

The Catholic Record.

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

VOLUME XXXII.

LONDON, CANADA, SATURDAY, MAY 22, 1920

2171

The Catholic Record

LONDON, SATURDAY, MAY 22, 1920

VANITY FAIR

A few years since a couple of tourists were resting after a climb in the High Alps. Having exhausted their powers of imaginative eulogy in front of the inspiring view, they fell back upon more prosaic topics. One may be lost in admiration of Nature for a time, but the human subject soon reasserts its claim at the expense of the objective one. The friends presently found themselves discussing the old, old problem which has exercised thinkers for ages. It varies its form, but is ever the same in substance. It was debated in Athens and Alexandria when philosophy was young. Koheleth said his say about it in Judea. Plato and Aristotle mightily enlarged its scope thereafter. Later academic writers have not materially altered its fundamentals. One of the aforesaid tourists had been reading a magazine article written "In Praise of Vanity." He was disposed to agree with the contention that this form of self-regard was the prime motive in social and public life. Was it not the soul of trade? Did it not account for fashion in dress, in furnishing, in games and competitive displays of all sorts? Was not the struggle for front places and dignities the outward manifestation of this inward passion for personal prominence? Apart from this stimulus how bare and unproductive human effort would prove! The other side of the argument was duly presented by his friend; and we propose to reproduce the discussion—to bring it down from Alpine solitudes and abstract terms to the needs and insistent demands of the new times.

Definitions do not carry us far. "All is vanity," cried the preacher; and there are not wanting many to echo his despairing mood in picturesque modern songs and sermons. That emptiness does characterize much of the feverish activity of the day is certain; our best writers and our worst have borne witness to it in many an illuminated page of sombre fiction and verse. Individually vain men and women pursue fantastic objects with a touching devotion which simulates worthier moods. Not seldom this imports a dependence upon superior judgment, being in fact due to an exaggerated notion that the approval of one's fellows is an index to excellence. Of course we now know that it is Nature's way of evolving higher traits in the animal world; as an inspiration towards perfection even the cheap finery in which people indulge has its prospective value—vulgar ideals are better than none. How pathetic are the efforts of poor girls and their faded elders to reach a level of appearance which may entitle them to a little admiration, for is not admiration oftentimes preliminary to affection? Beauty is the external sign of an inward harmony, a balance of qualities that in their working produce estimable characters and useful lives.

It would be folly to assume that there is any conscious moral uplift in the passing show which finds its climax on the seaside parade, or among the crowds that let themselves go so exuberantly on Public Holidays and other special occasions. We cannot pretend to be satisfied with the manners or outward manifestations which distinguish our toiling fellow-citizens at such times—so many pitifully patched up men and women, tawdriily dressed girls and loosely behaved boys, discontented old folk who bear the marks of hard usage and a hopeless outlook upon the closing years of an unprofitable life. How crude are their ideals, how restricted their aims! The dance-halls and movie-shows for the most part reflect their lack of taste; their unbalanced social anticipations, their confused notions of happiness and progress. There are times when it resembles a colossal farce, a mockery of that vision which all the great works of genius have foreshadowed—the perfect state and society which should succeed this struggling unwieldy world. Little of Art is here, little of that measured carefulness which conserves the good white leading on to the better. Yet it is a hasty

view that fails to discern the promise which lurks beneath these coarse strivings to gain a footing in a less sordid group of industrial people. We must beware of the Pharisaic assumption that our own state is so much loftier than theirs. After all, Vanity enters into far more momentous affairs than these superficial phases of human intercourse. The world of politics would lose much of its fascination for clever and ambitious people if it did not provide an arena of competitive exertion, with distinctions for the successful. The social and charitable enterprises which are so conspicuous a feature of our civilization make their appeal to mixed considerations of duty and interest, the desire to stand well with superiors, and to outstrip others engaged in similar tasks, operating widely among older and younger workers. Let us admit the salient fact, as modifying adverse criticism, that talents and strong characteristics demand a wide stage for their exhibition. Long ago it was affirmed that a prophet had little honor from his familiars; the sacred calling is no exception to the rule that publicity brings its meed of welcome notoriety. Stars and garters are not more highly coveted by the upper ten-thousand than slighter rewards and decorations are sought after by ordinary citizens. We cannot doubt that the judge in his ermine has no deeper sense of his superiority than the Labor-leader when issuing a manifesto of his union. Countless men and women will even "scorn delights and live laborious days" to gain the recognition of their fellows, such recognition being to them the sign and seal of the moral approval they intuitively require to give dignity to their meaner lives and avocations.

At what point then does this universal hunger for elevation become noxious and degrading? Surely when it stifles those finer suggestions of our interior nature which outshine all merely outward symbols of excellence. We can only glance at one or two of the mortifying consequences of inordinate vanity that arrest public notice from day to day. The commoner sort of inflated self-esteem needs little analysis or rebuke. The folk who are quite sure that they have nothing to learn, that as a matter of course their associates admire and trust them, so that they stand in no need of guidance or self-scrutiny either as to motives or actions, may be left to the interplay of social forces to discover the seriousness of their error. A rarer form of vainglory is the continual thirst for popular appreciation shown by really talented persons, conspicuously by leading publicists. We are not going to draw a bow at a venture; but few of our readers are unable to give point to this hint out of their interest in our national affairs. To be the idol of a party or the mob is an infirmity that carries with it terrible risks; for parties and mobs are fickle, often turning upon and rending those whom they have worshipped in days when they seemed likely to gain by their leadership. Moreover instances are on record of egregious mistakes made by great men as to their true spheres of influence.

Dickens fancied that he could act as powerfully as he could write. Thackeray mistook an amateurish gift of drawing for a capacity for illustration, and it let him down when he least expected it. Sir Walter Scott wrote ballads when the reading public were anxiously looking for prose fiction. His delusion about Abbotsford is too well known to require comment. Voltaire, Rousseau, Napoleon, and many other first-class intellects have been deceived as to their powers and limitations; if such highly-endowed thinkers have prepared snares for their own feet, is it so remarkable that editors, newspaper proprietors, dramatists and others who acquire power should exaggerate their personal and professional importance? If only their sense of accountability deepened with every step upward, how many evils they and their followers would escape.

The world is tired and does not want to work; and for some time everybody will have to confront this weariness of a tired humanity. This is the root fact behind most of our troubles.—T. P. O'Connor, M. P.

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

Copyright 1920 by Seumas MacManus
AN IRISH AMBITRAN

The military massacre at Milltown Malby, in Clare, has well been styled the Irish Amritsar. And it occurred just one year and one day after the original Amritsar massacre. Into a dense crowd of men, women and children who were celebrating the victory of the Mounjoyn hunger strikers, the military charging down, within a distance of 200 yards and then dropping on one knee in the street, poured a volley of lead. Three men, John O'Loughlin, Thomas O'Leary and Patrick Hennessy were instantly killed, many wounded by bullets and many more trampled upon and badly bruised. In the indescribable scene of confusion, terror and panic, which followed the horrible and most unexpected act. Although unprovoked killing by the police and military have become common enough in Ireland almost to pass unnoticed, this fearfully brutal act stirred the country to its four corners. The Bishop, Dr. Fogarty, in writing to the parish priest says: "Who would have thought that men, with human hearts, could have fired so wantonly into a crowd of innocent people as if they were a flock of cows? I can well understand the wrath and indignation which an outrage of this kind is calculated to excite in the breast of every Christian, and the danger lest a justly enraged community would, in its anger, have recourse to reckless retaliation, which would please their oppressors. But to indulge in such retaliations, would be a mistake from every point of view. "The Commons in its consciousness of brute strength may applaud the slaughter of your harmless people, but there is a God in Heaven, who, in His own hour will avenge these barbarities, and we can safely leave them in the hands of His Eternal Justice."

HONORED IN DEATH

At the burial of the three victims, three thousand Irish Volunteers marched, in military order, after the coffin, which was borne on the shoulders of young men. When the scene of the shooting had been reached the coffins were carried and re-carried past the spot. On the spot three crosses had been erected with Gaelic inscriptions—"Lord have mercy on the souls of O'Loughlin, O'Leary and Hennessy, who fell on this spot and died for Ireland." The Freeman's Journal in describing the scene at the funeral says: "The wailing of women and the cries of the orphans mingling with the mournful strain of the hymns had highly emotional effect upon the vast throng." The parish priest, Very Rev. Canon Hannan, informed the newspapers that the celebration which brought on the shooting, sprang up spontaneously, because of the joy of the people at the release of the hunger-striker. Crowds of children were there as well as adults. He knew of no attack on the police or military, or resistance to them, not even of an opprobrious word being said at them which could have been used as an excuse for the massacre. Among the wounded was an American soldier, Michael O'Brien of the 81st Artillery—who was shot while trying to save the children.

A TRIAL OF STRENGTH

The recent Irish hunger striking was regarded by both the Government and the people as a supreme and final trial of strength on the question of the treatment of political prisoners. Last year the Irish political prisoners, by heroic means had compelled the prison authorities and Dublin Castle to recognize their political status and not class them with criminals, or treat them as such. But in November, Secretary MacPherson, speaking for the Government, said that henceforth no bargain would be made and no truce kept with these prisoners. In substance he said that sons of Ireland struggling for Ireland's freedom were ordinary criminals and would be treated as criminals. If they chose to commit suicide by hunger striking, that was their affair, but the Government and the Government would not interfere to prevent such suicide. The final and grim battle that recently went on within the walls of Mounjoyn prison was the united and determined assault of Irish political prisoners upon the Government's stand. The Government was completely beaten, and in face of the world-wide horror aroused, had eventually to surrender abjectly. Dublin Castle has now issued the new rules by which they attempt to differentiate between political prisoners and criminal prisoners, in Ireland—an order that shows their complete comecdown and from which the following is abstracted:

"The Irish Government think it right to at once define and make public the treatment to which persons arrested and imprisoned will in future be entitled when in custody. "Persons arrested and imprisoned for political offences shall be treated

as political prisoners and shall be entitled to be differently treated both as regards place of confinement and treatment therein; to persons arrested and imprisoned for ordinary criminal offences.

"The following offences shall not be deemed to be political offences even though the motive for such offences may be, or alleged to be, a political motive:

- A.—Assaults against the person.
- B.—Offences against the property.
- C.—Riot; carrying, keeping or having arms, ammunition or explosive substances; unlawful assembly, speaking or writing words inciting or encouraging persons to commit any of the offences set out at A, B, or C.

"All persons committed to prison for a political offence who have not been tried shall from the time of their commitment be granted special ameliorative treatment. "Prisoners brought over to keep the peace and be of good behavior and who have been committed to prison in default of giving sureties, shall be dealt with as prisoners, who have not been tried, and if the offence disclosed in the warrant is a political offence shall receive the treatment of a political prisoner who has not been tried, and if the offence disclosed in the warrant is not a political offence shall receive the treatment of an ordinary untried prisoner."

Permission to wear their own clothes.

Permission to pay a char-woman for doing any repulsive menial work that would otherwise be assigned them.

They shall be kept apart from other classes of prisoners. They shall be allowed unconvicted prisoners' diet or to have their own food brought in from outside at their own cost.

They shall not be subject to prison hair cutting and shaving.

They shall be allowed to buy books and newspapers that are approved of by the Governor.

They shall be allowed to write one letter daily to relations or friends and receive one letter.

They shall be permitted to smoke. They shall be permitted movement within the prison precincts and association and conversation between themselves—from 9 a. m. to 6 p. m.

THE CASTLE MAY INTERPRET DISHONESTLY

To be sure it is to be anticipated that as they have always hitherto done they will try in special cases, to strain these rules, and put upon one point or other in them their own meaning in order to make a criminal out of, and give criminal treatment, to all prisoners against whom they have particular spite. Immediately they try to do this, however, they will precipitate a new prison battle, again—but again with their certain defeat foreseen.

IRISH LABOR AND THE H. C. L.

The Irish Labor Party is now making itself Price Controller, essaying to regulate prices of commodities in Ireland. As the chief industry in Ireland is the exporting of agricultural products the Labor Party of course has practically absolute power to facilitate, to obstruct or to stop work, or to bring it to a halt by throwing back upon the Irish market products that would otherwise have been exported, thus lowering prices. From time to time in recent months the Executive of the Labor Party has declared an embargo against one or other product whose price was running too high. Just now they have placed an embargo on bacon, butter, potatoes, and live pigs. They call upon bacon curers and merchants to make arrangements for distributing within Ireland all the bacon they handle; and they also call upon pig jobbers to kill at home the pigs they had previously been exporting. They demand the farmer and the creamery shall supply all their butter to the Irish market for the present until it is brought down to 8 shillings (nominally 75 cents) per pound retail. They call upon the railway and dock workers in the various ports to make arrangements for regulating the local retail prices of the commodities upon which the embargo has been placed. In their manifesto they say they do not wish to act unfairly towards any legitimate Irish interest, but that Irish farmers and merchants have been too much of the brand of profiteering which follows the market irrespective of the market's needs.

THE FARMERS DON'T LIKE IT

On the part of the farmer and merchant, especially the former, there is a rapidly growing irritation over the action of the Labor Party. In response to the manifesto, the Dock workers at the Irish ports have refused to handle consignments of any product which is embargoed. As a result of this bacon-curers have struck against the purchasing of pigs until the situation clears. The Irish Pig Dealers' Association also has issued a manifesto saying that they will not attend fairs to purchase pigs until the matter is settled. The Labor Executive as a result has threatened the bacon curers that if they do not proceed to

use their factories for the killing of pigs and curing of bacon, the people will see to it that they are relieved of their trust in those factories, meaning that the workers will seize and run them themselves. "The Labor Executive says: "We have available the workers and their experience, the killing staff, the curing staff, the clerical staff. We have the means of distribution within Ireland at our disposal. We have the co-operative market of Britain for surplus. A protest may be raised that it will be illegal to enter into possession of a factory without the proprietor's sanction, and that such an act will be prevented by the armed forces of the British Crown. We answer. Parliament says so and perhaps not, we shall take the risk." To all appearance the Labor Party will win out in this, which they describe "shock action," for as prices of commodities in Ireland—which used to be about one-half of American prices—have now soared to heights in some cases unknown to America, the Labor Price Controllers will have general sympathy with them.

SOME COMMON SENSE ABOUT POLITICS

H. F. Gadsby in Saturday Night

It has been the custom lately among top lefty philanthropists to object to politics and politicians, to make sweeping gestures of disdain, to announce to the world that they are going to get rid of the curse. The man who objects to politicians is a fool. The man who objects to politicians might as well object to the weather, for it is as well object to himself, for if he is not a politician, having reached the age when he can read the newspapers and take an interest in public questions, then he must be a congenital idiot.

Not to put too fine a point on it, the man who is not a politician is not a patriot, because he would let the country go to the dogs sooner than take sides. Not to take an interest in the affairs of one's country is to advertise oneself a dolt, a dull clod, fit only for the graveyard, certainly no company for live men. The plain fact is that you and I, and all of us, are politicians just as soon as we reach years of discretion and understand which party is nearest our hearts. I said "party," mark you, for that is the Anglo-Saxon way. We fight for our convictions which are mostly those of self-interest, although we gild the matter with fine words. As a people we do not believe in coalition governments, which, having once accomplished their purpose, tend to become conspiracies of silence and general sluggishness.

Do not be swept off your feet by all this snivel about politics and politicians. They are the natural outcome of our institutions, our national spirit, and our physical and moral temperament. We might as well deplore the sun and the moon, the law of gravitation, or any other inevitable phenomenon as deplore politics and politicians. The politician is even as you and I. Hath not a politician eyes to see it coming? Ears—large, arranging ears to catch every breath of public opinion? Hath he not organs, dimensions, senses, affections, passions? Fed with the same food of praise, hurt with the same weapon of ridicule, subject to the same disease of public ingratitude, healed by the same means—success; warmed and cooled by the same gusts of sentiment or prejudice? If you prick him does he not bleed? If you tickle him does he not laugh? And if you poison him at the ballot box does he not die? Enough said.

In short, we are all politicians as soon as we begin to know what politics are for—the good government of the country which affords us the means of subsistence and renders those means secure. So long as we merely read or talk politics we are amateur politicians. The minute we take part in them as voters, alderman, member of Parliament, or other recognized legislator, then we are professional politicians with all the credit and all the blame which attaches to that condition. The only difference between John Jones, private citizen, and John Jones, M. P., is, or ought to be, that John Jones is passively engaged in politics, while John Jones, M. P., is militantly employed as such. It is the difference between the sleeping partner, who lends his credit and moral support to the enterprise and the active partner, who takes the worry and does the work. If anything, John Jones, M. P., is the better man, because he has not shirked the heat and the burden. In fact, I'm all for John Jones, M. P., who sometimes sacrifices his business, who certainly sacrifices his leisure, to do his duty to his country. I contend that there is a definite nobility of character about him—he leaves all to follow the gleam—he is not a slacker. Politicians—It is not a term of reproach, rather it is a crown of honor! We are, I repeat, all politicians until we are dead, then some of us, favored by the good word

of posterity, are spoken of as statesmen. But not—remember that—until we are dead. Our fame is not safe till the earth has closed over us.

BISHOP FALLON SCORES DIVORCE

HORRIFIED IF A MAN TAKES ANOTHER DRINK; SATISFIED IF HE TAKES ANOTHER WIFE

(Special Despatch to The Globe)

London, Ont., May 9.—Declaring that the moral uplifters of Ontario are horrified if a man takes another drink, but satisfied if he takes another wife, Bishop M. F. Fallon of the Roman Catholic Diocese of London tonight vigorously attacked the impending enactment of legislation for easier divorce.

The Bishop was engaged in questioning members of a class of confirmation candidates at St. Mary's Church, comprised of 103 children, and also 37 adults, of whom 30 were converts to the Roman Catholic Church.

ASKS WHERE ARE UPLIFTERS NOW?

When he reached the subject of matrimony he turned to divorce, and in a vigorous ten minute discussion demanded to know where are the Dominion Alliance, the Anti-Cigarette League, the Anti-Betting League, the Methodist Alliance, the Women's Christian Association, the Referendum Committee and other organizations which, he said, have for twelve years subjected the Province to "an orgy of moral uplift." "They have striven," he said, "for salvation by statute, to legislate us into holiness. It has been their task to make us moral at all costs, if it takes another statute to do it, through the Legislature and through those who control the Legislature." The Bishop declared that he was not aware that anyone had ever gone to hell through smoking a cigarette. He confessed that when he was a small boy he had gone to the races and he had found it interesting. The uplifters, he said, banished the bar and he expressed himself as heartily glad that it had been done.

MORE INSIDIOUS EVIL YET

But recently, he said, an evil more insidious than any other, an evil that strikes at the root and foundation of the nation, the morality of the home, has been prepared for legislative sanction.

"This evil, ten thousand times worse than anything battered and hammered by the uplifters for the past twelve years, has been allowed to go unchallenged. An attempt is made to open wide the door to easy divorce, and there is not a squeak out of them. I would rather have a thousand drunkards than one divorced man. The uplifters tell you you will go to hell if you buy a newspaper on Sunday, but you may have Mrs. X. on Monday and a different Mrs. X. on Thursday.

"What is the taking of a drink or the smoking of a cigarette or attending a horse race to the breaking up of a Christian home?" The people, he said, now have the spectacle of divorce laws being enacted for Ontario, which has not asked for them, and of divorce courts being inflicted on Prince Edward Island, where the people have expressed themselves against the change.

CATHOLICS WILL JOIN CAMPAIGN

"But where are the uplifters?" he continued. "When they launch a campaign against divorce we Catholics will be with them to a man, but until they do we laugh at them. "Tomorrow some jollyish Catholics will ask, 'Why doesn't this man leave such subjects alone?' My duty is plain. I know that this will go out through the newspapers, but let it—in letters a foot high. Let the world know that you Catholics and myself are on record against the inroads of immorality through easy divorce."

ROME AWAITING NEWS OF FRANCISCAN HEROES

By N. C. W. C. News Service

Rome, April 13.—News of several Franciscans who were driven from Marab, Asiatic Turkey, by Turks and Arabs, is awaited anxiously by their confreres and the Vatican. It is feared that some of them have been massacred or died of starvation in an attempt to reach Aleppo or Alexandria. In a reference to these missionaries, the Osservatore Romano calls them "New Franciscan Heroes."

As the crusades of the Holy Places extends also to Syria and other parts of the Near East, where many Christians have been living under Musselman rule, the Franciscan Fathers attempted to return to these districts, including Armenia. Desolation confronted them at every step. Churches, schools and homes had been destroyed, trees had been cut down and crops had been looted. After beginning their attempt to restore the wreck and succor the people the Franciscans were subjected

to a new persecution by the Musselmans. Marab suffered particularly. One Father escorted a number of his people in safety to Adana, but died from exhaustion and exposure shortly after his arrival there. The superior of the Marab mission was driven out of his mind temporarily by his experiences.

CATHOLIC NOTES

The Catholic Tribune of Dubuque, Iowa, now a tri weekly, announces that it will appear as a daily on or about July first. It will be called the Daily American Tribune.

Of the 5,610,682 inhabitants of Canada, according to the latest census, 2,838,041 are Catholic—that is, a little more than half of the total number.

The report on the law in the Province of Quebec known as the Twelve Children Act, which provides for the granting of land or \$50 in money, to parents with twelve children, shows that since it was passed in July, 1914, to June 30 last, a total of \$154,100 had been paid to 8,682 parents.

Paris, April 28.—Premier Millerand, of France, has appointed Deputy Jonnard Ambassador Extraordinary to the Vatican to settle numerous delicate and important questions definitely. The French Government has sent its thanks to Bishop Edgoborn for his assistance in tracing 238,000 prisoners and has accepted records from the German Catholic hierarchy.

A total of 196,048 pilgrims visited the shrine of St. Anne du Beaupre during the year ending November 1, 1919, according to statistics compiled by the Redemptorist Fathers in charge of this number 54,048 came with organized pilgrimages and the remainder as private pilgrims or visitors. There were 7,900 Masses said during the year and 268,900 Communions given.

London, May 5.—After thirty six years' service Mr. J. G. Sneed-Cox, has retired from the editorship of The Tablet. In 1884, when only twenty-eight, he accepted the editorship at the request of the late Cardinal Vaughan, then Bishop of Salford. Mr. Sneed-Cox lost three sons in the War. He is succeeded in the editorship by Mr. J. B. Milburn, who has been assistant editor for twenty-five years.

Washington, D. C., May 3.—Information which reached Washington today that the Spanish Government is soon to relax its restrictions on the remainder as private pilgrims or visitors. There were 7,900 Masses said during the year and 268,900 Communions given.

London, May 4.—Rev. Peter Guldady, Ph. D., professor of modern and American Church History at the Catholic University, has been invited by the authorities of the Catholic University of Louvain, Belgium, to assist in the restoration of the famous library that was almost wholly destroyed during the German occupation of the city. Dr. Guldady obtained his doctor's degree at Louvain. Dr. Guldady intends to sail for England about June 15th.

Rome, May 2.—Notable religious festivities in the Church of St. Agatha, in Suburra, which is attached to the Irish College, will follow the beatification of the Venerable Oliver Plunkett on May 23. Cardinal Logue will head a delegation of Irish prelates who will be here for the ceremonies. It is at St. Agatha's that the monument containing the heart of Daniel O'Connell, the great Irish patriot, is erected. In accordance with the wish of O'Connell, who died in Genoa, his heart was taken to Rome and his body to Ireland, where it is interred in Glasnevin Cemetery.

According to official records, the Golden Book of the Clergy of France contains the names of 3,276 priests dead on the field of honor and 8,000 decorated with the "Croix de Guerre." Of the eighty seminaries in France, one stands forth as having made the supreme sacrifice. The Seminary of St. Sulpio, Issy, has an honor roll of 80 priest-graduates, and 101 clerical students, who "gave their lives that France might live." Of these students, 15 were priests and 20 had received the sub-deaconate. Seventy-two were officers, and 18 were decorated with the Cross of the Legion of Honor, the highest obtainable military distinction in France.

Brussels, April 24.—More than 1,100 churches will be required to replace those wholly or partially destroyed when the Germans swept through Belgium, devastating the country, according to information given here today, by a representative of the Ministry of the Interior, which department has before it the problem of reconstruction. The exact number of churches required is 1,104 and in addition more than 100,000 edifices of all kinds must be erected. For rebuilding Belgium is in need of an immense amount of brick-making machinery, steel girders, lead piping and materials of all sorts. Needless to state, the majority of the churches destroyed were Catholic edifices.

Published by permission of P. J. Kennedy & Sons
44 Barclay Street, New York.

HAWTHORNDEN

A STORY OF EVERY DAY LIFE

BY MRS. CLARA M. THOMPSON

CHAPTER XXII.

HORATIO LEIGHTON TAKES A STEP FORWARD

Our western friends have been neglected; we shall forget that they have been, unless we bring them before us now.

Ingleswood had put on the charms of home; the forest was being cleared, and cultured fields were growing rich with beauty, and cultivated people were slowly finding out the country seat. The growth of the town was like that of many western cities quite marvellous.

Horatio Leighton, in this rising town, was a rising man; he had already been chosen to the State Legislature from the district where he lived, and his name spoken of for the office of State Attorney, and finally he was selected and duly placed in that office. This was the signal for his advancement; with this position came bravery. Pangs of jealousy had sometimes made him desperate, and the long absences from Athlaca which must necessarily follow his advancement, could not be borne till matters were settled with his well-beloved. Still in his innocence he knew Marion so well, that he was assured he had nothing to fear from Doctor Nelson. He knew that the unknown life of a country doctor could have no attraction for one whose ambition was continually serving him on, and who had often extolled his venturesome forth putting nature, as the ground work of success. He had reached a great height already for a man of his years, and what would he not aim at, if only he could in the end lay all his honors at her feet! The day after the news had spread of his election to the post of honor, the young man, flushed with success, came to Ingleswood for a drive with Marion, determined to make a venture of his long contemplative life. He was somewhat irritated by what seemed to him of late, the constant presence of Doctor Nelson; it vexed him to think his rival was of the same faith as Marion, and then he asked after his own faith, and there came back from his soul only an unsatisfying negative. Church decorations, altar trimmings, Sunday-schools, were constantly bringing the two together, and though he occasionally bore a part, it was only as an outsider; this annoyed him. He would end the matter today. Ah! my dear young man, it will take more than your solitary will to complete that bargain.

He found Doctor Nelson with Marion, arranging banners and pictures for the Feast of the Sacred Heart. She looked up languidly from her work, as he spoke of a drive, and expressed a reluctance to go at all, but if she went her preference was for a ride. Forthwith horses were saddled and at the door, although it was with diffidence that Leighton could hide his disappointment at the change. Marion was still exacting, wondering that he could have ordered that ugly pony for her. "But Primus stumbles," persisted Leighton, "and your father has ridden away on Meg," he added, holding the bridle of the pony, and giving her his hand to mount.

"What matter if he does stumble," she said; "over these horrid flat roads there is no danger."

"But we will go through the timber, and over the bluff if you like, and get away from these flat roads," Marion pouted and held back. "I would do anything to please you," he said in a whisper; "any thing but put you in danger." As he spoke, Dr. Nelson appeared, leading the censured horse, for at the first intimation of the young girl's wishes he had left the company for this purpose.

"Thank you, Dr. Nelson, you are very kind," she said, beaming upon him with one of her sweetest smiles; "won't you help me to mount?"

She kissed her hand to him in parting, and the two drove down the road, one quite crestfallen. The physician watched the path with eager interest long after they were out of sight, till recalled by Sobriety, who came flashing by the verandah where he stood. "That a good piece away, night out of sight I reckon," she remarked. He went into the house in some confusion.

"Poor Doctor," soliloquized the girl, "now he's powerful look with me to mount, but there isn't no kinder use, she'd wear the life out on him, I reckon."

The object of her solicitude did not entirely agree with her, but came suddenly to the conclusion that she would confide this matter to his friend, Mr. Benton. It could do no harm, and he was too honorable and too conscientious to take one step toward the daughter without the sanction of the father. It was a grief to Mr. Benton to hear this manly, straightforward, humble confession of love, from the lips of a man whom he felt was worthy to be the husband of any woman; and when the Doctor regretted that he could offer nothing but an honest heart, and a desire to work at his profession with all his might, till he could make Marion a home, the father at once assured him that neither he nor Mrs. Benton would seek wealth or position for the child, and that he had their unqualified respect and esteem, but they could not urge her to accept any man as a husband, without the first requisite—affection. Of that she could not speak with certainty; as

matters were, he thought a few quiet days of waiting would, in the end, spare Dr. Nelson's feelings; and with this the young man was obliged to be satisfied.

The silence with which Marion and Leighton commenced their ride, so unlike their usual gay chattering, seemed to the young man's heart ominous of evil. It was a delightful June morning, the tender verdure of the forest, the soft hazy clouds floating across the scene sky, were suggestive only of peace; but the perfection of inward peace rested not on Marion's brow, she looked and felt exceedingly unamiable. The horse on which she rode had, according to Leighton's prophecy, twice tripped, but she held the bridle rein very tight, and assured herself there was no danger.

"You are offended with me, Miss Marion?" ventured young Leighton, wearied with the short answers and unconcerned tone of his companions.

"Nothing so serious as that; but you ought to know by this time that I don't like to be crossed in little matters."

"Perhaps I am foolishly careful," he said, as if to excuse himself, at the same time reining his horse to keep near her side; "but you know I would not cross you, except there were danger, and you must let me lead your horse down this steep bluff."

As he said this, he dismounted and took up the bridle.

"Indeed, Mr. Leighton," she exclaimed, "I am quite competent to drive over this bluff, and must is a word I bear from nobody but my father; it is quite provoking to be treated like a child." She drew herself up haughtily, while he dropped the rein at once and returned to his seat in the saddle.

The road grew rough and somewhat precipitous; deep indentures marked the whole length of its course, where the careful drivers of heavy teams had chained their wheels in descending. From the brow of the hill, far away at the base of the bluff, stretched the rich fruitful miasmatic bottom lands of the river, now covered with the vivid green of the young crops, and the rough cabins of the inhabitants, scattered without regularity over this fertile region, poisoned by its excess of vitality. The beautiful Illinois, with its clear limestone bed and its sparkling waters, now subsiding after the spring rains, rolled through these tumbled prairie, scattered from the prairie land and oak openings where our friends resided, by the steep bluff which our travellers were slowly descending. About half way down the bluff Marion discovered, among the young green of a maple, a young honeysuckle, wreathing its golden colored flowers around the trunk and among the branches. It attracted her attention, for she wanted the flower a little, but she wanted like- wise to restore a more amicable state of mind; she was somewhat sorry for her proud mood, it would be difficult to say which motive influenced her the more, but she exclaimed, as if to herself, in a tone of disappointment, pointing to the branch, "O, how beautiful! I saw one like it last summer, and this is out of reach, as that was."

Without a reply, quick as thought Leighton was under the tree, it was still out of reach; but he stood upon his saddle at the imminent risk of his neck, and brought away a long wreath of the sunny flowers with his riding-whip. The clouds were broken up by this act of gallantry, and Marion smiled sweetly, hanging the festoon gracefully over her hat.

"Scentsless, like all the prairie flowers I have seen, but quite brilliant," she said, forgetting the tight rein while arranging the wreath. Down went Primus, ploughing with his knees and neck quite a furrow in the descent, throwing Marion entirely over his head. Her foot was loosened from the stirrup, but her dress caught by the pommet of the saddle, preventing her escape. In a moment Leighton was on the neck of the horse, pressing his weight upon the fallen animal, while he extricated her dress, and with his help she soon limped to a moss covered log by the roadside. "I am not hurt," she said, in answer to his pleading look and anxious queries, "but essentially frightened. Aren't you sorry I did not break my neck?" she added, looking up archly through the tears that had started into her eyes after the first fright; "but you don't look a bit triumphant," she continued, laying her hand on his arm. Leighton clasped the delicate fingers within his, and bending over her, whispered words that caused her to look away, and suffused with a conscious blush the cheek which a moment before had been blanched with fear. He sat at her feet on the soft turf and urged his suit, telling her with all the vehemence of his nature what he would do for her sake. It was the first tale of love to which Marion had listened, but even then she was measuring his capabilities.

"He would win a name," he said, "a name that should be honored in the whole country, and she must help him." Her drooping eyes and softened lips betrayed the fact that her heart was not untouched, but she held back from giving the assurance of her love with her lips. "Horatio," she said, after a pause of terrible length to him, "I do not think you ought to talk of marriage, your mother, sister and brothers depend upon your exertions."

"Trust me, dearest," he replied quickly; "in a few years I will show you what I can do, and my brothers will be old enough very soon to care for themselves."

"I think we had better wait," said

Marion, quite decidedly; "I hate long engagements."

"But I should lose all stimulus for exertion if I could not have your smile and voice to urge me on; I cannot go forward unless I can sometimes come to you as my own, and rest my weary soul in your love and confidence. I should never try for a name for my mother or sister, they would hardly care whether I gained position or no; but for you as my own, I could move heaven and earth to win distinction."

Marion listened with a pained ear; it was charming to think that the one she really loved in her heart of hearts was ready to strive for that which he held to be honor, and that he would seek honor, and wealth, and fame, only because of her. She would be his lower of strength before all; and her father had often prophesied that Leighton would be a great statesman; already he was high in office, no long time would elapse before he would be in Congress, and then! Her first desire was to be somebody, and to her republican tastes, what could be a more enviable position than the lady of one of the Cabinets at Washington; perhaps, but we will not tell all the burning visions that darted through her aspiring mind. Her lover pleaded nobly, and after many arguments and questions on her part, that would be quite disgusting to a simple, romantic girl, who was so old-fashioned as to think that love, after all, was the great desideratum in such an affair, Marion was induced to give her consent that her father should be consulted, and the matter left with him.

Many of the bright hours of that sunny day sped by before either of them remembered that they would be expected at home. The horses had quickly gone to grazing, and were found with little delay; Leighton insisting on a change of steeds for the return, to which Marion made no objection. A few words of love, and a more tender care-taking than usual beguiled the way, to these hearts that might have been so thoroughly happy, but for the worn of ambition, that had fed secretly upon the choicest flowers. Mr. Benton was not surprised by Leighton's declaration; he had marked the progress of events, and was quite correct in his impression as to the position of both hearts; this was why he had, with almost a woman's tenderness, bidden Dr. Nelson quietly wait.

Marion had an undefined sensation of fear and reluctance, when her father called her the next morning, and said, in a very grave tone, "My daughter, Mr. Leighton came to me today, by your permission."

Mrs. Benton arose to leave the room. "Lucy, my dear," he said, turning to his wife, "I have nothing to say to Marion that you may not hear." But the mother excused herself; she was distrustful of her daughter's motives, and she was not a little distressed by her evidently ignoring all differences of faith in one she was to take for life, but here her own example had been faulty. Mr. Benton continued: "You wish my sanction of your engagement; is it so, my child?"

Marion blushed and hesitated. "Not exactly, papa," she said at length; "I thought perhaps you would think it best not to have any positive engagement at present."

A shade of doubt, mingled with a little severity, crossed the brow of the father at these words, but he did not immediately speak. "Let there be truth here," he said at last; "truth to yourself, and to one who wishes to be your nearest friend. There must be no trifling; you have known Mr. Leighton intimately for many months; you can have time, a definite time—a week, a month, longer if you wish, but after that your connection with Mr. Leighton must be either an acknowledged engagement, or he must be to you simply a distant acquaintance."

Marion was silent; here was a view of the case she was hardly prepared to receive, though in her heart she hoped it would, to marry Horatio eventually. She had no wish to be positively bound for the present, she liked playing the game of fast and loose too well for that; and besides, she would prefer a loophole of retreat in case any thing should disappoint her in her ambitious hopes concerning Leighton; and yet she loved him as well as half those who wed, love the partners to whom they have promised to cling till death do part, but she loved her own will and her own advancement first. She had hoped her father would make some little objection, something that would give her an opportunity to leave matters as they had been for the last few weeks; to feel that she was bound to consult Leighton's feelings in her daily conduct, especially in her intercourse with Dr. Nelson, to yield her will to his sometimes—she did not relish these thoughts. Her father knew her well; in the deep recesses of his own spirit he read her character in the record of his early and later life; he saw her probable course if she were left unchecked; he read her ambition, her love of power, her delight in triumph. After a silence of some moments he took from the book-shelf a well worn manual of devotion, and turning to the service for the sacrament of matrimony, he said, speaking a little sadly, "My child, here is your guide; if you can from your heart respond to those vows and promises and feel that you are desirous at some future day to enter into them with Horatio Leighton, remembering always that matrimony is a sacrament, representing the union of Christ and His Church, not a tie to be put off and not a pleas-

ure, then you have a right to engage yourself, otherwise you have not. Your acquaintance with gentlemen is quite limited, but it seems to me there must be in the heart of the woman who really loves, a distinctive preference to all the world, known or unknown. Confide in me, my daughter," he added, drawing her to his arms, "you shall not find me severe."

She rested her head upon his neck. "How can I promise to leave you and mamma?" she whispered through her tears.

"That is not to be considered, my child; it is the course of nature that children should go out from their parents in this way, it is right they should do so; you are the only home-daughter I have. I can not tell you what it would be to part with you, but that must not influence your decision in the least. The only question is do you love Mr. Leighton with a love that will bear all the trials of life? Could you bear with him poverty and disgrace?" he added in a low voice, pressing her hand. "Could you bear for Horatio what your mother has borne for me?"

Marion was quite overcome, disgrace was something she could not connect with the name of her lover; poverty! the very thought of it made her shudder. Horatio could not have been so rich, she would help him, strive with him, but this must be accomplished; and this low satisfied her slumbering conscience.

"I don't know," she said when she had recovered from her emotion, "that I could bear poverty well with any one, if I loved them over so dearly. I have a morbid dread of poverty," she continued, blushing and turning away from his earnest gaze. "I feel that I am willing to help Horatio with all my powers to be what he can be, a wealthy man, honored and respected. His present position is elevated as well as lucrative, and in time he may rise still higher."

"Ambition! My beloved daughter, let it not be your bane as it has been mine. God grant you may not meet with some dreadful blow before you learn that all this world can give the most aspiring is hollow and unsatisfying in itself."

"But, father dear," she replied, kissing the cheek against which she rested, and speaking in the coaxing manner of her childhood, "it is right for a man to be honored, respected, and rich, if he can be honestly. Isn't it?"

"If he sacrifice no principle in the pursuit of these, he may prosper," replied her father; "but Marion, your father is ambitious, and Leighton is too much like you in this respect; in our country a man of his abilities and character has nothing to hinder him from taking his seat among the most distinguished."

His daughter did not reply, a glow of satisfaction filled her heart at this confirmation of her opinion of what must be; she knew her father to be a man of superior judgment, clear-headed, and well posted in the ways of the world, and his word helped her to a decision, for she saw that there must be a decisive reply to the great question now pending. The difference in faith did not weigh with her, she crushed all misgivings on this point by the thought that mixed marriages are not forbidden by the Catholic Church, though she well knew that she refused to sanction them by the nuptial benediction, which she gives her more faithful children. In less than two weeks her engagement was known through the region of Athlaca, bringing from "Old Cap" the remark that "he allowed these things would fill that night on the prairie; a young chap's hands don't shake like Leighton's did for nothing."

Doctor Nelson bore his disappointment like a man, although he withdrew himself at once from his intimacy at Ingleswood, to the grief of Mr. Benton and his wife, for they had become warmly attached to the young man; nevertheless the friendship remained unbroken, and the Doctor's lonely log-cabin was often brightened by visits from these, his two best friends; he called nowhere else, except in the way of his profession, and at the study of his pastor.

The poor child of suffering, Alice Leighton, during the autumn following Marion's engagement, without any apparent cause, from what appeared to be almost an entire restoration to health under Doctor Nelson's treatment, sunk into the old senescent ways, and made no effort to arouse herself from the lethargy which crept over her. Her mother in vain sought the cause of this change; the Doctor too was at fault; when Mrs. Benton wondered, as she saw her from day to day grow more reserved to herself, whom she had chosen for her confidant. She had for a long time been studying the ground of her faith, and was approaching that point where the wailing cry of the soul is, "Lord, give me light." Doctor Nelson having been well-grounded in his faith from childhood, afforded her much help; but all at once she left consulting any person either physically or spiritually, and shut herself up as it were to her own thoughts.

Mrs. Benton and the physician had many times consulted together with regard to this change, and were making various efforts to bring back the pleasant smile and the warm interest in matters about her, when suddenly Mrs. Benton was summoned to her bedside.

TO BE CONTINUED

THE WANDERER'S RETURN

By Rev. W. B. Hannon in The Missionary

After a sharp and frosty morning; the cold sun of the winter noon found me seated in my little sitting room before a cheerful fire.

The doorbell rang, Margaret, my housekeeper, went to attend it, and after a short time she ushered into the room a young man well known to me, who lived in a distant village, but who, with his widowed mother, was a regular attendant at church. He informed me that a French gentleman required me as soon as possible.

"He has lived in the mission for a time, but is not known as a Catholic. It is a long, sad story, Father," said he, "but you will get all the particulars in due time."

On the outskirts of a small village, situated in a lively pastoral neighborhood, lived the subject of my sketch. He dwelt in a picturesque cottage near a gorge, surrounded by ivy-mantled timber and underbrush. In rainy weather there was a rushing and foaming of the water, making its way in cascades and pools from the nearest hill into the valley. It was a beautiful prospect to behold the scenery as viewed from the hills, shadowed in various places by broken clouds, and rendered still more lovely by the chequered appearance of the rippling timber, and the variety of hues that were observable along their wooded sides. The interior of the cottage was no less interesting than the landscape that lay around it.

A bookcase, with the edges of the shelves gleamed, contained a considerable number of works of French and English authors, and strange to say, quite an array of Latin books on theology. The residents were a father and daughter. The master of this pretty little home was somewhat past the meridian of life, and was then dangerously ill. He had purchased the cottage two years before and felt quite happy in that sequestered spot.

The daughter was a young lady, about eighteen years, and appeared a refined and somewhat unusual type of beauty, with a trace of southern blood in her veins.

The neighbors at first had gossiped much about the stranger, but as the new-comer paid their bills punctually and was very civil, though strange in manners, the nine days' wonder of the retired village or hamlet ceased, and the worthy strangers were no longer the subject for the prattle of the people.

The vicar of the parish called on the new inhabitants, for every one living there was reckoned a parishioner. The Anglican clergy formerly looked upon every inhabitant, even Catholics, as coming under the jurisdiction of an clergy of the State Church. This assumption is becoming too inconvenient nowadays, owing to the number of Nonconformists, unbelievers and Catholics.

The vicar presented his card to the trim little French maid, who thought that he was M. Le Cure and told her master of the visitor. The parson was pleased to think of such an addition to his parish, which was mainly composed of yeomen, whose ancestors held the soil for generations.

The neighborhood retained the old religion longer than most places, through the ancient family that had been the Catholic landlords up to sixty years ago. The church was one of the gems of the thirteenth century and still retained some fine glass and a chantry. In fact, if the plain communion table of Elizabeth's reign had been removed and an altar substituted, the whole fabric would be like what it was ere the Reformers tore down the altar. The vicar had a private regard for the ancient edifice, although many abuses were said to be perpetrated in its name.

The new comer seemed to be a man of education and travel and was therefore a long-desired addition to the community. On the whole, the parish clergyman was pleased with his visit and looked for an addition to his congregation, although the stranger was noncommittal as to his religion.

Sunday passed and no sign of the new-comer was seen in church, and the same was said at the village Bachel. The ladies of the "Dorcas Sewing Circle," led by the vicar's wife arranged to call on the young lady of the cottage. The yokels of the parish would not have the heart to refuse a contribution for church charities to such a handsome looking young lady.

The visit was well timed, and the ladies were accorded a warm reception by the stranger. They managed to glance at the surroundings when the hostess was engaged catering to their comfort. The floor was handsomely carpeted and the visitors could not fail to observe on the walls some nice water colors, landscapes and a Madonna and Child by one of the old masters; also a remarkable picture of a foreign looking lady with crinolines and the lace and ruffles of other days. They talked of the charming landscape and scenery, but lamented the absence of the sea, which would be a grand setting for the neighboring hills.

The vicar's wife, as a baptized position in church affairs, tried to sound her young hostess on the question of her religion, but all the bait thrown out failed and she summed her up as an unbeliever or a Papist.

Invitations to prayer meetings and sewing circles failed to secure the attendance of the young mistress of the cottage, and she was given up as irreconcilable. The father and daughter were good neighbors and

genial acquaintances. So they were not ostracised, and gradually their spiritual isolation ceased to be spoken of.

If the folks at the parsonage knew that their young acquaintance of the cottage had met Frank Bradshaw, they would have put their ill success in religious matters at his door.

He happened to be at home from London, and at the little railway station, when the strangers arrived, and seeing their plight with luggage and the non-appearance of the conveyance from the "Golden Lion" Hotel, he offered his assistance to the gentleman to place the luggage in the station master's office until it would be sent for. He took some small parcels and a large wrap from the young lady and volunteered with the chivalry of his race to escort them to the cottage, which was well known to him.

The father felt instinctively drawn to the young fellow, and the girl expressed in her own way her thanks for the kindness.

On arrival at their new home, they found their maid installed and everything in order, and invited the young man to visit them in a few days. Nothing loath, he came in about a week, when he knew that they would be settled, and they showed signs of pleasure at the renewal of acquaintanceship.

Discussing village gossip, Miriam, as we shall call the young lady, asked if he attended the parish church. He informed her that he was a Catholic and could not do so. The father was listening attentively, and Frank observed a change pass over that gentleman's face as he gave his reasons for being a recusant.

Miriam then told him that they were not adherents of any religious body, although she had read a good deal of French Catholic literature.

"It seems to me, Mr. Bradshaw, that there is something in your creed that satisfies the aspirations of the mind or, as you would say, the soul, although my good father is strangely disturbed when it is mentioned."

Frank thought of Newman's sermon on "Faith," that the injunctions of conscience are always clear. Conscience commands, praiseth, blames, promises and threatens, and bears witness to the unsteady. It is more than a man's self. He may distort and silence it, but very rarely can he emancipate himself from it. He can disobey it, he may refuse to use it, but it remains!

"Strange," thought the young fellow, "but I imagine that Miriam's father knows more about religion than he leads one to suppose. Why, I am a lost sheep in the eyes of the villagers and parishes, and need not sit in judgment on this family. The vicar has too much sense to quarrel with them, I know, but the rest put me in the same purgatorio as those religious ishmaelites." Thus reasoned the young man as he left the cottage.

As he passed through the village, he threw back his head and felt proud of the record of his race in the penal days. More than one valiant confessor of the faith had come from his mother's family.

On a subsequent visit to the cottage he found that Miriam was alone; the father had been called away on some business. Among the topics discussed between the young people was that of the Catholic church. The girl had seen my little church since their last meeting and contrasted it with the grand churches on the Continent.

"What matters the material edifice," he replied. "We have the same Sacraments and Sacrifice as that of the greatest Catholic cathedral and churches in the world in that little, unpretentious building."

She gave expression to some of the tenets of the unbelievers and heretics of every age, and his timely arguments showed her how unreasonable her assertions had been.

"Way, you are a dauntless champion of the Church, and I must thank you for putting me right. I have a fair mind and have been misled like many more. Who would think that the humble little church in the glem mill town contained such unimaginable treasures?"

He informed the girl that he would be returning to college next day, but that if she desired, he would introduce her to his mother before he went.

"It will be a little relaxation for you to meet her sometimes and she can return the call. Both of you are evidently not in the shoddy aristocracy of the district. She is a pronounced Catholic and you are supposed to be an infidel."

"How kind and charitable they are to us," laughed Miriam, "and indeed, sorry that you are leaving and will certainly be glad to meet Mrs. Bradshaw."

Frank's mother, who knew his good sense and discernment, felt that the strangers must be above the ordinary when her son took notice of them.

The meeting between the ladies at first was rather formal, but by degrees the girl perceived the quality of the older lady and a mutual exchange of confidences was the result.

The Bradshaws had a well-stocked library of religious and secular authors and the young girl availed herself of some novels and a copy of Wiseman's Lectures. The friendship between the families increased and Frank managed to return on a few occasions at the week-end. Meanwhile Miriam read the Cardinal's lectures and felt fascinated and convinced by their reasoning.

Her father showed his annoyance when, on a rare occasion, she called

ARRISTERS, SOLICITORS

MURPHY & GUNN
BARRISTERS, SOLICITORS, NOTARIES

Solicitors for The Home Bank of Canada
Solicitors for the Roman Catholic
Episcopal Corporation
Suite 53, Bank of Toronto Chambers
LONDON, CANADA Phone 179

FOY, KNOX & MONAHAN
BARRISTERS, SOLICITORS, NOTARIES, ETC.

E. Knox
J. L. Middleton
T. Louis Monahan
George Knox's
Cable Address: "Foy"
Main 411
Telephones (Main 462)

Office: Continental Life Building
CORNER BAY AND RICHMOND STREETS
TORONTO

DAY, FERGUSON & CO.
BARRISTERS

James E. Day
John M. Ferguson
Joseph P. Walsh
26 Adelaide St. West
TORONTO, CANADA

LUNNEY & LANNAN
BARRISTERS, SOLICITORS, NOTARIES

Harry W. Lunney, E. A., E. C. L.
Alphonse Lannan, LL. B.
CALGARY, ALBERTA

ARCHITECTS

WATT & BLACKWELL
Members Ontario Association
of Architects
Sixth Floor, Bank of Toronto Chambers
LONDON, ONT.

DENTISTS

DR. BRUCE E. RAID
Room 5, Dominion Bank Chambers
Cor. Richmond and Dundas Sts. Phone 3598

EDUCATIONAL

St. Jerome's College
Founded 1864 KITCHENER, ONT.

Excellent Business College Department
Excellent High School or Academic Department
Excellent College and Theological Department
Address:
REV. W. A. BENINGER, C. R. President

FUNERAL DIRECTORS

John Ferguson & Sons
180 KING ST.
Th. Leading Undertakers & Embalmers
Open Night and Day
Telephone—House 373 Factory 545

E. G. Killingsworth
FUNERAL DIRECTOR
Open Day and Night
389 Burwell St. Phone 3971

ATLANTIC CITY, N. J.

ALAMAC HOTEL
OCEAN FRONT, IN THE HEART OF ATLANTIC CITY
AMERICAN AND EUROPEAN PLANS.
Hot and Cold Sea Water Baths,
Crill Orchestra, Dancing, Garage
MACK LATZ CO.

RAW FURS

Best Market Price Paid for Raccoon, Skunk,
Wink, Weasel and Fox.
ROSS' LIMITED
LONDON, ONT. 811-12

Calendars
SACRED SUBJECTS
Sepia Tone Pictures
Post Paid 15c.
Seven (Assorted Subjects) \$1.00

Catholic Record
LONDON, CANADA

87 YONGE ST., TORONTO
Phone Main 4030

Hennessey
"Something More Than A Drug Store"

DRUGS CUT FLOWERS CANDIES
PERFUMES CANDLES
Order by Phone - We Deliver
Watch Our Ads. in Local Dailies Thoroughly

The Finest Catholic Prayer-Book

My Prayer-Book
HAPPINESS IN GOODNESS
By Rev. F. X. LASANCE
Happiness! That is the keynote of Father Lasance's theme. He teaches by precept, poetry, and prayer how to secure the happiness which all men seek, but which mistaken search leads so few to find.

Imitation leather, red edges . . . \$1.25
Imitation leather, gold edges . . . 1.60
Amer. Seal, limp, gold edges . . . 2.25

The Catholic Record
LONDON, CANADA

his attention to some passage in the lectures. Once he told her rather curtly that he had no interest in questions of religion and got on very well without it.

Miriam knew that he had no religion and could not remember anything about her mother. The only early recollection she had was a few years' residence in an old Huguenot school. It was rather dreary, and ever since she associated religion with gloomy things until she came across the Bradshaws.

On a subsequent visit to Mrs. Bradshaw she found her very busy preparing for my predecessor, who was then mission priest. Service was to be held in the parlor and the mistress was busy in erecting an altar and other sundries had to be seen to. The lady invited her to the service, which she would have liked to be present at. The dilemma presented itself: How could she get permission from her father?

Mrs. Bradshaw advocated the plan of a 'p'y him telling that she had promised to make an early call there.

Next morning the little congregation had assembled when the girl arrived. For the first time she came across the priest and his little flock. Wiseman's lecture on the Holy Eucharist had prepared her for the significance of the Mass. It was a simple service and the sermon was in quaint English, for our priest was Belgian, but she could distinguish the great difference between that and the non-Catholic services. If only her father could believe like these people, how much brighter his life would have been? He seemed to have some sorrow continually gnawing at his heart.

At breakfast she asked the priest many questions, to the secret delight of Mrs. Bradshaw, who came to look on her as her own child.

She took Newman's sermons and read very closely his discourse on "Dispositions for Faith."

The good Catholic lady brought her one afternoon around to the old Pre-Reformation church, where she explained what it stood for in Catholic times.

A letter arrived from Oxford giving the good news that Frank had passed with honors in his final examination and apprizing his mother of his return next day.

The young man met Miriam by chance in the village in a few days, and in honor of his success invited herself and her father to a little dinner party to be given by his mother on the morrow. She said that she would convey his wish to her father on getting home.

The father would not hear of accepting the cordial invitation, but by degrees he relented so far as to allow the daughter to go, if chaperoned by Mrs. Bradshaw.

The dinner party consisted of the mother and son, the priest and a young convert friend.

The priest told her of the remarkable conversion of young Mr. Bellamy, who came with Frank from Oxford. The claims of the Church were put forth by the priest and ably seconded by Mrs. Bradshaw. Miriam had by then a knowledge of the Church, and her prejudices had fairly broken down.

Frank Bradshaw escorted her home and told her the old, old story of the ages, and said he would esteem it the greatest happiness if she would take him for better or worse in two years. There was no great hurry at present, owing to his preparation for the bar. He also asked her to consider the claims of his holy religion and give them due consideration.

Next day she told her father what had passed and observed the hunted look on his face when she informed him of her changed attitude towards Catholicism.

He brusquely replied that she knew already his stand on religion. He mentioned for the first time that her mother was a French Protestant, whose Church was the undying antagonist of Rome.

"However," he added, "if it is not a whim fostered by the Bradshaws, do as you please."

dead sea fruit ever since, all fair outside, all foul within.

"Send word tomorrow for the priest to call here with the Holy Oils and tell him I want all that the Church can give a dying sinner."

I came on Sunday afternoon as stated, and found the sick man calm when I entered the room. Afterwards I learned his story in accents of bitter self-accusation. I had little to tell him that he did not know already.

He came of an old pious family, and dedicated to the service of the Church since his childhood. He served as an Acolyte in the church at home, and ambitious one day to be a priest at its altar. In due season he was sent to a Continental College, where he finished his course, received minor orders, subdiaconship, and finally was made a deacon.

At a short vacation given he went on a trip through a celebrated district in France and unaccountably became enamored with a girl who was travelling with an old man.

She reproached his attachment, but informed him that she was a devoted member of the Huguenot church like her father, and there was little chance of being allowed to marry a Catholic. She was the only child and somewhat of an heiress.

"Instead of resisting the temptation, I lounged around," he said, "and was introduced to her father—made the most awful sacrifice of giving up my faith."

"The news must have killed my parents, but what did I care then?"

"I relinquished all the ties of home, college and friends. My wife lived only two years and the frail tie was severed for which I had been false to God. I sold the property given us by her father, who professed his daughter, and placed my child in the Huguenot school and went traveling from place to place, enjoying what I foolishly called life."

"Pride and my better feelings or rather my guardian angel, and the demon were fighting for possession of me."

"Frank's manly profession of faith, his glory in it and his practical Catholic life were the first reminders I received of my own blind and dangerous state."

"I received the wanderer back to the arms of the 'Good Shepherd' and not long after gave his child into the safe keeping of Frank Bradshaw, who was the happy instrument of grace and joy for both father and daughter."

PENTECOST

God works through means in spiritual things as well as in material, says a writer in "The Missionary."

The Church is His instrument. The Sacraments are His instruments. Now that God has arranged a plan of salvation for us He is not likely to violate nor to change it. Electricity is one of the best physical agents known by which to illustrate the workings of the Holy Spirit in our hearts.

Electricity can do almost anything when it is employed in conformity to law, by means of conductors, as its way is prepared. Let the machinery be in order, and see how the electricity flies along the wires, carrying your messages, pushing your cars, furnishing your light; but let the machinery be out of order, let the wire be cut, and where is your electricity? Even so the Holy Spirit.

Let the conditions be complied with, and how He flashes forth light, power, salvation! Let the wire be cut, and the Holy Spirit will not overlap the break. The fire from heaven will not come.

"You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto Me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth." (Acts I, 8.) This Pentecostal power is needed now as it was needed then. Not one of our missionaries stands before an audience inquiring, anxious souls that he does not realize the need of power from on high in order to bring the truth home to human hearts. That power will make men earnest in imparting the message of salvation and it will make men earnest in receiving it. They will realize, or should do so, that half-hearted religion is no religion at all. God does not ask for a piece of the heart, He wants the whole of it. There are some things that must be given in their entirety or they are worthless, nobody wants them. Earnestness is working at religion, not playing with it. The disciples knew the power existed, and they meant to have it. To get it they would meet God's conditions whatever they were. They were willing to wait in Jerusalem until the Holy Spirit came. Our Lady waited with them. She would see the culmination of suffering in the glorious birthday of the Church. They were all in deep earnest. They were all in possession themselves of ardent intensity, continuity, determination, and victory. These would be given them—because they already in a measure had them—when the flaming tongues should settle upon them.

Pentecostal power is the power of united effort. The Catholic Church is the greatest religious force in the world, largely because she is a unit and because all her members in every Church are doctrinally united and are organically attached to one Head and to His one Vicar upon earth. Forty sticks will not make forty separate fires scattered over the prairie. They will all become extinguished. Put them all together, and now see what a blaze. Again and again we are told that those one

hundred and twenty disciples, including the Blessed Virgin, were all in that upper room—not one hundred and nineteen, but one hundred and twenty. All three, and with one accord. One mighty thought filled their souls—the promised blessing from on high. Think how some Catholics never unite in prayer and work with their Pastor and the rest of the Church. The careless conduct of such Christians tends to dishearten the Pastor and weaken the strength of the Church.

Pentecostal power is the power to witness for Christ—to be martyrs for Christ. The word "martyr" means witness. Christianity is a religion that advances by means of personal testimony; and only so. Our non-Catholic friends make much use of a Book, the Bible, to convert men. But God uses the tongue. Where no one speaks for Christianity it falls to make itself known, or it will die in places where it once was known. The disciples were to be witnesses for Christ, and the Apostles were to preach Christ. For the first thirty written years there were no books written about Him, and for three hundred years the Church had no Holy Scriptures in anything like a collected form. God's Church grew mightily, but all by means of talk. The tongue, not the Bible, was the great instrument divinely used for the saving of men. If the first disciples had not talked more about Jesus Christ than some modern Catholics do, His cause would have been dead before the New Testament was written. Let us talk more about our adorable Saviour.

Pentecostal power, then, was the power of God's unwritten Word. Have you noticed at Pentecost what a reasoner, what an expositor St. Peter has become? We are always disposed to dwell upon the great Apostle's denial of His Lord as if that were the salient point of his life, forgetting the glorious acknowledgment of the Mount of Transfiguration, his investiture with the headship of Christ's Church. What gave him such power over men's hearts on the memorable day of Pentecost? Read over his address, and you will find that it is based upon quotations from the Old Testament. St. Peter treated it as the word of God. Have you observed how often we read in the Book of Acts, "And the word of God grew and multiplied." God made them mighty instruments for the extension of His work. The preached word was like seed—it had life in it and it grew. Did you ever know a church to spring up where the living missionary did not first carry the word, and did you ever know it to have Pentecostal power when the preaching of the word by divinely authorized messengers was not honored and respected by the listeners?

We have waited 6,000 years for steam and electricity; but these forces existed even in Eden, and might have been used had we only known how. We have waited 2,000 years for the conversion of the world. The power to bring it about exists in the Church which received it on the Day of Pentecost. That power is in the Holy Ghost whose abode is in the Church of His founding. It is Pentecostal power. That power is ready to be used for the conversion of America whenever Catholics are prepared to avail themselves of that omnipotent agency.

Impelled no doubt by the motives set forth in the Christian Herald, and perhaps by others, the secretary of the New York Bible Society lately wrote to the governors of all our States, asking their opinion of the plan to make 1920 "a Bible year in the Christian world."

Thirty-six governors were so told by the New York Sun, have responded favorably, as have also Vice-President Marshall and most of the members of the President's cabinet.

Just what methods the Society intends to adopt in carrying out its plan, we do not know; but presumably the idea is to encourage reading and study of the Bible among all classes of people, young and old, in the churches and outside.

The Chicago Evening Post thinks if the plan is carried out it will prove a real panacea in these parlous days of social unrest, and will "encourage the better Americanism we all profess so much to desire to establish."

That the occasional reading of a chapter of Sacred Scripture in the course of 1920 would solve all our problems and make the nation happy and contented, is unlikely. Quite obviously, the whole plan is the outcome of the mistaken principle that the Bible, and the Bible alone, is the source of religious faith. That Protestantism has not succeeded to any great extent in its efforts is apparent from the fact that very little evangelical Christianity remains within its pale, but the sects are all permeated with infidelity, and the Bible is honored as a divinely inspired book by few persons outside the Catholic Church, which permits it to be read by the laity only with certain limitations and safeguards,

but at the same time is lavish in dispensing religious instruction of a sort which all can understand and turn to advantage, not only on Sundays, but in their daily life.—The Echo.

FATHER MCKONE

When the bishop suggested to Father McKone that he take a promotion, "Och, leave me alone, if you please," the good sogaarth replied with a smile, "Sure, I'd rather stay here where I am for awhile."

For though some may remark (and I've heard them, indeed), "That they wouldn't stay here at the 'back of God's speed,'"

If another piece offered; myself is content, "I was sent, For though pickings are poor 'twixt the tracks of my river, And I never can hope to have even a sliver; And though none of my people are wealthy or smart, They're not lacking at all when it comes to the heart. Good heart and good will you can find here galore, And they're doing the best that they can—say, and more.

For it isn't the purse but the purpose that tells, And the work of God's Church isn't done by the swells, So, considering this, and the time I've been with them, And the way that they always respond when I need them, And the fine Christian spirit they always have shown, Sure, I simply can't leave them," said Father McKone.

"And besides, it is used to myself they are now, And another perhaps, mightn't please them somehow, Ob, of course, they would welcome whoever you'd send, You're their bishop, they know, and what's more, you're their friend. But for that, you see, they're broke in so many ways, And they're some of them, good as they are, hard to please. They'd be frightened, poor souls, at the cut and the style Of the young man I see every once in a while, And the learning displayed in some sermons I've heard, I'm afraid it would leave them un-schooled and un-sistered, For they mightn't, perhaps, understand what was said, And what good is a sermon that's over your head? Then they might get a man who'd be wanting to raise A whole lot of money in up-to-date ways, A practical priest who would have no affection For that old institution, the penny collection. He might try to have 'drives,' he might think they were lazy, He might end by just driving a lot of them crazy. And I think I'd be hearing my poor people groan Whoever you'd send me," said Father McKone.

"And again, there's Tim Doyle, not much more than a child, But he's running around and he's gaining quite wild. Since his father was killed at the front and his brother Will he never come back as he was, the poor mother Can't get any good, so she says, out of Tim, And she looks to myself to be managing him. And Evella Mahoney, a good little girl, But just a bit foolish, not sensing the peril Prepared for the vicious for beings like her. Now, would Michael, her father, (her mother is dead), Would he ever be easy in heart or in head. If he thought I was going away, the poor fellow, Where I couldn't be having an eye on Evella? And others there are—I'm but mentioning two. But every parish has more than a few. Who forever are needing the hand of a priest To keep them from falling a prey to the Beast. Can I leave them to fight out the battle alone? Not while God gives me strength," replied Father McKone.

"My successor," said Father McKone, "wouldn't fail To visit the hospital ward and the jail. And yet there are many poor souls in both places. With all sorts of stories from all sorts of races, Whom those who don't know them perhaps might condemn— Who, I think, would miss me, and I know I'd miss them. For who can behold a poor creature, that's scourged By the hand of misfortune, nor know himself purged. Of all feelings save pity? We've all much the same, And shall we so imperfect apportion the blame? So, wherever you sent me, your Lord, I'd be thinking of all these poor people back here."

My mind would be wandering away from my work. And I'd get a bad name for becoming a shirk. I'm thankful indeed, and you know I won't shrink, From whatever you say I should do. But I think There are others more fitted by nature and grace For the big city parish, so give them the place, And let me stay here where I am with my own. 'Tis the place that best suits me," said Father McKone.

Then the bishop just turned on his heel; and his eye, I'm telling the truth of it, wasn't quite dry. And he mused to himself: "I'd give him half and throne To have him your humility, Father McKone." —DENNIS A. MCCARTHY

DEVOTION TO THE HOLY GHOST

"The just receive not only the gifts, but also the Person of the Holy Ghost," says St. Thomas of Aquinas. "It would be an error against faith to say that a Christian, in a state of grace, possesses only the gifts of the Holy Ghost, and not the Holy Ghost Himself." Now, the Holy Ghost being the invisible Love of the Eternal Father and the Eternal Word, can it be for a moment supposed that to return love for Love is a mere matter of taste or convenience on the part of anyone, or that love and most ardent devotion to the Holy Love is but a work of supererogation, and may be taken up and practiced or put aside and neglected? Is it not written of the First and greatest Commandment: "Thou shalt love the Lord thy God"? Then take upon yourself this duty—this obligation—using whatever form of expression that will best help you, providing it be approved by His Holy Church.

God, who is a pure Spirit, existing without a body like unto ours, is everywhere. All things are subject to His Power; all things are known and seen by Him; all things to Him alone owe every moment of their existence. In Heaven God is present glorifying His elect, who, when upon earth, returned love for Love. In hell God is present in the power of His justice, bestowing upon the lost souls that which is their due; thus when upon earth simply despised God's gift of Himself in all His Love. On earth God is present to the just (to all who are free from deadly sin) as a Friend, a Guest, a tender Father, a Sure Guide, a Divine Comforter; a most generous Benefactor, as our Sanctifier and Divine Love Himself. All this He is to us, or rather would be, were we to permit Him—were we to notice Him, if only from time to time, and pay at least the same attention which we would show to our nearest and dearest upon earth. This is not shown to Him. Hence the darkness of mind, or mental blindness among men; hence that torpid selfishness on the one hand, and on the other the coldness, hard-heartedness, and even cruelty which exists in ever so many hearts. Hence again, those ever-recurring waves of unbelief and immorality which flood the world, destroy innumerable souls, and bury them beneath the black waters of their untold iniquities.

To be devoted to the Holy Spirit of God is to have an ever ready ear and eye directed to His abiding Presence within us. To practice devotion to the Holy Ghost is but to express our esteem, wonder, astonishment, admiration, and love towards the Love of the Eternal Father and Eternal Word, who deigns, in His infinite mercy, love, and compassion, to come through the merits of Jesus Christ to be our true Friend and Benefactor, an abiding Guest and Sanctifier, and the Comforter in all our griefs, unworthy thoughts, and every act of devotion to the Holy Ghost is an act of divine worship, an act of faith, hope, and charity, attention and respect for His Presence, a hearkening to His voice, and a doing His most Holy Will. How necessary and how practically useful is this devotion to Him; by it we return thanks to Him for His gifts, we make reparation for sins committed against Him, the Holy Ghost, while we sanctify our own souls.—Catholic Bulletin.

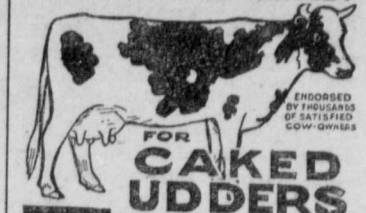
CARDINAL GIBBONS OPPOSES SUNDAY MOVIES MEASURE

Cardinal Gibbons, who has been watching with keen interest the fight in the Maryland State Legislature over Sunday moving pictures, made a brief statement in opposition to the bill. Several weeks ago, when the bill was introduced the Cardinal announced publicly that he is against anything tending to commercialize the Sunday.

When informed that Senator Frick had decided to fight the measure, the Cardinal expressed gratification. "I am unalterably opposed to the bill," he said. "Tell them to fight it to a finish for the sake of our city."

The Cardinal explained his belief that a sharp distinction should be made between Sunday sports and amusements spontaneous in nature, and those promoted for gain. Open moving picture theatres would tend to keep some people out of church and to distract the minds of many from the religious atmosphere of the Sabbath, the Cardinal said.—The Guardian.

THE RELIABLE REMEDY



FOR CAKED UDDERS EGYPTIAN LINIMENT

"I have now used Douglas' Egyptian Liniment for 2 years, and find it gives the best satisfaction of a cure during the winter for lump in bag, and a sample bottle cured each case in 48 hours. I also found it good for muscular rheumatism and lumbago." (Signed) Allan Schiedel, New Hamburg, Ont.

This Liniment will also stop bleeding at once and prevent blood poisoning 35c A BOTTLE SOLD BY ALL DEALERS DOUGLAS & CO., Manufacturers, NAPANEE



Grey Hair Gone! When your hair falls out, turns grey prematurely, splits, or loses its lustre, it has lost one of the most elementary essentials. These must be restored to the roots before the hair can take on its normal, healthy growth.

Dr. PARTIN'S Hair Restorer furnishes the roots of the hair with the correct food, bathing and soothes the hair to its natural color and soft brilliance. This remarkable and effective preparation contains no dyes.

Don't allow your hair to get prematurely white. Don't be classed with people many years older than yourself. Keep your youth. Use this preparation faithfully, and in just ten days you will note the grey hairs disappearing. Price, \$3.00 per bottle.

Send for complete list of preparations in new edition of "Mildred's Mirror." L. PARTIN, LIMITED 79 Adelaide St. East TORONTO

Dr. Partin's Preparations may be obtained at Department Stores and leading Drug Stores.

SELDOM SEE

A big knee like this, but your horse may have a bunch or bruise on his ankle, hock, stifle, knee or throat.

ABSORBINE TRADE MARK REG. U.S. PAT. OFF. Will clean it off without laying up the horse. No blister, no hair gone. Concentrated—only a few drops required at an application. \$2.50 per bottle delivered. Describe your case for special instructions. Book \$3 free. ABSORBINE, JR., the anti-septic liniment for wounds, cuts, burns, scalds, chilblains, enlarged glands, wens, bruisers, varicose veins, ulcers, Pains and Inflammation. Price \$1.25 a bottle at druggists or delivered. Liberal trial bottle postpaid for 10c. W. F. YOUNG, Inc., 229 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

A New Boy's Story



HELD IN THE EVERGLADES

BY Rev. H. S. SPALDING, S.J. Author of "The Cave by the Beech Fork," etc.

12mo, cloth, with frontispiece, \$1.25 postpaid

The story of an American lad, who, unconsciously in his own little way, contributes his bit towards helping Uncle Sam win the war.

The Catholic Record LONDON, CANADA

The Grey Nuns in the Far North

By Father P. Duchaussois, O. M. I. ILLUSTRATED

Here is a record of heroism, self-denial and sacrifice in the lone Northland. At Fort Providence on the Mackenzie River, the Grey Nuns in 1867 established their convent, the Sacred Heart Hospital, and entered upon their chosen task of bringing religious instruction and education to the Indians of this wild region.

The opening chapters of this volume give the story of the founding of the Order of the Grey Nuns at Montreal by Madame d'Youville, and the extension of their work later to Manitoba. The remainder of the book is an inspiring account of the achievements of the Grey Nuns in spreading their work of healing the souls and the bodies of these hitherto neglected Indian tribes.

"The Story of the Grey Nuns in the Far North" is full of incidents of extraordinary human interest and appeal.

\$3.00 Each, Postage 15c.

The Catholic Record LONDON, CANADA

FATHER FINN'S LATEST BOOK

FACING DANGER



To those who have read "Tom Playfair," "Percy Wynn," and "Harry Dee," the most popular Catholic story books ever written, there is a delightful surprise in this latest book. Here they will meet an old friend in a new and lovable recreation.

Talk about excitement and adventure—there's plenty of it in this story.

12mo, with frontispiece, \$1.25 postpaid

The Catholic Record LONDON, CANADA

New Breviaries "Mame"

According to the Constitution "Divino Afflatu" and the Motu proprio "Alicine duos Annos," on genuine Indian paper Oxford, very thin, opaque and firm.

No. 78-4 vol. in 48-54 x 31. Binding 610-Seagrain, stiff binding, gilt edges. Price \$18. Binding 610-Seagrain, flexible binding, round corners, gilt edges. Price \$18. Binding 610-Seagrain, flexible binding, round corners, red and gold edges. Price \$18. Leather Case, with turned-in lap. Price \$2.

No. 82-4 vol. in 48-64 x 4. Binding 610-Seagrain, flexible binding, round corners, gilt edges. Price \$18. Binding 610-Seagrain, flexible binding, round corners, red and gold edges. Price \$18. Leather Case, with turned-in lap. Price \$2.25.

No. 88-4 vol. in 48-74 x 4. Binding 610-Seagrain, flexible binding, round corners, gilt edges. Price \$18. Binding 610-Seagrain, flexible binding, round corners, red and gold edges. Price \$18. Leather Case, with turned-in lap. Price \$2.50.

All with supplement for Canada. Also special supplements on request. SERRE-GRENIER Importers Ottawa, Canada

Book Bargains

15c. Postpaid 60c. Each Postpaid

Half! Who Goes There? Willard Merrill. Every reader of "The Catholic Record" will want to read this book. Paper Cover.

Dear Conway. By Mrs. James Sadler. Hawthorthorne. By Mrs. Clara M. Thompson. Straw-Cutter's Daughter. The. By Lady Fullerton Merchant of Antwerp. The. By Hendrick Conscience. Lady Amabel and the Shepherd Boy. By Elizabeth M. Stewart.

A Mesalliance. By Katharine Tynan. Lightness of touch, original and amusing people, a pretty plot are all here, as always, in a new novel by Katharine Tynan. Memories of Robert Hugh Benson. By Blanche Warren Corbush, Shane Leslie, and other of his friends. The book contains a number of anecdotes and notes. "Dear Jane." By Isabel Cecilia Williams. A simple tale very pleasantly told. It is refreshing in its simple bathos and expression and true feeling. All who enjoy a clean, wholesome and stirring tale ought to read "Dear Jane." The Honor of the House. By Mrs. Hugh Fraser and J. I. Stahmann. In the ancient and grim Palazzo Bordegnoni with its wonderful Roman gardens, is laid the scene of a story of treachery and loyalty, duplicity and upright fortitude, and a wonderful devotion that is thoroughly Italian in the heights and depths of human nature that it discloses.

ORDER NOW Our Stock is Limited

The Catholic Record LONDON, CANADA

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$3.00. Publisher and Proprietor, Thomas Coffey, L.L.D. Editors: Rev. James T. Foley, B.A., Thomas Coffey, L.L.D., Associate Editor—H. F. Mackintosh, Designer—Robert M. Burns.

LONDON, SATURDAY, MAY 22, 1920

NORMAL SCHOOLS AND THE PRACTICAL TRAINING OF TEACHERS

During the past week the Legislature of the Province was treated to a somewhat lively discussion on the question of Education. A member of the Assembly, who was the leading educational critic of the late Government, opened up the question by a vigorous attack on our present system, with some suggestions of a constructive character.

It is pretty generally conceded that our teachers have not been sufficiently trained, or it would probably be nearer the mark to say that they have not been properly trained. The statement was made that doctors require a number of years' training to fit them for their profession while teachers were given permanent certificates on a single year's training.

The teacher-in-training should be properly educated—should have received all his academic training—before entering the Normal School, and his time in the Normal School should be confined to methods in teaching, and school organization and management. He should have some idea of how to organize his school and classify his pupils to his own satisfaction from the outset.

Next week Sandwich College will celebrate its golden jubilee. This institution, in our young country, venerable for its age and famous for its long and faithful services to the cause of Catholic education, was built by the Jesuits in 1855 and opened by them as a college in 1857.

Under these conditions it is at all practical to suggest increasing the length of the Normal School course as the only solution of the problem of qualified teachers? There is no denying the statement that we have such a problem—a problem that presents itself in two ways, in the scarcity of teachers who have any qualifications, and in the inefficiency

and imperfect training of many of those who hold teachers' certificates. The thoughtless theorists who propound schemes for improved educational conditions have always the ever-ready and ever-popular suggestion to increase the grants,—to give more legislative aid to schools. But there must be some limit to the assistance that can be given by the Legislature even for so important a matter as education. The most that should be demanded in this respect—the most that can be reasonably hoped for in the future—is such legislative assistance as would equalize educational conditions throughout the Province.

His Excellency Mgr. Di Maria, Delegate Apostolic to Canada, has very graciously consented to honor the occasion with his presence, and to encourage the great work, so nobly sustained through the difficulties of the past, to greater achievement under the more auspicious conditions of a future full of promise.

BISHOP KINSMAN'S ROAD TO ROME

The reception into the Catholic Church of Bishop Kinsman of the Protestant Episcopal Church of America, an offshoot of the Church of England, was an event of greater importance than might at first sight appear. There is in America, as in England, a party of Anglicans who believe that the Anglican Church is a branch of the Church Catholic.

With regard to Anglican orders Bishop Kinsman had come to the conclusion that at best they were schismatical, and that he was not justified in helping to "perpetuate an unnecessary schism." From this he proceeded to the position that Anglican orders are dubious, and he illustrates this curious doctrinal position.

The official attitude of an Anglican Bishop conferring Holy Orders is therefore, "I perform this solemnity whereby you may be admitted to minister in our churches; but as to what it is in itself or as to what you and others are to think of it, I have officially nothing to say. Though personally I am not at all so may you—hold Orders to be a Sacrament, officially I must treat them as a doubtful Sacrament, and merely urge them as non-committally harmless."

One need be neither an educational expert or a prophet to predict that lengthening the period and increasing the cost of preparatory training will defeat its own object by lessening still further the number who are willing to spend the time and money to secure teachers' certificates.

SANDWICH COLLEGE

Next week Sandwich College will celebrate its golden jubilee. This institution, in our young country, venerable for its age and famous for its long and faithful services to the cause of Catholic education, was built by the Jesuits in 1855 and opened by them as a college in 1857. Upon the withdrawal of the Jesuits in 1859 it was conducted by the Basilians for a year, then by Benedictines, and later by seculars. Closed during the Fenian Raid and used as a barracks, it was reopened

by Theodule Girardot who carried on until 1870 when it was taken over by the Basilians by whom it has been conducted ever since. Thus next Wednesday will witness the completion of a half century of successful work for higher education carried on continuously by the Fathers now in charge. Our readers will remember that during the present year Sandwich College was affiliated with Western University so that it begins its second half century with enlarged powers of usefulness and under the happiest of auspices.

That characteristic of the Church of England—comprehensiveness—which many Anglicans glory in, that toleration of all sorts of conflicting opinions and beliefs, was naturally a difficulty to the straightforward, honest mind of Kinsman. On the occasion of the Panama Conference, when the Anglican—or Protestant Episcopal—Church seemed to be confronted with the question of whether she was Catholic or Protestant, he wrote:

"It is strange that a great religious body should frequently be perplexed as to its identity, and seem to be the victim of ecclesiastical amnesia. The root of the trouble lies in the constitutional ambiguity of Anglicanism, and until this has been treated by some drastic remedies, we must expect frequent attacks of the same malady. The necessity of clearer definition of principles seems to be forced upon us; and clearer definition of any sort ought in some way to add to the effectiveness of the Church. . . . It is much to be desired that we get away from the old policy of trying to assent to everything, of trying to agree with everybody, even in cases of views directly opposed. The double witness does not stand searching tests. Considered merely as policy, straightforwardness and sincerity are better than non-committal evasiveness and amiable duplicity. . . . I have stated that a more definite declaration of principles either way would be a good thing for the Anglican Communion. . . . Many think the old easy-going, non-committal policy a good one. I don't. Many think it not desirable that there should be a clearer avowal of principles. I do.

Another bishop, the Right Reverend Michael Francis Fallon, D. D., reviews the work of Bishop Kinsman. The pamphlet is published by the Catholic Unity League of Canada, St. Peter's Seminary, London, Ontario. Catholics interested in the subject may procure this pamphlet from the address given above.

"The Roman Catholic Church," he writes, "played no part in the world in which I was born and bred. . . . No one whom we knew was a Roman Catholic. In our world the Roman Catholic Church did not exist, save as a phenomenon in European travel, a bogey in history, and an idiosyncrasy of Irish servants. . . . I belonged to a world in which the Roman Catholic Church seemed to be a negligible factor. . . . I was sixteen or seventeen when I first saw the inside of a Roman Catholic Church. My mother wished to go to Mass out of curiosity and took me with her. . . . For ten years after this (1895-1905) I had no contact with Roman Catholicism, knowing few Catholics and them very slightly, and never entering one of their churches, except once on a vacation when no Episcopal Church was accessible."

"Varieties in ritual never troubled me; varieties in faith did. One of the most striking phases in the experience of an Anglican Bishop is the constant change of air and temperature in his administration of sacraments. Of necessity he carries much of his atmosphere with him; but, as he finds himself now confirming a class prepared to look on the ceremony merely as ratification of vows which constitute the chief significance of Baptism, and again on the same day confirming another class presented in expectation of receiving the seven-fold gifts of the Holy Ghost; now celebrating the Eucharist in a church where priest and people believe in the Divine Eucharistic Presence, again in one in which Communion is viewed as a curious sign and suggestion of the death on Calvary; now in one in which the Eucharist is the central and customary act of worship, and again in another in which it is only an occasional, and rather tiresome, appendage to Morning Prayer—as he undergoes these and similar changes of doctrinal and devotional temperature, sudden transitions from the hot room to the cold plunge, he must reflect on the necessity of toughness in episcopal constitutions, and ask often, what does, and what doesn't

the Church teach? I have never been a "Ritualist" in the sense of being dependent on, or attaching much importance to, externals. I have always been able to use or dispense with them. But I have never been able to dispense with faith in the Sacraments as Divine Mysteries. Given this, it makes no difference how plain a service is; without it, no amount of music and ceremony count for anything. The one thing as Bishop I wished most to do was to celebrate the Holy Eucharist for my people. . . . I disliked to celebrate in an atmosphere of unbelief, and during my last two years avoided doing so."

"My opinions in regard to Roman Catholicism passed through four stages: it is not so bad after all; it is really quite good; it is the best thing I know; it is the Church. Only when the last stage was reached was there genuine conversion. None of the others, not even the third, compelled change of allegiance. . . . but at the last stage one's duty is obvious. If the Roman Communion is to be identified with the Catholic Church, one who believes in the Catholic Church must seek admission with no regard to terms. To believe in the Church is to trust it to know what is right. Unconditional surrender alone is possible. My attitude for a long time was that of an approving critic: I knew that, if conversion came, it must become that of a penitent sinner—I have not been seeking personal happiness, or peace, or usefulness. I have wished to be identified with the Catholic Church to which my life has been pledged. In having found what I believe to be the true Ark of Salvation, every personal wish is satisfied by reception into it. Presumably my active life ends; but that makes no difference. It is certainly a great relief to exchange the task of trying to reform the Church—the necessary effort for all who hold my former point of view—for the simpler one of letting the Church try to reform me! That seems a more reasonable way to view things."

Dr. Fallon closes his Review by quoting Kegan Paul's words in the End of Wandering and expresses the pious wish that they apply with ever-increasing force to Dr. Kinsman: "Day by day the mystery of the altar seems greater, the unseen world nearer, God more a Father, our Lady more tender, the great company of saints more friendly, if I dare use the word, my guardian angel closer to my side. All human relationships become holier, all human friends dearer, because they are explained and sanctified by the relationships and the friendships of another life. Sorrows have come to me in abundance since God gave me grace to enter His Church, but I can bear them better than of old, and the blessing He has given outweighs them all. May He lead those I love unto the fair land wherein He has brought me to dwell!"

Elsewhere in this issue of the CATHOLIC RECORD we publish the Annual Report of the Catholic Church Extension Society. It is or should be of great interest to every Canadian Catholic; for it shows just what is being done to aid, establish or develop missionary work in Canada where the need is the greatest.

Secularian proselytizing zeal amongst our fellow-Catholic Ruthenians, a few years ago, passed all bounds and outraged decency and truth. It will be remembered that in their efforts to seduce Ruthenian Catholics from their religion perverted Ruthenians were actually induced to put on a blasphemous travesty of the Mass according to the Ruthenian rite. Though this diabolical deception has, we believe, been abandoned, it serves to show the length to which these people are disposed to go to accomplish their unholy designs.

There are many others who care little for religion, but who are intensely interested in the patriotic work of Canadianizing the various foreign elements that enter into the composition of our citizenship. And in this the younger generation at least of these elements meet them half way. Every consideration of success in life that appeals to the reasonably ambitious and energetic impels these young Canadians of foreign extraction to learn the language, to understand and cherish the institutions of Canada—their country as truly as it is ours.

And there are many non-Catholics who have come to realize that merely to pervert Ruthenian Catholics is not to make them good Canadian citizens. Indeed it would be surprising if the religious zeal which could sanction the devilish deception of bogus Masses held any thing higher than the monetary appeal for men of any origin with enough Christian or even pagan virtue in them to serve as the groundwork of good citizenship.

For considerations suggested by the foregoing we feel that one of the most valuable services to Church and country rendered through the instrumentality of the Catholic Church Extension Society of Canada during the past year was the foundation of a school at Yorkton by the English-speaking Christian Brothers of Toronto. No work that we know of should hold a higher appeal to the intelligence, religion and patriotism of Canadian Catholics; no work, if properly supported, is capable of such fruitful development. And this is but one of the many good works which is revealed by the Annual Report of the Catholic Church Extension Society of Canada.

the opposite; but to keep us excited, anxious, disturbed, and so to make it difficult for us to consider and reflect on the things which are God's. If we were content, even for a month, we might begin to give God thanks and to bless Him for all we have. Therefore it is the purpose of Satan to keep us dissatisfied; to excite our self-pity; to suggest to us that we are as worthy of being rich, or of having diamonds and autos, and money in the bank as anyone else; and that we are badly used when we have only ten or twelve times as much as our fathers had.

Nothing weakens the morale of a people like the love of pleasure. We are beginning to believe, we Canadians, that we have an unquestionable right to a continuous good time; and that laws, customs, or precedents, if they stand in the way of that which we propose to ourselves as the main aim in life, stand by that fact condemned.

SELF-PITY

By THE OBSERVER

The condition of public society at the present day presents some very striking contradictions. That the spirit of self-sacrifice is not by any means dead amongst us is amply proven by the deeds of the Canadian army in the War, supplemented by the bravery and devotion of the women who gave their dear ones cheerfully to the cause of freedom.

History is like the tides on an ocean shore; and as the tides it shows ebb and flow. Humanity has never moved continuously in one direction. The people of Canada are today, on the whole, the most prosperous people on the earth. But shall we be always so? Or shall we suffer a reaction? Who knows? Our self-love and self-pity have brought us now to the point where the necessity of working at all seems, to many of us, an intolerable burden. We talk of a six-hour day, and we may soon talk of a thirty minute hour.

Who pity ourselves too much. NOTES AND COMMENTS REPLYING TO A feminine correspondence the editor of Stella Maris says: "You can always pray for a good thing. If you have your eye on your young friend don't forget that this is Leap Year." And to a young Romeo similarly concerned he says: "The age for courting is between fifteen and eighty-five." Who after this need despair!

The K. B. S., or Knights of the Blessed Sacrament to be more explicit, has, we are given to understand, got off to a good start in Canada, if we may be permitted a sporting phrase in such connection. It is some gratification to us to know that the publicity given to the movement in these columns has contributed in some degree to that happy circumstance. The more it is known and the more clearly its purpose is discerned the more it will draw voluntary recruits to itself. Those who may have an idea that it is but adding to the number of societies in the Church, and that there are already enough of these and to spare, should disabuse their minds at once. For, as already stated, the K. B. S. is not a society in the ordinary sense of the word at all. It is merely a personal and quite individual adoption of a certain style of life, and, as we are assured by the Knight Director, it would be a mistake to attempt organization on corporate lines. Therefore, one cannot be deprived of his Knighthood because he will not take part in general Communions or devotions. These are good things in themselves and not to be neglected or despised. But it is the essence of the K. B. S. idea that he is free, an individual, and as such in no way connected or linked up with others. In becoming a Knight he but pledges his word of honor to live up to a certain ideal—nothing more.

What is the matter with us? We are touched with the spirit of the world: that is what is wrong with us. And what is that—the spirit of the world? It is the undue, excessive attachment of the human heart to the perishable things of this world; and the purpose of the devil whose business it is to promote that spirit is not to satisfy us; for he wishes to do just

ON THE general subject of frequent Communion, and with special reference to the Encyclical Letter of Pius X. on the age for First Communion, the Bishop of Leeds in a recent pastoral had this to say: "Many were startled by an innovation which seemed to be too daring to be prudent, and they wondered

how little ones so young as seven or eight could have sufficient knowledge and discernment to approach the Altar with reverence and love. But the Holy Father was right. He, whose ambition it was to restore all things in Christ, correctly read the mind of our divine Lord, whose delight it is to be with the children of men, and he put a bold interpretation upon the words, "Suffer little children to come to Me and forbid them not." The young Knights and Handmaids of the Blessed Sacrament are giving, by the fervour of their devotion, proof of the wisdom and foresight of the Pontiff, and their example is exercising a wonderful influence upon their elders, leading them to the Lord of Love. They are Crusaders, indeed, and in their own way they are helping to carry out the wishes of Pius that all things might be restored in Christ.

IT WAS to be expected that this Crusade of the Blessed Sacrament would take root and spread rapidly in Ireland, that land which despite political unrest maintains its pristine faith and fortitude. That it should also have struck its roots deep into the soil of Presbyterian Scotland is especially noteworthy. Bishop Graham of Edinburgh speaks of it as the "greatest movement of our age," and the Bishop of Aberdeen has made it the subject of his latest pastoral. As better outlining the aim and scope of the K.F.B.S. than any mere words of ours, we transcribe the following from that weighty document:

"In view of this fact, it seems to me that much might be done by the establishment and encouragement among our people, and especially among the young, of a wonderful organization which recent years have witnessed, and which is known as the Crusade of the Knights and Handmaids of the Blessed Sacrament. This organization is not a Confraternity, Guild or Sodality, it is a movement carried on entirely by the laity, though of course approved and sanctioned by the Church, and having many priests among its members. By its Catholic men and women, young and old, pledge their "Word of Honour" to become at least weekly communicants and to promote daily Communion. The promise, which is made by one Knight or Handmaid to another does not bind under any sin, but it reduces to definite practice the chivalrous aspiration of rendering personal service to our great King, and it affords a splendid opportunity of giving good example and assisting in the spread of this most salutary practice."

IN AN article on "President Wilson, His Treaty, and His Reward," in the March issue of "The World's Work," (an American periodical), Prof. William E. Dodd made use of this expression: "Like Jesuits who justified any means so the end was desirable." A letter of protest from the President of a Toronto Catholic association brought forth from the publisher this delectable effusion:

"The standard dictionaries and encyclopedias contain the information that the Jesuit Society taught that the end justified the means, and the word Jesuitical, connoting all this appears in all standard dictionaries. I don't think that people generally look upon this as a statement concerning the Jesuit Society at present, but the words have come to be a part of the English language, and I doubt very much whether we can change it as long as most authorities in the English language still accept that version. Of course neither we nor Dr. Dodd had any intention of attacking the present Jesuit Society as you seem to have felt." (Signed), A. W. PAGE.

HOW VERY considerate, even magnanimous, the concluding paragraph! It comes to this that in the judgment of a certain type of publicist, because a lie is stale it is justifiable, and that because a devoted body of men whose sole reason for existence is the furtherance of God's honor, have in pursuit of that end made enemies in the past, they may be slandered with impunity and be the butt of any cheap scribe, be he university professor or not, in search of a reputation.

THE SLANDER in the present instance is unprovoked and gratuitous. That the Jesuits as a body or any individual member thereof ever taught the doctrine imputed to them is simply untrue. From time to time, where the allegation has emanated from one of name or position, the Society has challenged the production of any passage to the contrary from any Jesuit theologian and none has been forthcoming for the simple reason that none exists nor ever has existed. Only last year Maj. Gen. Sir Frederick Maurice, in a document dealing with military matters, repeated the allegation and when brought to book manfully acknowledged his error and apologized for it.

Evidently Professor Dodd and the editor of World's Work have not the same high sense of honor. In a pitiful begging of the question they prefer to take refuge behind an aggregation of lexicographers and encyclopedists, who in the density of their own ignorance or malice, or both, have stooped to perpetrate the vulgar slanders of the Society's seventeenth century detractors. We very much mistake the temper of American Catholics if they allow such action to pass unrebuked. The time has gone by when either Jesuits or Catholics in general can be made into pegs to hang racy tales upon, "standard dictionaries and encyclopedias" notwithstanding. A lie is a lie by whomsoever uttered and it is never too late to recall it.

IT MAY be useful to append General Maurice's letter above referred to. To the editor of the London Daily News he wrote: "In your issue of August 13th, (1919) you published a review of mine of Ludendorff's Reminiscences of the Great War, in which occurs the following passage: 'Long before the elder Moltke created the German General Staff, another great military leader had founded a great and powerful society. Loyola taught his followers that the end justified the means, and Ludendorff and his colleagues in other times and for other purposes adopted the principle of the Jesuits.' I wrote this passage with my mind upon Ludendorff rather than upon the Jesuits, and I did not verify my references as I should have done. I have now investigated to the best of my ability the long continued controversy which has raged between the Jesuits and their opponents on this question and I have been unable to find that there is any evidence that Loyola taught his followers that the end justifies the means. I therefore desire to withdraw that statement and to apologize for having made it."

SIR MALACHY DALY'S CAREER

The recent death, at the age of eighty-four, of the Hon. Sir Malachy Bowes Daly, of Halifax, removed a public man who, by family connection and personal services, had been associated with the history of Canada from its very beginnings as a political autonomy. He was a son of Sir Dominick Daly, a native of Galway, Ireland, who as a young man had entered the service of the Colonial office and was sent to the Province of Lower Canada as a permanent official. At the time of Papineau's rebellion in 1837, Dominick Daly was resident in the city of Quebec, and when Lord Durham came to Canada to find a solution of our difficulties and found it necessary to remove from office the existing administrative council, Daly was one of the men selected to carry on government in Lower Canada pending a change in the constitution. This appointment had been earned by his probity and efficiency in the public service.

After the Government of United Canada was formed on the lines laid down by Lord Durham, Dominick Daly continued in office as Secretary of the Administrative Council embracing both Ontario and Quebec as they are now known. During the deadlock between the British Government, Sir Charles Metcalfe, and the Baldwin-Lafontaine Government which followed shortly after the Union, Dominick Daly earned the name of the "Perpetual Secretary" by remaining in office after his colleagues had retired. For a full month in 1843 he was the sole administrative official of United Canada, and carried the routine of government on his shoulders. A decade later the Colonial office sent him to the little colony of Prince Edward Island as Governor, where he remained from 1854 to 1859. Politics were equally strenuous there, and Daly made a name for himself in the Maritime Provinces by his firmness and tact in a difficult position.

Sir Malachy Daly, who died the other day, was born at "Marchmont," Quebec City, in 1836 and was educated at St. Mary's College, Oscott, England. On completing his education, he became private secretary to his father, and later qualified for the law. He was called to the law of Nova Scotia in 1864, and also served as private secretary to the Lieutenant-Governors of that province in the pre-Confederation days when the responsibilities of the office were imperial and by no means so limited as they are today. Among his distinguished chiefs in that office were Sir Francis Hastings Doyle, a man of high literary gifts, whose ballad, "The Private of the Buffs," is still familiar to all school boys. An even more famous man with whom Sir Malachy was associated sixty years ago was Sir W. F. Williams of Kars, Williams, the chief hero of the Crimean war, was a native of Annapolis Royal, who had entered the Imperial army, and for fourteen years prior to that conflict had been detailed as instructor to the Turkish army. During the war he was wounded in Kars on the Russian Turkish

frontier with a garriolous gentry inferior in numbers to the Russian army of Mouraviev which invested the city. His heroic defence for sixty months is an immortal achievement of military prowess, and after peace was declared, Russia chivalrously asserted itself, and his late foes bestowed on him high honors. When he returned to England, he was accorded honors in all the leading cities of Great Britain, similar to those bestowed on victorious generals in the late War. On his expressing a desire to end his days in his native Nova Scotia, the British Government appointed him Lieutenant-Governor of that colony, and during his term of service Sir Malachy Daly was his secretary.

After the retirement of Williams of Kars, Sir Malachy took up the practice of law in Halifax, where he had married, in 1859, the daughter of Sir E. Kenny, and later became a prominent figure in politics. He represented Halifax City in the House of Commons from 1878 to 1887 as a Conservative, and was Deputy Speaker from 1882 to 1886. In 1890 Sir John A. Macdonald appointed him Lieutenant-Governor of Nova Scotia, and in 1895 he was reappointed. On his retirement in 1900, Sir Wilfrid Laurier recommended him for the honor of K. C. M. G., and the citizens of Halifax presented Lady Daly and himself with a splendid testimonial. During the past twenty years Sir Malachy's name has been connected with a great many important philanthropic and patriotic movements. In the benevolence of the Roman Catholic Church he was an active force, and during the late War he took an enthusiastic part in the work of the Canadian Patriotic League, and the British Navy League. At the time of the coronation of King Edward VII. he headed a protest against the offensive references to the Roman Catholic religion in the Coronation oath. When a young man he was a strong advocate of manly sports, and is honored in the annals of cricket as the first Canadian to make a "century." This was in 1858, when he was twenty-two years old.—Saturday Night.

DR. O'GORMAN'S PLEA FOR MORE STUDENTS

ASKS FOR INTEREST TOWARD ESTABLISHMENT OF ENGLISH CATHOLIC COLLEGE IN OTTAWA

"The small number of university students, male and female, in Blessed Sacrament parish," stated Rev. Dr. O'Gorman yesterday, "is an alarming symptom. Unless we Catholics have our due proportion of University and technically educated men and women, who have inherited the intellectual traditions of Catholicism, our influence in the community will be lessened. In the year 1914 there were 1,800 Catholics in this parish. During the past six years only 12 of these have gone to university; that is less than one per cent. At present the population of the parish is 10,000 and the university students number only nine boys and two girls, or only three-quarters of one per cent. of the parish. There is no longer a war to interfere with their studies. The number preparing for matriculation is likewise discouragingly small. Most of the boys, who are thus preparing for the university, are students of Ottawa Collegiate.

"Since the removal of the English priests from Ottawa University in 1915, the problem of providing for our boys, without undue expense, has become a difficult one. Perhaps some day it will be solved by the Benedictines or some other English religious order establishing an English Catholic College in Ottawa. There is nothing impossible in this.

"During the past decade, a French religious order established a flourishing French classical college within five miles of Ottawa. French religious orders are maintaining in Ottawa and environs no less than eight schools of philosophy or theology, six of them are within the present city limits. These are Ottawa University, Ottawa Grand Seminary, the Oblate Scholasticate, the House of Studies and Seraphic College of the Capuchin Fathers, the Dominican Scholasticate and the Redemptorist Philosophical and Theological Seminary, all of which are in Ottawa; the Marist Scholasticate, Eastview and St. Alexander's Apostolic College at Ironside. The success of the French is worthy of admiration and emulation.

ROMEWARD MOVEMENT IN GERMANY

It is an undeniable fact, says the Munich correspondent of the Osservatore Romano, that in Germany, since the War, there has been a marked movement on the part of Protestants towards Rome. Among the causes of the movement the following are given: As a consequence of the fall of the Emperor,

German Protestantism is acephalous. It no longer has any official head. Everywhere throughout the German States sincere Protestants grieve over the lack of any supreme and final authority. Secondly, the impartial conduct of the Supreme Pontiff has excited the profoundest sympathy in the German people. Basing themselves, not on the ground of politics or national interest, but solely on that of humanitarianism and charity, they do full justice to the generosity and the charity which dictated the noble policy of the Pope in his endeavor to secure peace, to alleviate the horrors of War, to help the wounded, to repatriate those no longer able to bear arms, to establish hospitals, to decrease in every possible way, the sufferings of both belligerents at the front and civilians away from the scenes of conflict. The respect which this Christian work of the Pontiff won for himself necessarily redounded to the glory of the Church of which he is the visible head. Thirdly, in Germany, as in every other country, the War brought the Catholic army chaplain into close contact with the Protestant minister working among the troops. Anti-Catholic prejudices, centuries old, were dissipated. The devotion of the priest in the field to the welfare of all, whether his own spiritual children or not, everywhere excited the greatest admiration. Provisions in number may not be immediately expected, but prejudice is breaking down.—America.

POPE BENEDICT URGES SOCIAL REFORM ON CATHOLIC LINES

IN MESSAGE TO CATHOLICS OF BERGAMO HOLY FATHER ISSUES A WARNING AGAINST RADICALISM

The Italian "Popolo Party"—the new political party which took standing for Catholic principles is unofficial as distinguished from the official Catholic Union—is having trouble with a small section of extremists headed by Signor Miglioli, a deputy who calls himself by the unauthorized name of "Christian Socialist." Under his leadership a program has been propounded in Bergamo and the surrounding districts of an extreme character in itself and of a revolutionary character in the methods it proposes. It has been at once disavowed by the leader of the Party, Signor Meda, and has furthermore been the occasion of the following epoch-making document which has been addressed by His Holiness the Pope to the Bishop of Bergamo, Mons. Marelli.

"Being accustomed to look with particular pleasure on our beloved children of Bergamo on account of their exemplary Christian life, we have lately heard with real displeasure certain rumors of popular movements which are said to have taken place among them. "It is not to be wondered at that the enemy, having envied for a long time the fertility of this field of the Lord, and having greedily sought the opportune moment to ravage it, should have profited by the crisis in these miserable times to sow his cockle in so fruitful a soil. But because the had seed, once it has taken root, may in time effluorate the good grain, we consider it our most strict duty—the care of the whole mystical field having been given into our charge—to exert ourselves with all our might to prevent the spread of the bad seed.

"To you, therefore, venerable brother, we address ourselves in this letter, not because we doubt your pastoral zeal, but because we judge it convenient to exhort our dear children through you to remain faithful to their duty; and we feel certain that they will do so with even greater promise when they see that your authority has behind it the full support of ours.

"And before everything we desire that all should know that we fully approve the work you have done. When, at the termination of the War, all were returning to their usual abode, you, venerable brother, in order to provide for the new and urgent needs of the more indigent founded, in the work of the Diocesan Council (Giunta Diocesana), an appropriate Labor Bureau, with the purpose of forwarding the interests of the different classes of workmen. Truly a most excellent and useful institution when its activities are regulated according to the dictates of religion; when otherwise, it is known too well by experience what and how great disorders such an institution may cause to society. It is necessary therefore that the directors of such a Bureau, which has such close affinity with the common weal, should have continually before their eyes and should scrupulously observe the principles of social science inculcated by the Holy See in the memorable encyclical *Rerum Novarum* and in other documents.

"Let them especially remember these fundamental points: "To no man is it given to be truly happy in this brief mortal life, subjected to every kind of misery, since true and perfect felicity awaits us in Heaven alone, as an eternal reward for those who have lived well. All our efforts, therefore, having to be directed above. Rather than show jealousy of our rights, we should be careful to fulfill our duties.

"On the other hand we are certainly allowed to improve our condition in this life and to seek greater prosperity, but nothing is more profitable to the common good than harmony and concord between all social

classes. Christian charity being the greatest incentive to this. "Let them consider therefore how badly the interests of the workman would be looked after by such as, having as their object the improvement of his conditions, should give themselves solely to helping him to acquire empty temporal goods, and should not attempt to temper his aspirations by the call of Christian duties, but should goad him on all the more against the rich, with that bitterness of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid the intemperance of language which is usually employed by our adversaries to excite the masses to social revolution. To obviate such a grave danger it will be your care, venerable brother, to make evident, as you do already to such as dedicate themselves to pleading the cause of the workman, that they should develop an action and propaganda fully imbued with the Christian spirit, being careful to avoid

FIVE MINUTE SERMON

BY REV. M. BOSSACCT

PENTECOST

THE COMING OF THE HOLY GHOST

On the feast of Pentecost we celebrate the wonderful descent of the Holy Ghost in the form of tongues of fire, resting upon the Apostles and filling them with gifts of grace.

1. Light to the understanding. We see this clearly in the case of the Apostles, whose minds were previously so obscured that they were unaware of their own weakness and frailty, and considered themselves to be strong and upright whereas in reality they were liable to fall into many imperfections.

2. Zeal in good works is another result of the coming of the Holy Ghost. Enlightenment of the mind alone is not enough to secure our salvation; we must also do what is right, for, as St. Paul says, "the doers of the law shall be justified."

3. Fidelity even until death is another glorious result of the coming of the Holy Ghost, whose great work is not finished until man draws his last breath.

4. Faithfulness to duty is another result of the coming of the Holy Ghost, whose great work is not finished until man draws his last breath.

5. Learning to yield. "You often gain more by giving in than by holding on. Battles have been won by strategic retreats as well as by vigorous advances."

PEACE IN NEED OF REPAIRS

In the early weeks of February, 1918, I was one of those who believed that the signs of the times pointed to such an armistice, and peace to follow, as came nine months later.

Under cover of the discussion about the Kaiser's head, the reparations, the Rhine bridgeheads and the League of Nations, which engaged the attention of the multitude, the real business of re-organizing the land spaces of the world and the other spoils of War has steadily proceeded, still steadily proceeds.

On the ship going over, in December, a couple of days before we reached Liverpool, I fell into a talk with a distinguished member of the American delegation, and in discussing the probability of Mr. Wilson's ability to obtain European approval of the ideals enunciated in his "Fourteen Points," I gave him an outline of the position as it had presented itself to me in February, and as it still seemed to exist in December.

Now, when one has as definite an idea as I had of what the essentials of peace were to be, and as strong a conviction as I entertained that the realities of power were already visible in February, 1918, one does not readily part with the belief that there is a certain unreality, or at least a lack of permanence, about factors which seem to stand in the way of the achievement of the results that might be expected to follow from the existence of conditions so obvious.

France has had her lost Provinces restored, but France has not been allowed to make the Rhine the boundary clear down to the Holland border. Italy has Aviona, but Dalmatia is not to be hers.

a cycle which began with English clamor for the Kaiser's head and ended with the affirmation by the head of the counter-revolution that it had England's approval; began with the demand that Germany must pay the whole of what the War cost her enemies and ends with cordial acceptance of Mr. Keynes' renounced plan that the treaty stipulations on this head must be abandoned in the interest of England's commerce and the world's well-being; began with Mr. Wilson's visit to Buckingham Palace and ended with the letter of Viscount Grey.

Under cover of the discussion about the Kaiser's head, the reparations, the Rhine bridgeheads and the League of Nations, which engaged the attention of the multitude, the real business of re-organizing the land spaces of the world and the other spoils of War has steadily proceeded, still steadily proceeds.

Under cover of the discussion about the Kaiser's head, the reparations, the Rhine bridgeheads and the League of Nations, which engaged the attention of the multitude, the real business of re-organizing the land spaces of the world and the other spoils of War has steadily proceeded, still steadily proceeds.

Under cover of the discussion about the Kaiser's head, the reparations, the Rhine bridgeheads and the League of Nations, which engaged the attention of the multitude, the real business of re-organizing the land spaces of the world and the other spoils of War has steadily proceeded, still steadily proceeds.

Under cover of the discussion about the Kaiser's head, the reparations, the Rhine bridgeheads and the League of Nations, which engaged the attention of the multitude, the real business of re-organizing the land spaces of the world and the other spoils of War has steadily proceeded, still steadily proceeds.

Under cover of the discussion about the Kaiser's head, the reparations, the Rhine bridgeheads and the League of Nations, which engaged the attention of the multitude, the real business of re-organizing the land spaces of the world and the other spoils of War has steadily proceeded, still steadily proceeds.

to her bargain in North-Pacific islands; Belgium's necessity for restoration and her willingness to be pacified with a slice of East Africa, Greece's determination to have restored to her the dominions of the Byzantine Emperors who were driven out by the Osmanli, England's tenacious adherence to long laid plans for consolidating an African empire and joining it by land-nexus with India, combined to constitute an alliance based upon mutual advantage that was too strong to be overborne, in any crisis, by the new idealism with which Mr. Wilson hoped, when he sailed for Paris, to dominate the Conference.

Even the chaos in Russia contributed to the strength of the alliance, for France had to give hostages to the others in order to get from them the assurance of a new Eastern counter-pressure against Germany, in a Poland strong enough to bear the strain and live.

Under cover of the discussion about the Kaiser's head, the reparations, the Rhine bridgeheads and the League of Nations, which engaged the attention of the multitude, the real business of re-organizing the land spaces of the world and the other spoils of War has steadily proceeded, still steadily proceeds.

Under cover of the discussion about the Kaiser's head, the reparations, the Rhine bridgeheads and the League of Nations, which engaged the attention of the multitude, the real business of re-organizing the land spaces of the world and the other spoils of War has steadily proceeded, still steadily proceeds.

Under cover of the discussion about the Kaiser's head, the reparations, the Rhine bridgeheads and the League of Nations, which engaged the attention of the multitude, the real business of re-organizing the land spaces of the world and the other spoils of War has steadily proceeded, still steadily proceeds.

Under cover of the discussion about the Kaiser's head, the reparations, the Rhine bridgeheads and the League of Nations, which engaged the attention of the multitude, the real business of re-organizing the land spaces of the world and the other spoils of War has steadily proceeded, still steadily proceeds.

her. Ultra Protestantism constantly makes converts for Rome." But Mr. Keeler suggests that when Anglicanism becomes such, she will have entered the fold of Rome herself.—The Pilot.

ITS MEANING IS SIGNIFICANT

A letter which has come to the editor of the American Legion, and which one of our contemporaries quotes for his readers, throws an interesting light on the term "Buddy," a word which means perhaps little to the average civilian, but must have had unusual significance for the men in service amongst whom it was so commonly used.

MR. GASPARD DUBORD
153 Avenue Pius IX, Montreal.
"For three years, I was a terrible sufferer from Dyspepsia and my general health was very bad. I consulted a physician and took his medicine and faithfully carried out his instructions; but I did not improve and finally the doctor told me I could not be cured."

"At this time, a friend advised me to try 'Fruit-a-lives' and I did so. After taking two boxes of 'Fruit-a-lives', I was greatly relieved; and gradually this marvelous fruit medicine made me completely well. My digestion and general health are splendid—all of which I owe to 'Fruit-a-lives'."

GASPARD DUBORD.
50c a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid by Fruit-a-lives Limited, Ottawa, Ont.

RECONSTRUCTION IN LITHUANIA

Judging from appearances in Lithuania, it would seem to be the main object of military invaders to destroy the most important edifices of the towns through which they pass. Everywhere the bombardments resulted in the destruction of the most solid structures of residence and factory sites, while the humble dwellings around them were left noticeably intact.

The sounds of saw and hammers echo over rich fields and hills and valleys of unusual fertility and beauty. There are few fences or hedges, but numerous roadside crosses and rural shrines, for we are in a country that is very devout in its practices, although the last to relinquish its pagan deities of wood and stone.

It is difficult to understand, he says, that notion of the problem of the Bucharist which makes it possible to hold that Christ is really present there, and at the same time to hold that there is no change whatever in the consecrated species. Yet in representative gatherings of Episcopals may be found men holding each of these diverging views and acting accordingly.

It is difficult, also, he points out, to understand the answer to the question "What think ye of Christ?" which permits one to say that Christ is God, with all that involves, and allows another to teach that He was merely a great teacher, born of human parents in the ordinary course of nature, and in no wise different, except in degree of humiliation, from many another before and since.

If a convert will compare the "saints" of the two churches, it will do much to solve his difficulties, the writer suggests. For he will see that there is something in the holiness of the true Church which gives a power to its members, and which is, for the most part, sadly lacking in his old surroundings.

THE DAILY MISERY OF ILL-HEALTH

Three Years of Suffering Quickly Relieved by "FRUIT-A-LIVES"



MR. GASPARD DUBORD

153 Avenue Pius IX, Montreal.
"For three years, I was a terrible sufferer from Dyspepsia and my general health was very bad. I consulted a physician and took his medicine and faithfully carried out his instructions; but I did not improve and finally the doctor told me I could not be cured."

"At this time, a friend advised me to try 'Fruit-a-lives' and I did so. After taking two boxes of 'Fruit-a-lives', I was greatly relieved; and gradually this marvelous fruit medicine made me completely well. My digestion and general health are splendid—all of which I owe to 'Fruit-a-lives'."

GASPARD DUBORD.
50c a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid by Fruit-a-lives Limited, Ottawa, Ont.

CONTENTMENT

CONVERTS FIND PROBLEMS SOLVED IN THE CATHOLIC CHURCH

One unfounded non Catholic notion as to the reason why a Protestant is converted to Catholicism is answered by Floyd Keeler in an article in America in which he points out misunderstandings on the part of non Catholics with regard to motives for conversion.

In commenting on the recent submission of Bishop Kinsman of the Protestant Episcopal Church to Catholicism, the editor of the Living Church remarked that the quest for a Church triumphant here on earth by men and women who tire of the problems of the Church Militant will doubtless continue, and the succession of occasional stragglers from the known problems of the Anglo Saxon to the unknown problems of the Latin will as certainly be unbroken.

Mr. Keeler points out that converts do not enter the Catholic Church to find a paradise of angels and saints without problems. He declares that the position of the convert in Catholicism is more desirable as far as problems are concerned, and is such as to make them find the Catholic Church the only sure haven of Christians.

It is difficult to understand, he says, that notion of the problem of the Bucharist which makes it possible to hold that Christ is really present there, and at the same time to hold that there is no change whatever in the consecrated species. Yet in representative gatherings of Episcopals may be found men holding each of these diverging views and acting accordingly.

If a convert will compare the "saints" of the two churches, it will do much to solve his difficulties, the writer suggests. For he will see that there is something in the holiness of the true Church which gives a power to its members, and which is, for the most part, sadly lacking in his old surroundings.

Advertisement for Partridge Tires. Features an image of a tire and a dog. Text: "Chance never drew a neat picture nor built a fair house." "Partridge Tires are all that good. Tires can possibly be." "Partridge Tires Game as Their Name".

A New Novel By Isabel C. Clarke

THE ELSTONES

Looked down upon, almost hated by, Lady Elstone, Magali Arnold, the heroine, nevertheless soon has the noblewoman's sons madly in love with her.

Magali is a distinctly new type in fiction and is one of the finest characters Miss Clarke has given us.

"This brilliant writer has been acclaimed the greatest Catholic novelist of the present time."

8vo, cloth, net, \$1.75

Sent postage paid on receipt of \$1.90

The Catholic Record LONDON, CANADA

Ursuline College of Arts

The Ladies' College and Residence of the Western University, London, Ontario

Under the patronage of His Lordship The Right Rev. M. F. Fallon, D.D. Bishop of London.

All Courses Leading to Degrees in Arts

For information, apply to the Ursuline College "The Pines", Chatham, Ont.

Advertisement for Cuticura Ointment. Features an image of the product box. Text: "Cuticura Ointment Is So Good For The Skin". "For eczemas, rashes, pimples, irritations, itching, chafing and dandruff on scalp, as well as for cuts, wounds, bruises and bites and stings of insects, Cuticura Ointment is truly wonderful. It is so soothing and healing, especially when assisted by Cuticura Soap. First-class for all affected parts with Cuticura Soap and hot water. Dry gently and anoint with Cuticura Ointment. This treatment is best on rising and retiring. Soap 25c, Ointment 25c and 50c. Sold throughout the Dominion, Canadian Agents: Lyman, Limited, St. Paul St., Montreal. Cuticura Soap always without soap."

A living, breathing, loving personality

OUR OWN ST. RITA

A LIFE OF THE SAINT OF THE IMPOSSIBLE

By Rev. M. J. CORCORAN, O.S.A.

St. Rita gives us the feeling that she is very near to us—a Saint we can understand. She was so human, and bore the weight of so many woes with patience and kindness of heart. Reading of her beautiful life gives us a new incentive each day, and new courage to struggle bravely on.

Price \$1.25 Postpaid

The Catholic Record LONDON, CANADA

CHATS WITH YOUNG MEN

MOTHER'S EYES

I saw them first when they revealed To me a world of mother love, And oft, when mutely they appealed For strength and guidance from above;

And ere I learned the rules from books, I learned—from mother's eyes to know By stern or by approving looks The right way from the wrong, to go.

WASTED ENERGY

I used to know a man who was the incarnation of business. He was always in a rush. He seemed to be in the permanent condition of one running to catch a train, his eyes fixed glassily on futurity and his coat tails streaming out behind.

work day started at 9 a. m. A typewritten schedule was always ready for him at that time, the various duties, routine or exceptional were properly divided and affairs moved without hitch or unpleasantness, with an hour's interval for lunch, until the work was disposed of and all desks cleared. I have never watched a better or happier office force. In case of illness or some happening that could not be averted, preventive or remedial action was immediately taken. That office worked like a high-powered machine in perfect order.

Now it is no small task to run a large office with its diverse personalities, occasional "grouches," sudden inroads of unexpected toil and all the other matters that come up when a number of people bend their energies on delicate and nerve-racking work. Yet the office in question seemed by some benevolent magic or profound psychology to be spared all such troubles.

OUR BOYS AND GIRLS

Sweet May! 'tis through thy tender, golden light, That falls from azure skies (half veiled in mist), On fresh young daisy-buds, on lilies white,

passed a chestnut tree, bare and leafless; and there, hanging on one of its boughs was a lovely peach! You can imagine how glad he was and how thankful to the good God who had worked this miracle for him and the poor sick woman, and you can guess, too, which of them was the happier!

TRUE REFINEMENT

"Quietness of person" is the sincerest portrayal of refinement. This does not mean that one must cloak oneself in staterisque dignity and assume a reserved and distant manner. Neither does it wish to subdue the vivacious, athletic-loving type of girl. Such elimination would truly be a loss of no little moment.

A TIMELY MESSAGE

Catholics the world over will read with interest the latest words of Our Holy Father, Pope Benedict XV., on Social Action. Writing to the Bishop of Bergamo in Italy about social conditions in his diocese the Holy Father enunciates principles that should be followed by all Catholics.

Get a Packet, and Realize what an infusion of Really Pure Fine Tea Tastes like



Black, Green or Mixed - Never Sold in Bulk

lives to Mary during her month as a fragrant offering to her. The wreck and ruin of War have made havoc with the souls of men. The ravages of sin, and the scars of the spiritual combat have marked our lives, yet during this month of May we can turn like children to their mother and she will heal our hurts, bind up our wounds and send us forth with renewed courage to the fray.

FIFTEEN MINUTES OF YOUR TIME

It is frequently said of us Catholics, that we are not readers of Catholic literature; and there is no denying it that we deserve the reproach. We are also charged with not being able to give an intelligent answer to questions asked us regarding our religion. Again we are at fault.

Make Your Will Today and appoint the Capital Trust Corporation your Executor. Capital Trust Corporation Authorized Capital, \$2,000,000

official Protestant gatherings. "And the very striving of Protestants under unity; the very endeavor to obliterate the centuries-old and clearly marked lines of cleavage between the various denominations; the open and anxious deprecating of all that keeps apart the several Churches; the insistent call for harmony and mutual understanding—can these bring about anything else but a deep yearning of heart and an aspiration towards that real unity exemplified in the Church and never broken during twenty centuries.—The Pilot.

LEAVES ON THE WIND New Volume of Verse by Rev. U. A. Casey Catholic Record LONDON, CANADA

The Way to the West DAILY SERVICE Lvs. TORONTO (Union Station) 9.15 P.M. WINNIPEG BRANDON REGINA SASKATOON

Canadian National Railways

EDDY'S MATCHES are made to give satisfaction Although matches are turned out of the Eddy factory in their millions—each match is machine made and is well and truly made.

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS B. LEONARD QUEBEC: P. Q. We Make a Specialty of Catholic Church Windows

THE MONTH OF MAY

The beautiful month of May comes as a welcome relief from the severity of winter and the chill of early spring. The warm sunshine, the perfume of flowers, and the music of birds flood the air. This month is Nature's alchemic in which tired humanity is purified and energized again.

UNITY

RETURN TO ROME IS LOGICAL OUTCOME FOR UNITY MOVEMENT While recent attempts of Protestants to bring about among themselves some sort of "Christian unity" comes to such widespread tendencies as have of late been noticed in the field, and that is ultimate union with Rome.

SUCH A KIND SAINT

He was a Franciscan friar, called John Joseph of the Cross, who lived in Italy about three hundred years ago, but the virtue for which he was noted will never grow old, and it is just as much needed today as in his far off times. This special virtue was kindness to every living thing.

OUR BOYS AND GIRLS

And they have taken with them the most cherished of attributes—true refinement. Worcester Catholic Messenger.

UNITY

RETURN TO ROME IS LOGICAL OUTCOME FOR UNITY MOVEMENT While recent attempts of Protestants to bring about among themselves some sort of "Christian unity" comes to such widespread tendencies as have of late been noticed in the field, and that is ultimate union with Rome.

OUR BOYS AND GIRLS

And they have taken with them the most cherished of attributes—true refinement. Worcester Catholic Messenger.

UNITY

RETURN TO ROME IS LOGICAL OUTCOME FOR UNITY MOVEMENT While recent attempts of Protestants to bring about among themselves some sort of "Christian unity" comes to such widespread tendencies as have of late been noticed in the field, and that is ultimate union with Rome.

SUCH A KIND SAINT

He was a Franciscan friar, called John Joseph of the Cross, who lived in Italy about three hundred years ago, but the virtue for which he was noted will never grow old, and it is just as much needed today as in his far off times. This special virtue was kindness to every living thing.

OUR BOYS AND GIRLS

And they have taken with them the most cherished of attributes—true refinement. Worcester Catholic Messenger.

UNITY

RETURN TO ROME IS LOGICAL OUTCOME FOR UNITY MOVEMENT While recent attempts of Protestants to bring about among themselves some sort of "Christian unity" comes to such widespread tendencies as have of late been noticed in the field, and that is ultimate union with Rome.

CARDINAL MERCIER

EXTOLS FAITH WITNESSED DURING SOJOURN IN AMERICA

Confirming the expression of heartfelt gratitude which he often expressed during his visit to the United States, His Eminence, Cardinal Mercier, the outstanding figure of the World War, has told his appreciation in no uncertain terms to the clergy and religious of the diocese of Malines in a characteristic letter. A translation of the Cardinal's letter follows:

"To you, beloved brethren in the priesthood, religious souls, especially consecrated to God, a cordial thank you, and my best wishes for a holy and happy year."

"During the trip, which to my great surprise I was led to make to the United States and to Canada, you have accompanied me with your good wishes and your prayers."

"Our Lord has heard you. The trip was a happy one, it was blessed."

"The Catholic Episcopate, the people, every social class of the great American Republic and of the Dominion of Canada, gave us the warmest reception, because in their midst we represented Belgium, whose high morality was so impressive to these sincere people."

"The American does not like speculative dissertations; he wants to see, he wants to touch."

"I have told these crowds that I would relate to you the subjects of edification which they have given, and I would recommend them to your prayers."

"In the New World we have brothers who henceforth will pray especially for us. We will pray also for them."

"When I was there, praying, celebrating, preaching in their cathedrals, I often thought of the consoling dogmas of the unity of the Church and of the Communion of Saints. There as here, the faithful and their clergy are groped around the same altar where every morning, at the word of the priest, the same Jesus, Saviour of the world, King of glory, descends on the altar of sacrifice and gives Himself to our souls in the most Blessed Sacrament of love, the Divine Eucharist."

"PROGRESS OF CHURCH IN U. S. "May the progress of the Catholic Church in these distant regions compensate for the losses that we have to deplore in our Catholic centers."

"In 1870, there were in the United States only 3,000 priests, there were a few less than 2,500 churches, and a Catholic population of 3,000,000 faithful. Today the Church in the United States counts 20,000 priests, 20,000 parishes, a Catholic population of 17,000,000. The ecclesiastical vocations suffice nearly everywhere for the needs of the dioceses, the proof of which is that the Episcopate is at this time founding a seminary for foreign missions."

"These figures and these facts, which I have just related, console us for the present decline in Catholic vitality in our dear country."

"May this consolation be not sterile, however; May it be a stimulus to us!"

"We will have at heart to redouble our zeal to repair, first of all, the offenses committed against God in our country by the torrent of sensual manners, by the neglect of religious practices, by the skeptic or idle indifference of a great number; in fine to aid our people to rise above the evil currents which are drawing them down."

"To this effect, my dear brethren in the priesthood, my dear sons and daughters of our religious communities, let us inscribe as the first article of our program the sanctification of our life, knowing that our merits revert to the flock that surrounds us."

"Let us work without ceasing, let us triumph over what has been called 'a wave of idleness,' that is, of natural lassitude which has followed the trials of tragic years."

"Let us pray; let us pray for faith. Our divine saviour tells us: 'Ask and you shall receive.' If we ask, then we shall receive. But we must ask with firm confidence that the Divine Mercy will have pity on our miseries. Our confidence will be the measure of the divine liberality, according to this word of Our Lord to the centurion: 'Go, the cure of thy son will be My answer to thy faith.' ('Vade, et sicut credidisti, fiat tibi.')"

"Faith is all powerful," says Our Lord. ('Omnia possibilia sunt credenti.') Let us have faith in the divinity of Jesus Christ the Son of God, writes the Apostle St. John, and we shall be stronger than the world. ('Hæc est victoria, quæ vincit mundum, fides nostra.')"

"We exhort the religious communities, our colleges, our boarding schools, to practice the devotion of the Holy Hour, at least in the evening from 8 to 9 for instance, the eve of the First Friday of the month, and we invite them to expose the Most Blessed Sacrament of the Altar during three hours to the adoration of the community, the eve of the First Friday, every month of the present year."

"Receive all, I beg you with my most lively gratitude for your faithful devotedness, my paternal blessing."

D. J. CARDINAL MERCIER, Archbishop of Malines.

"I have told these crowds that I would relate to you the subjects of edification which they have given, and I would recommend them to your prayers."

"In the New World we have brothers who henceforth will pray especially for us. We will pray also for them."

"When I was there, praying, celebrating, preaching in their cathedrals, I often thought of the consoling dogmas of the unity of the Church and of the Communion of Saints. There as here, the faithful and their clergy are groped around the same altar where every morning, at the word of the priest, the same Jesus, Saviour of the world, King of glory, descends on the altar of sacrifice and gives Himself to our souls in the most Blessed Sacrament of love, the Divine Eucharist."

"PROGRESS OF CHURCH IN U. S. "May the progress of the Catholic Church in these distant regions compensate for the losses that we have to deplore in our Catholic centers."

"In 1870, there were in the United States only 3,000 priests, there were a few less than 2,500 churches, and a Catholic population of 3,000,000 faithful. Today the Church in the United States counts 20,000 priests, 20,000 parishes, a Catholic population of 17,000,000. The ecclesiastical vocations suffice nearly everywhere for the needs of the dioceses, the proof of which is that the Episcopate is at this time founding a seminary for foreign missions."

"These figures and these facts, which I have just related, console us for the present decline in Catholic vitality in our dear country."

"May this consolation be not sterile, however; May it be a stimulus to us!"

"We will have at heart to redouble our zeal to repair, first of all, the offenses committed against God in our country by the torrent of sensual manners, by the neglect of religious practices, by the skeptic or idle indifference of a great number; in fine to aid our people to rise above the evil currents which are drawing them down."

"To this effect, my dear brethren in the priesthood, my dear sons and daughters of our religious communities, let us inscribe as the first article of our program the sanctification of our life, knowing that our merits revert to the flock that surrounds us."

"Let us work without ceasing, let us triumph over what has been called 'a wave of idleness,' that is, of natural lassitude which has followed the trials of tragic years."

"Let us pray; let us pray for faith. Our divine saviour tells us: 'Ask and you shall receive.' If we ask, then we shall receive. But we must ask with firm confidence that the Divine Mercy will have pity on our miseries. Our confidence will be the measure of the divine liberality, according to this word of Our Lord to the centurion: 'Go, the cure of thy son will be My answer to thy faith.' ('Vade, et sicut credidisti, fiat tibi.')"

"Faith is all powerful," says Our Lord. ('Omnia possibilia sunt credenti.') Let us have faith in the divinity of Jesus Christ the Son of God, writes the Apostle St. John, and we shall be stronger than the world. ('Hæc est victoria, quæ vincit mundum, fides nostra.')"

"We exhort the religious communities, our colleges, our boarding schools, to practice the devotion of the Holy Hour, at least in the evening from 8 to 9 for instance, the eve of the First Friday of the month, and we invite them to expose the Most Blessed Sacrament of the Altar during three hours to the adoration of the community, the eve of the First Friday, every month of the present year."

"Receive all, I beg you with my most lively gratitude for your faithful devotedness, my paternal blessing."

D. J. CARDINAL MERCIER, Archbishop of Malines.

UNION OF NATIONS CHRISTIAN IDEA

CARDINAL AMETTE DELIVERS IMPORTANT ADDRESS IN PARIS SORBONNE

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

Paris, April 22.—In the course of a great meeting held a short time ago in the Paris Sorbonne in favor of the Society of Nations and after speeches by Mr. Bourgeois and Mr. Poincaré, this important statement of Cardinal Amette was read by the Auxiliary Bishop, Monsignor Roland-Gosselin:

"The inspiration of the Society of Nations is essentially Christian, for the Christian doctrine is that all men are brothers, all created by the same God, and all called by God to the same eternal destiny. Issued from the same Father, men, as they multiplied, formed at first families, then tribes, and lastly nations. But these different groups must not remain strangers and still less, hostile to one another."

"In the designs of Providence narrower are the bonds which unite the members of a family or of a nation, but just as families cannot remain isolated, so must nations be united. Such union, however, must be founded on two laws: justice and charity. Justice proclaims to the people as well as to the individuals: 'Render to all men their dues.' Charity adds: 'Love one another.' Such are the necessary foundations of a genuine society of nations."

"Let justice first of all reign amongst nations through the respect

of every one's rights and through the reparations of the rights that may have been violated. And once justice has been assured, let charity, let mutual good will bind nation to nation as they bind man to man. On these conditions the world will enjoy peace."

"The Catholic Church, a vast society of nations established by Christ, destined, as its name indicates, to spread all over the world, had sought in the Middle Ages to realize this ideal among the peoples which professed its faith and obeyed its laws. It was Christendom. Now, a days the world does not enjoy such unity of faith, yet there remain moral principles unanimously recognized by all civilized peoples. It is a noble and praiseworthy undertaking to aim at founding on these common principles a covenant that may guarantee the peace of the world and preserve it from the frightful conflicts which have soaked it in blood. The Church can but wish heartily the success of this project."

"Since the men working for its realization have called upon me for an expression of my thought in this solemn gathering, may I be permitted to formulate the wish that the future Society of Nations provide a place worthy of Him for the Supreme Representative of the highest moral authority that exists on earth; of that authority which, speaking in God's name, has the greatest power to bring men to the practice of mutual justice and of mutual love."

"These figures and these facts, which I have just related, console us for the present decline in Catholic vitality in our dear country."

"May this consolation be not sterile, however; May it be a stimulus to us!"

"We will have at heart to redouble our zeal to repair, first of all, the offenses committed against God in our country by the torrent of sensual manners, by the neglect of religious practices, by the skeptic or idle indifference of a great number; in fine to aid our people to rise above the evil currents which are drawing them down."

"To this effect, my dear brethren in the priesthood, my dear sons and daughters of our religious communities, let us inscribe as the first article of our program the sanctification of our life, knowing that our merits revert to the flock that surrounds us."

"Let us work without ceasing, let us triumph over what has been called 'a wave of idleness,' that is, of natural lassitude which has followed the trials of tragic years."

"Let us pray; let us pray for faith. Our divine saviour tells us: 'Ask and you shall receive.' If we ask, then we shall receive. But we must ask with firm confidence that the Divine Mercy will have pity on our miseries. Our confidence will be the measure of the divine liberality, according to this word of Our Lord to the centurion: 'Go, the cure of thy son will be My answer to thy faith.' ('Vade, et sicut credidisti, fiat tibi.')"

"Faith is all powerful," says Our Lord. ('Omnia possibilia sunt credenti.') Let us have faith in the divinity of Jesus Christ the Son of God, writes the Apostle St. John, and we shall be stronger than the world. ('Hæc est victoria, quæ vincit mundum, fides nostra.')"

"We exhort the religious communities, our colleges, our boarding schools, to practice the devotion of the Holy Hour, at least in the evening from 8 to 9 for instance, the eve of the First Friday of the month, and we invite them to expose the Most Blessed Sacrament of the Altar during three hours to the adoration of the community, the eve of the First Friday, every month of the present year."

"Receive all, I beg you with my most lively gratitude for your faithful devotedness, my paternal blessing."

D. J. CARDINAL MERCIER, Archbishop of Malines.

UNION OF NATIONS CHRISTIAN IDEA

CARDINAL AMETTE DELIVERS IMPORTANT ADDRESS IN PARIS SORBONNE

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

Paris, April 22.—In the course of a great meeting held a short time ago in the Paris Sorbonne in favor of the Society of Nations and after speeches by Mr. Bourgeois and Mr. Poincaré, this important statement of Cardinal Amette was read by the Auxiliary Bishop, Monsignor Roland-Gosselin:

"The inspiration of the Society of Nations is essentially Christian, for the Christian doctrine is that all men are brothers, all created by the same God, and all called by God to the same eternal destiny. Issued from the same Father, men, as they multiplied, formed at first families, then tribes, and lastly nations. But these different groups must not remain strangers and still less, hostile to one another."

"In the designs of Providence narrower are the bonds which unite the members of a family or of a nation, but just as families cannot remain isolated, so must nations be united. Such union, however, must be founded on two laws: justice and charity. Justice proclaims to the people as well as to the individuals: 'Render to all men their dues.' Charity adds: 'Love one another.' Such are the necessary foundations of a genuine society of nations."

"Let justice first of all reign amongst nations through the respect

WANTED AT ONCE, A GOOD CAPABLE girl or woman, to assist at general house work on a small farm in Saskatchewan; wages \$35 per month; agreeable household. Write to Mrs. W. J. Leslie, Lockwood, Sask. 2173-4

HOUSEKEEPER WANTED TO TAKE CARE of baby boy ten months old. Must be good and kind to baby. Address giving particulars and references to T. F. King, Box 252, Timmins, Ont. 2170-2

HOUSE FREE AND ALLOWANCE FOR care of mission church near Ottawa; good house in nice locality, with school nearby. Write immediately for particulars to Rev. Geo. W. O'Toole, P. P. Cantley, Que. 2170-3

WORK WANTED BY ARTIST-PAINTER OF SACRED AND church pictures; also other paintings, large or small. Prices moderate. Address Box 190, CATHOLIC RECORD, London, Ont. 2170-4

FOR SALE MODERN HOTEL PROPERTY FOR SALE, consisting of about 1 acre garden, good stabling for 12 horses and frame hotel with about 20 rooms. Very good summer resort near property's good commercial houses, situated in Leeds County on the C. N. R. Apply Box 158, CATHOLIC RECORD, London, Ont. 2169-2

LOUIS SANDY



GORDON MILLS

Habit Materials and Veilings

SPECIALY PRODUCED FOR THE USE OF RELIGIOUS COMMUNITIES

BLACK, WHITE, AND COLOURED SERGES and CLOTHS, VEILINGS CASHMERES, ETC.

Stocked in a large variety of widths and qualities. Samples forwarded on application.

LOUIS SANDY Gordon Mills, STAFFORD, ENGLAND Telephone—Luisand, Stafford. Phone No. 104



MEMORIAL WINDOWS STAINED GLASS LYON GLASS CO. 141-3 CHURCH ST. TORONTO ONT.

Mission Goods and Catholic Church Supplies

W. E. Blake & Son, Limited 123 Church St. Toronto, Canada

WANTED MIDDLE AGED WOMAN TO ASSIST WITH house work on farm. Good home for competent person. Apply stating wages to Miss Crawley, R. R. No. 5, Guelph, Ont. 2171-2

TEACHERS WANTED

WANTED A FIRST OR SECOND CLASS professional teacher for South Gloucester, Ont. Salary \$675. Duties to begin September, 1920. Apply to Rev. George D. Frudhomme, P. P., Billings Bridge, Ont. R. R. 1. 2170-4

WANTED ONTARIO QUALIFIED AND experienced Catholic teacher, with a Catholic mentality for non-sectarian school; Quesnelville, Que. 8 miles from Ottawa. Year commencing Sept. 1, 1920. About thirty pupils. Apply to Box 158, CATHOLIC RECORD, London, Ont. 2170-3

THE HOME BANK OF CANADA



House-Keeping Accounts

Payments on the fixed accounts for such house services as Gas and Electric Light, Heating, Water and Telephone may be entered in parallel columns on one page of the Home Bank's Thrift Account Book. Distributed free at all branches. Ask for a copy at the nearest branch.

Branches and Connections throughout Canada London 394 RICHMOND STREET in District Office LONDON BELTON DELAWARE ILDERTON IONA STATION KOMOKA LAWRENCE STATION MELBOURNE MIDDLEMISS THORNDALE WALKERS

The Highest Interest Return

compatible with unquestioned security in the underlying principle of judicious bond investment. Government and Municipal Bonds, yielding from 5.33% to 7%, are undoubtedly best suited to answer this requirement. We have just prepared a descriptive list of such offerings which we will gladly mail upon request.

Wood, Gundy & Company

Montreal Saskatoon Toronto London, Eng.

Dr. Norvall's Stomach and Tonic Tablets

Will Relieve Constipation Biliousness and Sick Headache

This statement the Manufacturers feel confident is correct, but the reader may doubt it, and in order to convince you, if you will cut out the coupon below and mail it with ten cents (stamps or money) to cover cost of mailing and advertising, we will send you, free of charge, one of our regular size boxes containing treatment for two months.

Cut out and mail to the following address: Dr. Norvall Medical Co. Ltd. 168 Hunter St. Peterboro, Ont.

COUPON

DR. NORVALL MEDICAL CO. LTD. 168 HUNTER ST., PETERBORO, ONT.

Dear Sirs:— Enclosed find ten cents, for which please send me one of your regular Boxes of Dr. Norvall's Stomach and Tonic Tablets.

Name _____ Address _____ This Coupon Good Only to June 1st, 1920

Waterman's Ideal Ink

To assure owners of Waterman's Ideal Fountain Pens a constant supply of the best ink, we produced an ink that is free from sediment, insures a free and even flow, with no loss.

Next we assured permanency of impression. Documents written with Waterman's IDEAL Ink will not fade.

And what is the result? Waterman's has become the ink for all purposes, including those associated with the old-time inkwell. It is non-corrosive—even to steel pens!

Best of all is its uniformity! No matter when or where you buy a bottle of the genuine Waterman's Ideal Ink it is identical in quality, color and consistency with the established record.

Sold in 2 oz., 4 oz., 6 oz., 1 1/2 pint, pint and quart bottles and in special filler bottles, including travellers' cases

L. E. Waterman Co. Limited 179 St. James Street - Montreal

Manufactured at St. Lambert, Que.

NEW YORK LONDON PARIS

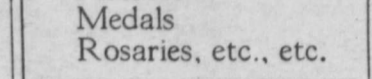
Made by the Makers of Waterman's Ideal Fountain Pen



First Communion

Prayer Books Certificates Pictures Medals Rosaries, etc., etc.

W. E. Blake & Son Catholic Church Supplies LIMITED 123 Church St., Toronto, Can.



THIS DANDY SOCCER FOOTBALL EASILY EARNED

Football is the game of games for many boys—excitement galore! Start a team and be the captain. We'll give you a regulation football, with highest grade genuine Fairchild cover and best obtainable red rubber bladder for selling only \$5.00 worth of our magnificent Holy Catholic Pictures. Beautiful framed religious subjects, including Guardian Angel, Madonna, Sacred Heart of Mary and many others, splendidly printed on fine art paper in rich, gorgeous colors. Size 11 x 14 inches at 15c, and 16 x 20 at 25c. each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You mail the goods, then send us the money and we will at once forward you the prize. THE GOLD MEDAL CO. 22nd year in business. Catholic Picture Dept. C. R. 30—311 Jarvis St., Toronto, Canada.

Mission Supplies

A SPECIALTY Catafalque, \$10. Palls: Embroidered Felt, \$15; Beautifully Silk-Embroidered Velvet, \$25.

All-Steel Fire proof Vestry Cabinet, \$25. Prie-Dieu, \$10 and \$15. Confessional Prie-Dieu, \$12. Vestments, \$15, \$25, \$35, \$40 and \$60. SANCTUARY OIL \$15 for 5 Gallon Tin

J. J. M. LANDY Catholic Church Goods 405 YONGE ST. TORONTO

PREMIUM BOOKS

Our Stock is Very Complete

Thousands of Titles From which to select. Catalogues for the asking.

W. E. Blake & Son LTD. 123 Church St. Toronto, Ont.

Free Magnificent Portrait of His Holiness the Pope

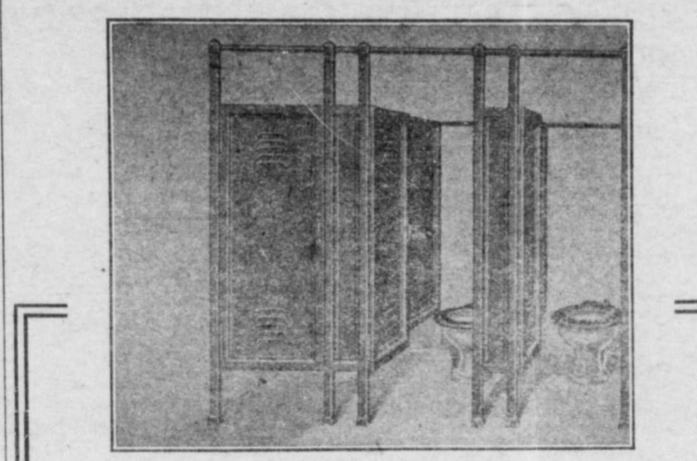
The above portrait is a magnificent reproduction lithographed in beautiful colors from a splendid oil painting of His Holiness Pope Benedict XV. It is 16 x 20 inches in size. A real work of art that you will be proud to frame and hang up in your home. If you will send us the names and addresses of any bright Catholic boys and girls whom you think would be glad to earn good money selling Gold Medal Holy Catholic Pictures at 15c, and 25c, each, we will send you the portrait of His Holiness free of charge. No two of the names sent should be from the same family. You don't pay a cent for this picture. Simply send 10c, cash or stamps to pay postage and packing, and the names and addresses of Catholic boys and girls, and we will mail you the picture right away. Send for your picture now—the edition is limited. THE GOLD MEDAL CO. 22nd year in business, Catholic Art Dept. C. R.—311 Jarvis St., Toronto.

Votive Candles

Eighteens - 30c. per Set Twenty-twos 31c. " Twenty-fours 32c. "

This is an opportunity to purchase your year's supply at an extremely low price.

The Catholic Record LONDON, ONT.



The Last Word in Sanatory Equipment

DENNISTEEL Made in Canada

Steel Lavatory Partitions

are unequalled for factories, industrial plants and public buildings—hygienic, fireproof, non-markable, easily cleaned, non-absorbent, with surfaces free from cracks and crevices.

WE ALSO MAKE

Steel Shelving, Lockers, Bins, Stools, Chairs, etc. Ornamental Iron and Bronze Commercial Wirework of all Kinds General Builders' Ironwork

Write for folders

THE DENNIS WIRE AND IRON WORKS CO., LIMITED LONDON, CANADA

Ottawa Halifax Toronto Montreal Calgary Hamilton Vancouver Winnipeg

Church Decorating

COLOR SCHEMES AND ESTIMATES SUBMITTED

We make a specialty of Catholic Church Interior Decorating, and we are in a position to handle any contract. Correspondence invited. Write or wire at our expense.

CONLIN BROS. INTERIOR DECORATORS

587 Sherbrooke St., Peterboro, Ont. Phone 1631W