 222-47.

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