

# The Catholic Record

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

VOLUME XXXXI.

LONDON, CANADA, SATURDAY, NOVEMBER 1, 1919

2142

## The Catholic Record

LONDON, SATURDAY, NOV. 1, 1919

MR. EVERYBODY  
By THE OBSERVER

A public man in France the other day named the culprit responsible for the high cost of living. "Mr. Tout le Monde," he said,—"in English, 'Mr. all the world, or Mr. Everybody.'" The truth of this is only too obvious. The blame for the high cost of living is not to the profiteers alone. Oh, there is no thought of defending them, or apologizing for them; let them take their full share of the blame; and a big share it is. But we shall never understand a social problem by looking at it from only one point of view.

Profiteering is a mean, sordid offence; and one that is very widespread; and one that must be dealt with by stronger measures than have yet been taken. The proceedings of the Board of Commerce, so far, are no more than a good start; and a good precedent. The bogey of the law of supply and demand, and the bogey of non-interference between buyer and seller, are gone the way that all bogies must eventually go; and if we have not yet, in Canada, gone as far as we ought to go, we have at least established a precedent which will be valuable in the future.

But let us not make the mistake of supposing that a problem like the cost of living can be solved by approaching it from one angle only. Like all problems which exercise the minds of men, the problem of the cost of living involves various considerations; and is complicated in many ways by the vagaries and weaknesses of human nature.

Every man is a potential profiteer. "Lo, the poor Indian, whose untamed mind" conceived the idea that when money is so plentiful he could get a dollar a gallon for his blueberries. He got it. No middleman there; the goods came direct from the bush to the consumer, by the sole intermediary of one Indian. No overhead charges; no deterioration of plant; no capital investments; no pay-roll; no bank charges; no trade losses; none of the usually alleged reasons, real or exaggerated, or imaginary, which are made to account for high prices, entered into this transaction. Nature provided the blueberries without the assistance or intervention of man; and the consumer paid the highest price ever paid in that part of Canada.

This is a clear case of profiteering; and the profiteer was just one poor Indian; not a Socialist or even a Social economist; a very obscure individual indeed; but one who had heard tell that money was plentiful; who knew that it is human nature to buy what you want if you have the price, whether you can afford the price or not; and who simply saw his chance, and seized it.

Well, why mention such an insignificant transaction? Because it lights up, to an observant eye, the whole cost of living situation. Because, behind and around and underneath, all the semi-scientific and pseudo-scientific discussion of supply and demand, and of the effect of tariffs; and of imports and exports and international exchange; and the balance of trade, there is this element of the human weakness for seizing a chance, a pretext, to get money or to get more money; and we cite the poor Indian because he is at the far end of a very long line of profiteers a line of profiteers which includes much more of the population of Canada than most people stop to think of. Every man who charges more for anything than it is worth under the existing circumstances at the time he makes the charge, is a profiteer; whether the transaction is large or small, important or unimportant; and it makes no difference in principle whether the charge be made for a railway locomotive or for a day's work whitewashing a barn. The principle is the same in all cases. Justice, not opportunity, is the test in all cases. And every man who charges more than is fair because he sees that he can get it, is a profiteer; and every such man must take his share of the blame for the high cost of living.

"Mr. Everybody" is a pretty broad term; but it is not so much too broad. To the very large class of unfair charges, add, if you please, the still larger class of unthrifty spenders. Next in the line to the poor Indian profiteer, put the man who gave him a dollar a gallon for the very unnecessary blueberries. That's his place, is it not? Next to every profiteer put the man whose carefree, thriftless manner of spending his wages or income, made the path of profiteering so attractive and so easy. If we are going to really study the causes of the high cost of living, let us not begin by ignoring a full half of the factors that enter into the calculation.

At the same time let us not suppose that by distributing the blame we wipe out the blame; that, where so many are involved, there is no blame to anybody. That is the easy-going philosophy that leads many into profiteering; everyone, they say, is out for all they can get; let us take our share. Without some stirring of conscience in the individual, profiteering will never be done away with. The good of the country is not a sufficiently powerful motive to induce men to pass up easy gains. The answer is not to be found in legislation; though, in this as in many other things, legislation may assist towards the solution of what is, at its root, a moral problem.

But we must never forget that profiteering is merely a manifestation of the deadly sin of covetousness; and that will never be completely checked by merely human means. The appeal against profiteering is a moral appeal; and if it gets no response on moral grounds; if it cannot touch and awaken conscience; the problem of profiteering will never be solved. Attempts to solve it in its mere material aspects may help; but they can never bring the solution. Even the end of war made conditions will not end profiteering; it was very much on the increase before the War began.

## A SPLENDID TRIBUTE

TO MOTHER OF GOD

VICE PRESIDENT MARSHALL HOLDS  
BLESSSED VIRGIN AS TYPICAL  
MOTHER OF ALL TIME

The Blessed Virgin Mary holds the tributes of centuries of devotees under the many titles accredited to her in the Loreto Litany. All these sentimental expressions of her place in the hearts of Christians spring from the spiritual Motherhood of Mary, which gives to us, all the other inspiring titles by which we address and adore her. With Catholics they have a meaning all their own and each title carries a beauty and a sweetness of devotion more or less inspiring according to the fervor of the individual soul. But Mary as the mother of Our Divine Lord Himself has grasped the human instinct of many outside the Fold, and has inspired to her Motherhood as warm and as devotional even as her Catholic children.

To the long list of non-Catholics who, in the genius of poetry, music and oratory, have given to the world an expression of the appeal Mary's Motherhood has inspired, we are exceedingly pleased to add the name of Thomas R. Marshall, Vice-President of the United States.

At the Convention of American War Mothers, held at Washington early in the month, in the absence of President Wilson, then touring the West, the notable gathering of American women, who had given their sons for the freedom of the world, was addressed by the Vice President. Mr. Marshall in the course of his remarks paid this beautiful tribute to the Blessed Virgin Mary.

TYPICAL MOTHER OF ALL TIME

"There is a religious communion that venerates and worships a type of woman—the Blessed Virgin. It delights me to consider her the Queen of Heaven and the Mother of God Incarnate upon earth. I do not myself happen to be a communicant of that great church; but I hope I shall be violating none of the proprieties when I say that the feelings of those communicants from the divine standpoint have appealed to me from the human standpoint.

"I have thought of her as typical of the mothers of all ages, even though they have been compelled to stand and see their sons suffer in the cause of justice and humanity; have been compelled to see their little prattling babes grow up to stalwart manhood and face the hour of duty, of service and of sacrifice; who have watched them and eyed and broken hearted, as they marched to martial strains along the highway of duty to

the calvary of supreme sacrifice in the cause, in which they believed.

"She, the typical mother of all time, has glorified and beautified and made sacred motherhood in all the ages, and all times. But particularly has she made sacred that motherhood, which for a cause, in which the son believes, has been ready and willing that the son should give up his life, his fortune and his sacred honor to the accomplishment of his noble ideal.—The Guardian.

## OUR IRISH LETTER

IRELAND SEEN THROUGH  
IRISH EYES

NOT A HUNDRED YEARS AGO

Since the opening of Lord French's new imprisonment, the first batch of forty Sinn Fein prisoners, after hunger striking and prison revolting, have won out, and have had to be released. They hunger struck against being treated as political prisoners, claiming to be treated as political prisoners. They broke out in rebellion also. By calling in the military the prisoners were overcome. They were beaten. They had their hands manacled behind their backs and they were cast into solitary confinement, each in his own little dungeon—in order to tame their spirits.

Twelve days of this solitary confinement with hands locked in irons behind their back night and day, during this period, should break most spirits—but it did not break theirs. It broke the health, however, of several of them. And while some were in danger of dying without any one of them weakening in spirit—and that the Lord Mayor of Dublin telegraphed to the Irish Chief Secretary that the death of these men would be upon his head,—forty men were suddenly unloosed from their terrible tortures, just gasping for life. This is not a prison picture from Siberia—not from Armenia—just from British jails, within one hundred miles of Britain's own shore. The foregoing is only one of many such jail pictures that are being flashed on the screen every day of these days in Ireland.

SINN FEIN ANNUAL CONVENTION

Sinn Fein has just successfully held its annual Convention. More than three hundred delegates from every corner of Ireland had assembled in Dublin, for purpose of holding a great Convention in the Mansion House the next day. Suddenly came forth Lord French's Proclamation, forbidding the holding of the Convention as unlawful. And the delegates of soldiers were ringed around the Mansion House on the eve of the Convention date—and held the Mansion House secure till the Convention Day was past. Meanwhile Sinn Fein, which is always prepared with its alternative plans, and which is now grown quite adept in outwitting every fresh Government move, passed the word to the delegates on the Convention Eve to meet at midnight in a capacious cellar in a certain large Dublin hotel.

While the regiments of unsleeping soldiers were, that night, holding the Mansion House secure, the Convention in its underground rendezvous, was going earnestly forward with its nation-building work. New schemes for extending the effectiveness of the organization were debated and formulated, and plans for pushing to success the Irish Victory Loan were agreed upon. The delegates were instructed how best to meet and beat the new repressive measures of the Government. And the Headquarters commands were given the delegates for conveying to all the Sinn Feiners in the remotest corner of the Island—showing them how best to play their patriotic parts in the present trying time, the steps they must take, and the sacrifices they must make in order that Ireland should win out. Then the officers were elected for the ensuing year, and the Convention was over.

Twenty-four hours later the regiments of soldiers were withdrawn from around the Mansion House by the well-pleased, easily satisfied Government officials. Not a mouse had stirred in the Mansion House during the dangerous twenty-four hours. They had proclaimed and prevented the great Annual Convention of Sinn Fein. And Sinn Fein had taken its first big fall. Lord French's reconquest of Ireland had made a gigantic stride forward. But alas—the sad news broke out next morning that while every available British soldier was diligently employed guarding the empty Mansion House, Sinn Fein had easily and unobtrusively carried out its "treasonable" designs, only a mile away! The one and only result then of Lord French's coup of suddenly proclaiming the Convention and seizing the Mansion House was that now the mandates that went forth from the cellar Convention to every remotest corner of Ireland, carried to the people a seven-fold obligation and a sanctity far beyond anything they could have attained from the delegates, had they instead of sitting upon boxes and barrels in a Dublin cellar, sat in gilt chairs and

plush cushions in the grand room of the Dublin Mansion House. The proclamation and the stolid misnig meeting in the cellar of the people's representatives, gave the Sinn Fein Convention its final touch of forcefulness and effectiveness. I have dwelt upon this incident because it is typical of how the British Government is, by every new repressive move, upbuilding the cause that it set out to crush.

LORD BEAVERBROOK AND THE  
METHODISTS

The humor of the Briton on Irish politics is ever fresh and never ending. The latest threat with which he threatens Ireland is, strange to say, the Methodist Church of America. Lord Beaverbrook, who has returned after travelling in Canada and the United States, has been confiding to his countrymen the great and powerful ally which they may call to their aid, in case Lord French finds himself defeated in trying to stamp out the fires of Irish freedom. Lord Beaverbrook has just told the English nation that the Methodist Church of America only waits to be appealed to "in loud enough accents." He informs them that the Methodist Church, "stretching out its influence over millions in every corner of the vast Continent, is perhaps the most powerful political body the new world has ever seen." The Irish Municipal bosses, he says, locked horns with the Methodist Church over the Prohibition Question—and bit the dust. "The Methodist Church regards a political religious crusade, preached by the Irish, with small favor. Should it begin to act, it will crush the Ulstermen as easily as the Lord Beaverbrook regrettably remarks that the Ulstermen so far have made no real effort to stir this slumbering giant. And he encouragingly predicts to all his fellow Britons, who are inclined to be down hearted with the British non success in Ireland, that the Methodist Church, "this big stick of American opinion, is a weapon which may yet be turned against Sinn Fein itself."

One wonders what the good Methodists of America will think of Lord Beaverbrook's estimate of them—and of the noble Briton's opinion that the Methodist Church of America, can, as a body, be turned a profitable use by England in stamping out for her the sparks of freedom that are kindling amongst her subject peoples. We may expect the next move of British propaganda in America to be an endeavor to manipulate the great Methodist Church in the interests of British rule over subjugated peoples, and to make the good Methodist Elders of America, in a crisis, as Britain's Coscacks. It will probably be a surprise to Americans in general, and to many thousands of good Presbyterian Americans in particular, to learn that at a recent general assembly of the Presbyterian Church of America an anti Irish, pro British resolution was somehow or other manipulated and slipped through, and sent over the water for use in encouraging Britain not to relax in her victim. And her tens of thousands of freedom loving Presbyterians, laymen and clergymen alike in America, would indeed be grievously pained to know that their Church was thus made use of by the Briton in his hour of need.

THE "FREEDOM OF THE PRESS"

IN IRELAND

The Sligo Nationalist is the forty-third paper in Ireland to be suppressed. Its crime was that it published an advertisement for the Sinn Fein Loan. Its machinery was mismanaged and taken away. Major Brian Cooper, who succeeded Lord Decien as press censor in Ireland, wrote an alarum letter to the London Times, informing England that this wholesale suppression of the Organs of public opinion in Ireland—without semblance of legality—is working more disaster to British rule, than Sinn Fein, of its own accord, ever could. He confesses that British authorities in Ireland care no more for any semblance of legality in their repressive proceedings. They are just playing the bull in the China shop, in their desperation. The London Times in turn takes up his letter and agrees with him, and calls for the trial of some new policy in Ireland before all is lost. The only trouble is that each new Irish policy which the British Government lugs in differs from those gone before in being another degree worse than the worst of them.

SEUMAS MACMANGUS  
Of Donegal.

THEIR DATES ARE A BIT AWRY

We are reminded, now and again, by certain of our separated brethren, of the immense influence for good within the Protestant fold that have scattered the Bible far and wide, while Catholic authorities, as they charge, have endeavored to prevent its being read. Such an effort was made some months ago in an article that found its way into the Literary Digest, under the caption: "A Nation of 'Biblers.'" Therein the Czechs were held up as the particular beneficiaries of Protestantism, dates and

figures being given in support of the claim. The Rev. Walter Drum, S.J., in a recent contribution to the Ecclesiastical Review, would not have his readers set any store by this Biblical authority of the clipping bureau of the Review. "One sentence," he notes, "shows what twaddle the concoction contains: 'The first translation (of the Bible into Czech) was made in 1475, nine years after Luther's Bible was published.' Now," remarks Father Drum, "Luther's first edition was completed in 1534. So the arithmetic of the Literary Digest is a bit awry. Moreover, by the tenth century was the Gospel of John done into Bohemian; and the Czech translation of the Bible was completed by the fourteenth century." Few, of course, who read the Literary Digest, will be likely to read the Ecclesiastical Review. Not a few more, we fear, would not set much store by the refutation, even though they were to come across it. Along some lines of knowledge they would prefer not to be set aright.—Catholic Transcript.

## AN HISTORIC MOMENT

CARDINAL O'CONNELL TELLS  
INTERESTING STORY OF  
1914 CONCLAVE

From the columns of press reports detailing the warmth and enthusiasm of America's reception of Cardinal Mercier of Belgium, the report of his reception by the League of Catholic Women of Massachusetts at the Fenway Academy of Notre Dame, is by far the one which gives to the world an intimate view of an historical episode, intimately associating this Belgian churchman and national hero, with an impressive and critical moment in the great affairs of the church world of nations.

We may all remember how engrossed was the world in war news and European affairs in the September days of 1914. The death of the beloved Pontiff, Pius X., and the election of his successor, Benedict XV., by the conclave of Cardinals assembled at Rome from the four corners of the world seemed indeed of very minor importance to the appalling reports of invasion, devastation and carnage coming out of Belgium and northern France. But to that assemblage of Catholic electors, to the School of Cardinals and in them, the church Universal, the day and the hour of Benedict's election and coronation was momentous, was of transcendent importance.

Hence the intimate revelation by Cardinal O'Connell never before printed and public reading adds new interest and estimation of the Belgian Primate.

CARDINAL O'CONNELL'S NARRATIVE

Addressing the Cardinal guest, His Eminence said:

"As I look over the scene before me—the Primate of Belgium receiving in this hall the welcome of the League of Catholic Women—my memory carries me back wistfully to another scene far different but not less historic.

"It was the morning of Sept. 6, 1914 just five years ago—five terrible tragic years. The Cardinals were gathered in the great hall of vesting, awaiting the entrance of the new Pope on his way to the coronation in the Sistine Chapel.

"There were electors from all parts of Europe, then entirely at peace with war. The look upon the face of each was one of keen anxiety. Christian courtesy to each and all of that great company was the most conspicuous note.

"The Cardinals of France and the Cardinals of Germany stood near one another and each wondered in his heart what would be the conditions and the divisions of the world when we met again.

"Instinctively, but without the slightest aloofness towards others, the Cardinals of the Allied Nations gradually clustered in a little group and seemed to gather from this mutual sympathy consolation and courage. In subdued tones one conveyed to the other the sentiments of impending anxiety, yet of calm and certain confidence.

"The Cardinal of Paris had passed many sleepless nights and looked utterly worn, save for the flash of pluck which gleamed from his dark eyes.

"The venerable Cardinal of Rheims, bent and aged, had just learned of the bombardment of his historic city and the threatened destruction of not only his unique cathedral, but of hundreds of the churches of his diocese.

"Poor, dear old Cardinal Lucon seemed utterly stunned. I see him now, his venerable gray head bent upon his breast, his hands crossed as in divine resignation, wondering what of all that he loved most would be left to him.

"Instinctively the Cardinals of the Allied Powers grouped together and instinctively the American Cardinals found their way silently to this same group.

"In the midst of it, towering high above the tallest of them, I saw for the first time the Primate of Belgium. He was telling in a low voice, quivering with emotion, of the order just received by him from the German

military authorities refusing him safe conduct back to Belgium.

"We listened with mingled sentiments of surprise and consternation. All the Governments had guaranteed safe conduct to all Cardinals to and from the conclave—friend or enemy."

INVITED TO ENGLAND

"Cardinal Mercier had just been informed that for him that privilege was revoked. 'Come with me to London,' said Cardinal Bourne to him; 'we have room and a hearty welcome for you at Westminster. Come and rest awhile in England.'"

"With a look of tenderest yearning in his eyes, which seemed to gaze afar, out through the great palace beyond the Alps to his own little country, in a voice quivering with an overpowering emotion, Cardinal Mercier said: 'You are very, very kind, Your Eminence, but I want to go home at once, as soon as my duty here is done—I must go back to Belgium, back to my people who are suffering, and I must go and suffer with them. I must go back to my flock, my Belgium, my people!'"

POPE'S FIRST APPEARANCE

"A door opened quietly, the Pontiff had instantly entered. We all arose and went silently to the Sistine Chapel for the coronation.

"But all through the day I could see the tall figure of Belgium's Primate, with the yearning look in his eyes, saying in a voice which moved to tears, 'I must go back to Belgium, to my suffering people, to my little flock!'"

WENT BACK AND SAVED BELGIUM

"And he went back to Belgium, and he saved Belgium. How, all the world knows. He stood for justice and right; he stood for principle, for his country, for his people, for his flock—and that is why today Boston, Mass. America, stands by him. Long live the Primate of Belgium—Cardinal Mercier!—The Guardian.

## "ICH DIEN"

SOLEMN PROTEST OF IMPERIAL  
SONS OF EMPIRE

The preparations for the reception of the Prince of Wales seem to have rattled the nerves of the loyal citizens of Montreal. Mayor Martin took a special trip to Vancouver to submit the program to his Royal Highness, and everything was supposed to have been settled satisfactorily, but since his return a new trouble has arisen. The Imperial Order of the Sons of the Empire made a solemn protest against the words "Ich Dien" in the device containing the arms of the Prince used in the decorations. They alleged that these words were German, and Mayor Martin, who happens to be French, and was unable to say what they were, wrote for instructions. Admiral Halsey, Chief of Staff, replied from Niagara Falls as follows:

"His Worship the Mayor of Montreal: Your letter dated the 18th. The idea that the Prince of Wales' motto, 'Ich Dien,' is not English is totally unfounded. Since, however, it has been misunderstood in Montreal, you have his Royal Highness' permission, if you wish, to substitute the words 'I serve' in your decorations. Please publish this telegram."

"As you see," said the Mayor in commenting on the trouble, "those who are scandalized by the use of the words 'Ich Dien' in the decorations were wrongly informed. This device, as the foregoing official telegram proves, is English. This is the second time that a protest has been made against its use, and I wish to say that, although his Royal Highness consents that these words be replaced by the words 'I serve,' I think it an elementary duty for us not to take advantage of this permission. I am not of the opinion that one must be, according to the popular expression, more Catholic than the Pope and more Royalist than the King. The Mayor has written to the Prince acknowledging his courtesy, and the Imperial Order of the Sons of the Empire may attend the reception without any further misgivings.—The Globe.

WOUNDED BY CRUCIFIX

Many strange and fantastic tales are told by returning soldiers and war workers. Here is one which seems to be well attested. In a little hospital outside of London where wounded soldiers were being cared for by loving hands, and where a great death of anaesthet caused it necessary to operate in the old-fashioned way, a young soldier was having shrapnel removed from his leg. The doctor, after removing several pieces, finally extracted a small iron crucifix which had been driven almost to the bone in the wounded man's leg. When he removed the crucifix, he was shown by the nurse, who is our authority for the story, the crucifix, and in place of having a feeling of enmity he begged that he might keep it as a souvenir. He gained rapidly, was mustered out and joined the flying corps. The story shows to what extreme conditions Germany was reduced when all articles of metal were collected and used as fillings for the shells.—Intermountain Catholic.

## CATHOLIC NOTES

The Aurora University at Shanghai is the only Catholic University in China. It has faculties of law, a school of Engineering and Academic Course, and an aggregation of three Catholic Colleges.

On the western shore of Lake Victoria, in Stanley's darkest Africa, is now a church in which on every Sunday are said three Masses attended by about 850 men and 900 women, and coming from distances of from three to twenty miles.

The Academy of Moral and Political Sciences in Paris has awarded to Cardinal Lucon, Archbishop of Rheims, its 15,000 francs prize for "the most beautiful and grandest devotion to national need." This is in recognition of his devotion to his diocese.

The Lithuanian government has addressed a petition to the Holy See, through the Apostolic Nuncio at Warsaw, asking that the episcopal see of Riga may be raised to the rank of a metropolitan see, with jurisdiction over the whole Lithuanian territory.

Rome, October 12.—Immediately upon receiving news of President Wilson's illness, the Pope telegraphed to the White House, expressing his ardent hopes of the President's speedy recovery and requesting that he be kept informed of the progress of the case.

A procession of thanksgiving took place through the streets of London to Our Lady of Victory, Kensington, on September 14, and the organizers, the Guild of Rancom, remind Catholics that it was just after the procession of intercession to the same shrine last year that the tide began to turn.

Rome, October 12.—By decree of the Congregation of Rites, the Holy Father has given Bishops throughout the world special faculties to allow the celebration of one Requiem Mass, which may be either a Low Mass or "Missa Cantata," for the souls of the faithful departed, on All Souls' Day, Sunday, November 2.

London, September 18.—Father Fletcher, master of the guild and pioneer of all the outdoor processions, which now grace the streets here in the summer months, has just been decorated by the King of the Belgians for his work for the Belgian exiles prisoners during the War. He is a convert of many years' standing and is uncle to General Allenby, the conqueror of Palestine.

London, Sept. 28.—Cardinal La Fontaine, surrounded by the civil and military authorities of the city, laid this week, the foundation-stone of the votive church, which is to be erected on the L. do. This act is in fulfillment of a vow, made by the Venetians in 1812, that should Venice escape and should the Italian arms be triumphant in the War, they would build a commemorative church in honor of Our Lady.

Detroit, Mich., Oct. 14.—Before going into joint session with the house of Bishops this morning to consider the new missionary programme of the denomination, the house of deputies at the general convention of the Protestant Episcopal Church unanimously passed a resolution inviting His Eminence Cardinal Mercier of Belgium, "the greatest moral figure of the War," to speak to the two houses when he comes to Detroit next week. Applause greeted the resolution.

Officials of the National shipping board went to Philadelphia recently to attend the launching of the ship "Casey." "he was the sixteenth vessel to be launched at the Hog Island yard. The "Casey" was named for the Knights of Columbus, and in commemoration of their splendid War record. Miss Miriam Rita Flaherty, daughter of James A. Flaherty, supreme knight of the Knights of Columbus, christened the ship, which is an oil-burner with a cruising radius of 10,000 miles and a freight capacity of 5,000 tons.

It is reported that Msgr. Kordac, Professor of the University of Prague, has been appointed to the Archbishopric of Prague which was resigned by Archbishop Huby on the proclamation of the Republic. The New Tiroler Stimme makes the following statement: "Pope Benedict XV., has communicated to the Czechoslovak Government the fact that he has nominated Dr. Franz Kordac as Archbishop of Prague. The newly appointed Archbishop has departed for Rome, where he will receive from the Pope instructions regarding the arduous task he is about to take up."

Sergeant John O'Neill, a Catholic soldier of the Leinster regiment, has been decorated with the Victoria Cross. As the cross was pinned on the breast of his tunic by the king the crowd broke out into shouts and loud applause. The citation of his bravery, which was read out by Sir Charles Cust, brought further cheers from the admiring audience. At the head of eleven men, Sergt. O'Neill charged an enemy battery, captured four guns and took sixteen prisoners. On another occasion he with another man rushed an enemy machine gun post and routed over a hundred of the enemy, besides putting many of them out of action. In his native town the sergeant was presented with the sum of \$3,100.

REAPING THE WHIRLWIND

BY CHRISTINE FISHER

CHAPTER XXXIX

Robert Wiley with his quiet simple way, his apparently thorough enjoyment of the company of Mrs. Hogan's little ones and his tact and sympathy in all discussions with honest, impetuous, warm-hearted Dick, had gone quite into the hearts of the simple couple, and both were equally determined on making him, if possible, content to remain with them.

They implicitly believed the brief account he had given of himself, and were utterly unsuspecting, even when his fears, which he could not always control, betrayed him into sudden starts and haunted expressions. To the other neighbors he had nothing to say, further than a simple salutation when he met them, and the fact that he was a friend of Miss Burchill—which fact Mrs. Hogan had thought it her duty to tell—disposed them all to regard him with kindly interest, and to be equally unsuspecting of any of his antecedents. Hogan had already spoken for him at the shop, and had secured a promise of speedy employment, which Wiley had decided to accept. He could not tear himself from the vicinity of his child, nor from the promise of work in a day or two for which he had seen her, and in all her budding, girlish loveliness. His heart was torn by his yearning for her, and he felt that he would risk death itself rather than be separated from her by a greater distance. It was while he was filled with such thoughts as these that Mildred came to him with her note from Robinson.

"Oh, Miss Burchill, we're right glad to see you," said Mrs. Hogan warmly. "Sara Dick last night got the promise of work in a day or two for Mr. Wiley, and Mr. Wiley seems so glad and thankful himself about it. I'll take you right in to him," and she led the way to the room which had been given up to the stranger.

Wiley met her with a smile that seemed to bring to his face the ingenuous expression it wore in her picture of him. "Tell me," he said, when she had seated herself, "what did Cora think about me the other day? She ran after me to give me money. O God! it was the hardest struggle I ever had to refrain from discovering myself to her."

"She had a very singular feeling about the way you looked at her," replied Mildred, "and she thought you were in need, perhaps. But read this before we talk further." She unfolded the unsealed letter she gave him. He read it, his face growing pale and red by turns, and his hands sometimes trembling so that the letter shook in his grasp.

"How did he discover all that he knows about me?" he asked, looking anxiously, and for a moment, suspiciously at Mildred.

"Never for a moment thinking that he could suspect her betraying him, she met his look confidently as she answered: "I do not know. The first intimation of his knowledge which I received was from his own lips."

Her answer, her look, convinced him that he had wronged her. He leaned his head on his hand for a moment and appeared to be in deep thought. When he raised it even his features were agitated.

"What sort of a person is the lady who delivered me this note to you?" "Lad? No lady gave it to me. I received it from Mr. Thurston."

Wiley rose from his chair: "I gave it to a Mrs. Phillips for you." Mrs. Hogan suggested that, as she would not enter Robinson's place Mrs. Phillips would take it, saying Mrs. Phillips was a frequent visitor at the Castle, and a good friend of yours."

"She is, or used to be a frequent visitor at the Castle, but she is not a friend of mine," and Mildred grew pale with the thoughts, which rushed to her mind.

"What is her character?" demanded Wiley. "Is she a friend of Robinson's? Would her curiosity lead her to tamper with that letter in any way before it reached you?" "She could not, she would not, be so base," was the quivering reply. "I shall not believe such a thing of her. Mr. Robinson must have gotten his information in some other way."

Wiley shook his head: "Women are sometimes capable of baser things than perhaps enter into your category of their failings. However, even to know how he gained his knowledge would be of no avail now. The question to be considered is this:—a tempting one, I allow. But can I trust him?" "I think you can," she answered; and then she looked at him, wondering why he said nothing of her engagement to Robinson. Could it be that the factory owner had left the announcement of it to her? Though the letter had been given to her unsealed, and was of a purport which she already knew, she had not read it.

Now she requested Wiley to read it to her. He did so, and, while it set forth in very clear terms all pertaining to the proposal, it did not contain a word relative to the engagement.

Mildred began to be painfully embarrassed. "To marry him!" he repeated at last. "Well, you will have wealth, Mildred; but whether you will have happiness is another question. However, since he is your choice, perhaps you will run no great risk."

Could he but have looked into her heart, could he but have seen how his tone and words were lacerating every fibre! But he could not look, and he knew nothing more than what she so quietly told him, and he assumed only that girls did not marry save for affection or wealth; and to the latter class possibly belonged this otherwise praiseworthy niece of his. In any event, the marriage would be for his interests, and it was now a strong inducement for him to trust Robinson. He answered:

"I suppose, then, that I ought to congratulate you and myself?" "She did not look up; her heart was too full. But he seemed to regard her dropped head as evidence alone of modest embarrassment, and he proceeded: "Do you agree with Robinson in thinking I best for me to go immediately to The Castle?"

"I know of nothing to be gained by delay," she answered, tremulously; then, after a moment's silence, she asked: "What course have you decided upon with regard to Cora? Will you come to us known to her as her father, or only as the man whom she and I met, and for whom Mr. Robinson made a place in the factory?"

"The latter," he answered, firmly. "I would win her esteem, her affection, if possible, before I make myself known to her."

She rose to accompany him to Mrs. Hogan in order to tell her of Mr. Robinson's offer to Wiley, but she did not intend to speak of her own engagement, and she requested her uncle to maintain a like silence on the subject.

Mrs. Hogan was glad and sorry at the news. She had so confidently hoped to have their guest as a member of her own little family; but then, as she said in her cheerful way: "It's the best thing for you, Mr. Wiley. We can't see that you're a real gentleman, and the place in the factory will be better suited to you than Dick's shop. But Dick'll feel bad, though, at losing your company."

"He won't lose my company altogether, Mrs. Hogan, for you will let me come to see you as often as I can, won't you?" "Oh, then, with a thousand welcomes, Mr. Wiley; and it's proud we'll be of your visits, as we always were of Miss Burchill's."

So Mildred took her leave, her uncle promising to follow her in the course of the afternoon. Upon Miss Burchill devolved the task of telling Cora about the expected arrival at The Castle, and the girl's eyes brightened with pleasure when she learned that it was the same apparently poor man whose strange look at herself had so impressed her.

"How did you find him?" was her impatiently put question. "Why your uncle had learned something about him, and where he was stopping, and he sent me with a letter to him."

"I am so glad," exclaimed the girl, "for it would have been very lonely, for it would have been very lonely, for it would have been very lonely. Uncle told me at lunch he had gone for good. Do you know, Miss Burchill, I just think your engagement to uncle had everything to do with his going."

"Hush!" and Miss Burchill's hand was fully stopping the mouth of the speaker, while her heart felt as if a cruel weight had been put upon it.

Mildred could not refrain from picturing to herself the meeting between the brothers in law, but all her imagination was not sufficient to depict the emotions by which the meeting was characterized. On one side there was the most intense form of Yankee hardness, accompanied by an exultant triumph in the changes which had made the factory owner the wealthy and powerful, while it left his sister's husband poor and a refugee. On the other side there was a fearlessness, amounting even to defiance which, at the risk of losing all that was at stake, might break into open denunciation and scorn did Robinson assume any of his old demeanor. But Robinson read his man. He saw that the spirit which had censured and repelled him in the past was as little broken by prison discipline and suffering as though it had encountered neither; and fearing that if he yielded at all to the feelings which possessed him he might overshoot his mark, and perhaps even lose that for which all his schemes had been laid, he softened his manner, and even strove to put a semblance of heartiness into his tone as he advanced with outstretched hand to Wiley.

"How do you do, old fellow? I've agreed to let all bygones be buried; so I'm glad to see you, and hope you'll make yourself to him." Wiley took the outstretched hand, but somewhat slowly, while his bright, frank eyes met those of the speaker, as if he would look through them to the very heart of their owner.

"If you sincerely mean all that you have said in your letter to me, then I must confess that you are kinder and more generous than I thought it possible for one of your nature ever to be." Robinson laughed: "You thought I was too darned a

Yankee, I suppose, to have any of your English good nature. Well, the fact of Mildred going to be my wife draws us pretty close you know, and makes me kinder soft on any of her relations."

"Yes, I attributed to her engagement to you the spirit which prompted your offer to me."

"Well," answered the factory owner, secretly nettled that he was credited with no disinterestedness, "I gave Cora a home before I'd seen much of Miss Burchill."

Wiley smiled slightly, as if he had read the thoughts of the speaker: "What interested motive led you to give her a home when, in her destitute infancy, you refused to provide for her. I do not care to know. Whatever your motive may have been, I am grateful to you for having given her a home, I am grateful to you, on my own behalf, for what you now offer to do for me; but Robinson, let us understand each other. He drew himself up as if he were the master of the situation. "I come to make my home with you, not as a criminal escaped from justice, and indebted to you for shelter and safety; but as a wronged and innocent man, placed by untoward circumstances in my present position. My services in your employment shall compensate for your present generosity. I expect to receive such treatment from you as one gentleman would give another, and in no way shall I suffer an allusion bearing directly or indirectly upon anything of which you may suppose me to have been guilty."

"Oh well, I reckon there won't be anything said to rile your feelings. And now supposing we just drop all this kind of talk? Dinner'll be ready in a few minutes, and as Mildred tells me you don't want to be known to Cora, I suppose I'm to introduce you to her as Mr. Wiley; and I suppose, too, I'd better begin to get used to calling you Robert. Eh?"

Wiley nodded: "Well, I'll ring for some one to show you to your room." He did so, and Wiley departed with the man who answered the bell.

CHAPTER XL

Cora could not sufficiently praise Mr. Wiley. His refined air, at which his long prison sojourn had not deprived him, his perfect gentlemanliness, his quiet attention to herself whenever they met, and above all, the expression of suffering and melancholy which seemed to haunt his eyes, won her warmest interest and sympathy. She loved to talk about him to Mildred, and the latter deemed it well to invite the fullest confidence.

"I feel so often," she said one day to Miss Burchill, when, as usual her conversation drifted almost unconsciously to Wiley, "as if I wanted to ask him what it is that makes him so sad at times. I should so like to comfort him in some way. I tried to get out of uncle what his sorrow might be, for I fancied Mr. Wiley might have told her, but she said Mr. Wiley would never say a word about himself, and that he guessed he didn't want people to know anything about him. Sometimes I think, perhaps, he's lost a daughter who was like me, and that's the reason he's so attentive to me. Do you think it might be so, Miss Burchill, or do you think that he has even been married?"

"If we wait a little," answered Mildred, evasively, "we may learn all about him. When he knows all better, perhaps he will not be so reticent."

Robinson was becoming impatient for the naming of his wedding day; but as often as he approached the subject, Mildred had requested him to defer it until she could be sure that there was no danger of re-reat to her uncle, and she seemed to bring each succeeding day seemed to bring and to confirm, in the absence of even the slightest gossip about Wiley further than he was a friend of Miss Burchill, and because of that had been taken into the factory by Robinson, who intended him ultimately to fill Mr. Thurston's place. Rumor had added, though upon what authority it had been based itself was a mystery to both Mildred and her uncle, that Wiley had come quite recently from England, and as no one contradicted the rumor, it gained rapid credence. Even the newspapers seemed to have dropped all interest in the recapture of the convict, for now weeks had glided by and there was not a paragraph about him. For the refugees himself, he seemed to like his duties at the factory, and the operatives were fast growing to like him. In view of all these facts, Robinson determined to refer no longer to the wishes of his affianced. The influx of his mid-winter company was due in a fortnight, and since he knew that Mildred would insist on a very quiet ceremony, he was determined that as soon as the visitors had gone—and he intended to shorten the time of their stay—he would have the marriage performed, and immediately when he had so resolved he sent for Mildred and announced to her his determination.

She had no reasonable excuse to oppose him longer, and yet to consent to so speedy a commencement of her bitter sacrifice was like signing her own execution. She looked at him as he stood before her, tall and spare, and with all the ungalvanic and vulgar habits, while his thin, elongated, wrinkled face looked down upon her with scarcely more expression than if it were a piece of yellow parchment. Her very soul sickened at the thought of marrying him, and it seemed to her that never before had she realized all the horror of that to which she had bound herself. She fell on her knees, and while the tears gushed from her eyes she implored him to release her from her promise.

"I will minister to your comfort in any way that I can do," she said, "but do not ask me to become your wife."

He laughed, the malicious laugh of heartlessness and triumph. It told her doom at once, and she sank closer to the floor, and sobbed in all the bitter abandonment of woe: "You've got to be my wife, Miss Burchill, there ain't no question about that. I ain't going to release you, and I'm going to shove it into your contract if you don't keep yours. You just refuse to marry me, and I'll tell you I'll have Chester Horton with the handcuffs on quicker'n it takes to tell you this. So you just better leave off them tears of yours and tell me what you mean to do. I must know now, right away, if you marry me on the day I've named?"

She arose and looked at him, her face pale, her mouth quivering, and the tears still upon her cheeks. "Since you wring the consent from me in this manner, you have it; but remember, Mr. Robinson, you are taking a wife who, as such, will loathe and detest you." She turned quickly and left the room.

The factory owner chuckled as he saw the door close. "Them feelin's of her'n'll change arter I get her," he said to himself, "and when she takes her turn with you," shaking his fist at the corner of the room to which he always looked when under the influence of his strange terror, "she'll be tame enough, I reckon." He rubbed his skinny hands together, and continued to chuckle. Then he began to take slow, lengthy strides through the apartment, while his mind was rapidly recasting the attendant circumstances of the wedding.

That night, for the first time since Thurston had taken his residence at The Castle, Robinson resumed his old custom of visiting the village hotel. His visit, marked by the same apparently aimless saunter through bar room and parlor which characterized it in the past, excited much curiosity and secret comment. Feared as he was, because of his hard cast of character, he was at the same time, because of the odd and mysterious stories circulated about him, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting him. Chance acquaintances—made such through business alone—Robinson courted no East-bury friends—were deterred from the impassable expression of his face, an object of strange and absorbing interest. Men looked up now from their tumbler as he passed them, and forgot for a while to drink their contents, in their curiosity respecting

came up the walk.  
Mr. Cassidy rose stiffly and had switched on a light by the time that Hannah reached the door. They heard a low, deep voice and her shrill treble, and then a tall, broad shouldered, man burst into the room.  
"Father, I came as fast as I could! Oh, Mother dear!" and in an instant both old people were clinging to him and for the first time that day they were sobbing as if their hearts were breaking. As soon as they were quieter their son explained, in a quick way that was very like his mother's.  
"I saw the paper at breakfast—and I came as soon as I could. I hope you knew I'd come. I waited long enough to buy in for you \$50,000 worth of our stock. It pays eight per cent. I was just in time to catch the ten-fifty train. I hope you haven't worried much—hope you know I'd come, although I have been—"  
"I did know it, Jack, but I thought it might be some time before you would hear about the Henderson Company. But your father—"  
Mr. Cassidy turned on her. "Why, Mary, what are you saying!" he exclaimed indignantly.—Florence Gilmore in *Rosary Magazine*.

MORALITY AND BIRTH CONTROL

GEO. BERNARD SHAW'S SATIRE TAKEN TO TASK BY CATHOLIC JOURNALIST

Rev. John Daniby, S. J., Dean of Journalism at Marquette University in Wisconsin, answers with logical and theological precision, the Shaw out-croppings upon one of the great subjects of world interest.

"MORALITY AND BIRTH CONTROL"

In the July number of Physical Culture, George Bernard Shaw has an article on "Morality and Birth Control" which is exactly the kind of an article one would expect on this subject from G. B. S.

It begins by telling us how absurdly inexperienced the ordinary citizen is in dealing with moral questions and after three pages of more or less irrelevant matter, closes with this statement: "As we are very far from knowing enough about the matter to enable either the spiritual or temporal powers to handle it with any real authority, I strongly recommend those who are clamoring for police intervention in one direction or another, for the present to mind their own business, and to let other people mind theirs."

SHAW NOT INFALLIBLE

Mr. Shaw openly admits as a suppositum in his article, that nobody, not even himself, strange to say, knows anything about this matter. The reading world must be a little shocked and, perhaps, gratified, for we are all human, to know there is one subject in which Mr. Shaw does not claim infallibility.

He then laid down his thesis in the following words: "We must 'hold it to be self-evident' that everyone has a natural right to know whatever there is to be known \* \* \* and as the knowledge must not be suppressed, still less must the freest and fullest public controversy about it be suppressed."

There is little need to waste words in refuting this universal proposition. It is not only against religion, against charity, but it openly violates the laws of every civilized land, which guarantee the rights of privacy to its citizens.

DANGER OF DETRACTION

If Mr. Shaw would stop writing long enough to look up the definition of detraction in the little catechism, and compare it with the law of Great Britain, and the United States, he would discover that there are many truths which cannot be made public.

Everybody, except Mr. Shaw, knows that there are things done every day and night in every city in the world, which, if freely and fully discussed, in public, would put the writer or speaker behind the bars.

BIBLE IN CATHOLIC CHURCH

Appropos of nothing, the writer makes the following statement: "To this day it is an unsettled question between the Roman Catholic and Protestant churches, whether the one is right in withholding the bible from the laity, or the other in scattering copies broadcast." This statement is certainly important, if true. Somebody should send the Pope a marked copy of it for his guidance.

In every Catholic bookstore the bible can be bought in editions suited to the pocket book of the buyer. In school commencement the bible is among the most frequently distributed premium books.

Every Sunday portions of the bible are read aloud at Mass in every church.

Just why the writer went out of his way to manifest his crass ignorance of Catholic doctrines regarding the bible is hard to understand. Even Mr. Shaw seems to balk at the absurdity of this sweeping assertion, for he adds, naively: "The Roman Catholic can be authorized to read the bible if his church thinks he can do so to good purpose." Perhaps Mr. Shaw would favor us some day with an explanation of how the Catholic church determines the capacity of its members for reading the sacred scriptures. The system of examination and the method of conferring a diploma cannot be a very stringent one, since the liberty of reading the bible is conceded to every Catholic man, woman and child who has the ability to read.

As if this were not enough, the

ministers of the church are enjoined to read and explain it to all.

BIBLE AND BIRTH CONTROL

Just what this question of reading the bible has to do with morality and birth control is as much of a mystery to us, as it no doubt is to our readers. The explanation we must leave to the fertile ingenuity of G. B. S. We have simply followed his article.

Having established the thesis mentioned above, to his own satisfaction, without any proof whatever, and having rounded off his assertion by a gratuitous falsehood about the Catholic church, Mr. Shaw proceeds to lay down his other "general postulate." "In the list of things we hold to be 'self-evident' must be included the desirability of control for the sake of control."

POWER OF CONTROL

Again we have the general, sweeping assertion, without any restriction or refinement whatever. "All power of control is good in itself." We wonder what Mr. Shaw would say if we were to ask him how, why, under what circumstances and by whom this control can be exercised. What he says is that all power of control is good in itself. Therefore, the power of any one man to control the destinies of any other, for instance, his choice of wife, his occupation, the food he eats, the clothes he wears, his associations, his religion, his thoughts, his ambitions, both for this world and the next, would be good, according to our friend, G. B. S. since "all control is good in itself."

Despite his authority, there are no doubt very few in the world who will include this among the things that "we hold to be self-evident." Human beings are so constituted that they resent many forms of control, such for instance, as control of the thief over the property of others, the control of the law making powers by corrupt politicians, the control of the State by the mob.

Even at the risk of disagreeing with the brilliant publicist, human beings have learnt from sad experience the lesson of limiting control to those who have a right to exercise it.

RIGHT TO CONTROL

Now, who has the right to control birth? To anyone who believes in God, the answer is very simple. God alone has that right.

He, who founded the order of human nature and determined how the human race should be continued, He alone has the right to determine how that law shall be obeyed, and He has written His law into the nature of man.

SHAW DOES NOT ADMIT GOD

Our skeptical friend does not admit God, but he cannot deny nature, and the natural law, which is imprinted in every man's mind, is clear enough on this subject. No man or woman is forced to enter matrimony, but if, of their own free will that responsibility is assumed, every man and woman is bound to live up to its obligations.

END OF MATRIMONY

The primary end of matrimony is the propagation of the human race, by bringing forth and educating children. The secondary end is the comfort and happiness which come from married life. The fundamental error of the writer of the article in question is his utter ignorance of the primary end of matrimony.

This fundamental error degrades the relation of men and women in matrimony, to the state of the beasts of the field. It considers the birth of a child a question of expediency, to be measured by the temporal and merely physical interests of its possible parents. It makes marriage a mere cloak for the legalized indulgence of passion. In this latter view, it's not really fair to the beast to say that men and women who measure their matrimonial relations by their lustful desires and ignore the consequences, are on the plane of the animals.

Unmarried persons, who are unwilling to assume the burden of parenthood are perfectly free to remain in their present state. Married persons, who do not wish children, are perfectly free to refrain from the exercise of marital relations by mutual consent. To indulge in these relations and to take measures that life will not result in a frustration of the primary end of matrimony, and is, therefore, directly against the natural law.

HOW MANY CHILDREN?

As Dr. Tenison in Kathleen Norris' "Mother" says: "In these days, when women just serenely ignore the question of children, or at most, as a special concession, bring up one or two, just the one or two whose expenses can be comfortably met, there is something magnificent in a woman who brings eight destinies instead of one. \* \* \* Responsibility—that's what these other women say they are afraid of, but it seems to me, there's no responsibility like that of decreeing that young lives simply shall not be." \* \* \*

"There's a higher tribunal than the social tribunal of the world after all!" "The father or mother who smother, or strangles, a child, is guilty of murder, and the fact that the child is only one hour or twenty years old, does not mitigate the crime. The reason for this, both in ethics and law, is the right of the child to live, and the absence of authority on the part of the parents, to deny or frustrate that right. That right to life on the part of the child is inherent in life, and therefore, exists at the very moment

of life, and is as binding weeks or months before birth as it is after the child is born.

MEANING OF MORALITY

The trouble with Mr. Shaw, and others of his ilk, is that they do not know the meaning of the word morality. The question of right and wrong is always left out of consideration, and the matter of the number of children, according to them, is to be measured by the convenience, material interests, or the mere desire of their parents. We can see this from the arguments they advance.

Their chief argument is that a large family is a handicap to the parents. Even, if this were true, the parents accepted that handicap when they entered upon the matrimonial relations.

Again it is urged that two or three children can be given a better chance in life than seven or eight. This argument, if it means anything, means that five or six ought to be destroyed in order that two or three remaining may be better brought up. If this reasoning were true, it could be pushed to some very startling conclusions.

Let us suppose a family of eight is brought into the world, under circumstances which seem to promise every chance for their proper bringing up. Then financial reverses come and the parents cannot possibly take care of more than two. Shall they kill the other six? Even G. B. S. would hardly wish to defend his logic in such a case.

CHURCH IS NOT NARROW

In all discussions on this subject, by men of the Shaw stamp, we are continually hearing of the narrowness of the Catholic view. The treatment of this question is entirely free from religious tenets. It is not a question of this, that or the other doctrine, but merely a question of the natural law which is equally binding on every human being, and any sane discussion of it must be free from this standpoint.

The right of the child to life, forever disposes of the parents' right to destroy that life. The primary end of matrimony forbids any method of preventing life on the part of the parents, who are exercising their rights as married people.

The old principle, "Thou shalt not do evil that good may come of it," binds the moral question above all considerations of purely physical or economical welfare.

SHALLOWNESS OF SHAW

George Bernard Shaw is the acknowledged leader of the modern school of cleverness. He knows how to keep his name before the public by repeated attacks upon established custom. To him, and to his followers, respectability is always dull, and decency old fashioned. With an air of omniscience, these men are ready to settle, offhand, any question concerning this world or the next. To do this, to keep in the public eye, requires brilliancy, cleverness, and they have both, but these qualities foster shallowness, which is so frequently the mark of the clever writer.

After all a man has only a certain amount of capacity, a certain amount of analytical power; and if this is spread over the universe it may be sparkling, even bubbling, but it cannot be very deep. It is the old lesson we learn in logic: the greater the extension, the less the comprehension. The more subjects a writer discusses, the less likely he is to say anything worth while about any of them.

Cleverness, satire, brilliancy, cynicism may secure readers, but to hold the attention of the world, a man must have, not only the gift of expression, but something worth while, something solidly based on the eternal foundations of Truth, to give to mankind.

Mr. Shaw knows how to turn on the sunlight, and we all know how iridescent the bubbles are in its glare; but, unfortunately, bubbles burst. To paraphrase Mr. Shaw himself, "we hold it to be self-evident" that a man who doesn't know the meaning of morality, should avoid the discussion of birth control.—The Guardian.

THE PEACE

BY H. E. CARDINAL DUBOIS, ARCHBISHOP OF ROUEN

THE COVENANT OF THE LEAGUE OF NATIONS AN ECHO OF THE GOSPEL

Liverpool Courier

Peace is signed. Peace will soon be everywhere ratified. What does Peace bring in its train? In the first place, the cessation of the most dreadful war; the consecration of the Central Powers' defeat; the gradual resumption of normal life among the various nations so long in conflict; the re-mapping of Europe and other continents; a series, as yet indeterminate, of political, military and economic reactions. But these are matters of more especial concern to the statesmen.

A MESSAGE TO BRITISH CATHOLICS

I am asked, as the Archbishop of a diocese which has lived for over four years in the intimacy of Great Britain, to express my opinion on "the moral aspects of the peace recently concluded, and on the new era which is dawning for international relations, and, in particular, for the relations between our two friendly and Allied countries." Put thus, the question makes, indeed, a most cogent appeal. I shall endeavour to answer it briefly, if also heartily, in the hope that my words will

convey to all your fellow citizens, as well as to our Catholic brethren in Great Britain, the message of peace and friendship you have invited from me.

The victory of the Entente implies a great deal more than a military victory. Providence, in giving to the war an issue favourable to our arms, transformed it, as has been rightly said, into a work of justice and civilization. That work must now be stabilised by a fair and lasting peace. Throughout the War we proclaimed repeatedly and loudly that we were fighting for Right, Justice and Freedom. We never ceased opposing our ideal of "Right before Might" to that other ideal, the enemy's, "Might before Right." How often did not we recall and impugn the principles upon which our foes had sought to base the alleged lawfulness of their attack, of their invasion of neutral Belgium, of their deeds of violence? "Necessity knows no law"—The treaty is only a scrap of paper—"War is war."

THE PEACE A MORAL VICTORY

These "principles" invoked by Germany, shared the defeat of the German army. With that army, they were indeed routed and overthrown. They must disappear for ever from international currency.

Viewed from this angle, Peace may claim the character of a moral victory, a character which it behoves the righteous conquerors, as a point of honour, to preserve unimpaired. I am confident that our victorious nations will not fail in this. For, after all, what were their aims? To restore violated rights; to guarantee freedom to the oppressed; to satisfy the demands of outraged justice. All noble aims, well worthy of our great nations, so thoroughly

imbued with knightly traditions of true Christendom.

THE WEAKNESS OF THE PEACE TREATY

But all human labours are imperfect, and not even those of the Versailles plenipotentiaries have escaped the universal weaknesses. Still, we do feel that their labours at least have been inspired by a mighty current of international morality as also by a current of ideas vastly superior to the spirit which, in analogous circumstances, had too often influenced the decisions of past victors. How comes it, therefore, that dark shadows overshadow such a treaty? In no section of the treaty do we read the name of Him "upon Whom all empires are dependent." \* The source and foundation of all authority, God, is not once mentioned there. And this omission, which, say what you will, will remain a permanent cause of infirmity, not only all Catholics, but all religious-feeling or clear-sighted men must and will deplore. Providence has always the last word in the affairs of men. And no man has the power to banish Providence from human reckonings?

THE LEAGUE A RENAISSANCE OF CHRISTENDOM

I greeted with joy the establishment of a League or Society of Nations. Who knows whether, in the unattainable designs of Providence, we are not actually witnessing a renaissance of Christendom extending, this time, to both hemispheres? One could ask for no more splendid ideal than this concerted and guaranteed union of so many peoples, in a common respect for Justice and the practice of brotherhood. May our peoples move themselves worthy of avowing their ideal thus realised! Meantime, a League is being formed

whereby, under the safeguards constituted by the rights of nationality and of personal liberty, all the moral and material forces of the associated nations are being rendered available for the repulse of any future aggression, and not only for its repulse, but for the exemplary punishment of its responsible authors.

For men have come to understand that, even as individuals, so nations must no longer live in isolation; that, as a matter of fact, nations are inter-dependent and co-responsible; that their interests, although divergent, are not necessarily conflicting; indeed, that such interest tend to converge in the higher spheres of international ethics; that war need not remain, as in bygone days, the ultima ratio of States; and that the time has come to acknowledge some form of supreme and universal jurisdiction, which all should accept as the proper authority for the settlement of future international disputes.

A GRAVE OMISSION

This conception is not only a just conception. It is a Christian conception; and, if I may say so, it has before it a veritably radiant future. Already the initial stage in its progressive realization enables us to foresee, thanks to the restriction of armaments, a decrease in the matter of military burdens, the reciprocal aid of the nations in safeguarding their independence, and protecting the weak. But it signifies more than this—mutual defence, and consequently fewer wars, if not the total disappearance of war.

As I read the syllabus of the League of Nations, I almost fancy I hear an echo of the Gospel. It is the discreet, yet determined claim of the Christian fraternity to

be restored to its former position in international polity and the government of the world. And this being so, will any Briton express surprise that a Catholic should feel constrained to inquire publicly why, down to this date, the Pope should have been ignored by this League of Nations, for which the doctrine he stands for, the tradition he embodies would have been, as it were, a quickening sap and a guarantee of efficacy?

**WHOOPING COUGH**  
SPASMIC CROUP ASTHMA COLIC  
INFLUENZA BRONCHITIS CATARRH

**Vapo-Resolene**  
EST. 1919

A simple, safe and effective treatment avoiding drugs. Vaporized Resolene acts on the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. It is soon to suffer from the cough. The air carrying the catarrhic vapor, inhaled with every breath, soothes the sore throat and stops the cough, assuring restful nights. It is available to mothers with young children.



Send no postal for descriptive booklet. Sold by druggists. VAPOR-RESOLENE CO. London, E.C. 4, U.S.A.

Luminous Crucifix Given

"It Shines in the Dark"



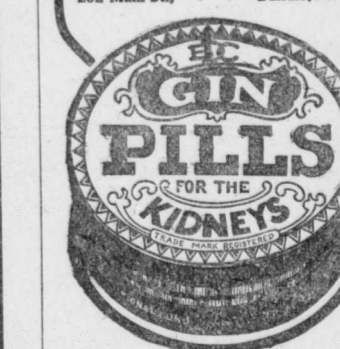
Something really new that every Catholic girl and boy—yes, and grown-up too—should have. A Crucifix 9 inches high, covered with luminous enamel that glows in the dark a lovely violet radiance that is indescribably beautiful. The darker the night the clearer it glows. Keep it on your dresser and then, when your sleep is troubled or broken, look up and see the Sacred Cross shining in its soft, soothing radiance. The superb and Sacred Symbol given for selling only \$1.00 worth of our magnificent Holy Catholic Pictures at 15c and 25c each. Beautiful inspired religious subjects, including Guardian Angel, Madonna of Larnes, Sacred Heart of Mary and many others. Splendid printing and brilliant enamel finish that can be washed like glass. Size 11x14 and 18x20 inches. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. Just write saying you want to earn this beautiful Luminous Crucifix and we'll send you the pictures postpaid. Don't wait, do it now! The Gold Medal Co., 1222 Queen in Business, Catholic Picture Dept. C. R. 55 B, 311 Jarvis St., Toronto.

Swollen Joints

—backache, rheumatic and sciatic pains, constant headaches, constipation, stone in the bladder, mucous deposits—kidney trouble in all its phases can be efficiently relieved and operations avoided by the timely use of

GinPills FOR THE KIDNEYS

Get a box from your druggist, 50c. Your money refunded if you are not relieved. Free sample on request. Address: The National Drug & Chemical Co. of Canada, Ltd., Toronto. U.S. Address: No-Drug Co., Inc., 202 Main St., Buffalo, N.Y.



ENO'S FRUIT SALT

Keeps the World Refreshed and Healthy

The Delightful Tonic Aperient



STAMMERING

or stammering overcome positively. Our natural methods permanently restore natural speech. Graduate pupils everywhere. Free advice and literature. THE ARNOTT INSTITUTE KITCHENER, CANADA

OFFICIAL PROSPECTUS

"The Bridge from War to Peace"—The Prince of Wales.



THE MINISTER OF FINANCE OF THE DOMINION OF CANADA offers for Public Subscription the

Victory Loan 1919 \$300,000,000. 5 1/2% Gold Bonds

Bearing interest from November 1st, 1919, and offered in two maturities, the choice of which is optional with the subscriber as follows:

5 year Bonds due November 1st, 1924 15 year Bonds due November 1st, 1934 Principal payable without charge at the Office of the Minister of Finance and Receiver General at Ottawa, or at the Office of the Assistant Receiver General at Halifax, St. John, Charlottetown, Montreal, Toronto, Winnipeg, Regina, Calgary and Vancouver.

Bonds may be registered as to principal or as to principal and interest, as hereinafter provided, at any of the above-mentioned offices.

Interest payable, without charge, half-yearly, May 1st and November 1st, at any branch in Canada of any Chartered Bank.

Principal and Interest payable in Gold. Denominations: \$50, \$100, \$500, and \$1,000

Issue Price: 100 and Accrued Interest, Income Return 5 1/2% per Annum

The proceeds of the Loan will be used to pay indebtedness incurred, and to meet expenditures to be made in connection with demobilization (including the authorized war service gratuity to our soldiers, land settlement loans, and other purposes connected with their re-establishment into civil life), for capital outlay upon shipbuilding, and other national undertakings forming part of Canada's industrial reconstruction programme, and for the establishment of any necessary credits for the purchase of grain, foodstuffs, timber and other products, and will be spent wholly in Canada.

Payment to be made as follows: 10% on application; 20% February 9th, 1919; 31.21% March 9th, 1920. The last payment of 31.21% covers 30% balance of principal and 1.21% representing accrued interest at 5 1/2% from November 1st to due dates of the respective instalments. A full half-year's interest will be paid on May 1st, 1920, making the cost of the bonds 100 and interest. Subscriptions may be paid in full at the time of application at 100 without interest, or on any instalment due date thereafter, together with accrued interest at the rate of 5 1/2% per annum. This Loan is authorized under Act of the Parliament of Canada, and both principal and interest are a charge upon the Consolidated Revenue Fund. The amount of this issue is \$300,000,000, exclusive of the amount (if any) paid for by the surrender of bonds of previous issues. The Minister of Finance, however, reserves the right to allot the whole or any part of the amount subscribed in excess of \$300,000,000.

Payments

All cheques, drafts, etc., covering instalments are to be made payable to the Credit of the Minister of Finance. Failure to pay any instalment when due will render subscribers liable to forfeiture, and accompanied by a deposit of 10% of the amount subscribed. Official Canvasers will forward subscriptions or any branch in Canada of any Chartered Bank will accept subscriptions and issue receipts.

Subscriptions may be paid in full at time of application at 100 without interest, or on any instalment due date thereafter, together with accrued interest to time of making payment in full. Under this provision, payment of subscriptions may be made as follows:

If paid in full on or before November 15th, 1919, par without interest or 100%. If remaining instalments paid on Dec. 9th, 1919, balance of 90% and interest (\$90.52 per \$100). If remaining instalments paid on Jan. 9th, 1920, balance of 70% and interest (\$70.84 per \$100). If remaining instalments paid on Feb. 10th, 1920, balance of 50% and interest (\$51.08 per \$100). If remaining instalment paid on Mar. 9th, 1920, balance of 30% and interest (\$31.21 per \$100). Payment of instalments or payment in full after November 15th, 1919, can be made only on an instalment due date.

Denomination and Registration

Bearer bonds, with coupons, will be issued in denomination of \$50, \$100, \$500, and \$1,000, and may be registered as to principal. The first coupon attached to these bonds will be due on May 1st, 1920. Fully registered bonds, the interest on which is paid direct to the owner by Government cheque, will be issued in denominations of \$500, \$1,000, \$5,000, \$10,000, \$25,000, \$50,000, \$100,000, or any multiple of \$100,000.

Payment of Interest

A full half-year's interest at the rate of 5 1/2% per annum will be paid May 1st, 1920.

Form of Bond and Delivery

Subscribers must indicate on their applications the form of bond and the denominations required, and the securities to be indicated will be delivered by the bank upon payment of subscriptions in full. Bearer bonds of this issue will be available for delivery at the time of application to subscribers desirous of making payment in full. Bonds registered as to principal only, or fully registered as to principal and interest, will be delivered to subscribers making payment in full, as soon as the required registration can be made.

Payment of all instalments must be made at the bank originally named by the subscriber. Non-negotiable receipts will be furnished to all subscribers who desire to pay by instalments. These receipts will be exchangeable at subscriber's bank for bonds on any instalment due date when subscription is paid in full. All receipts must be exchanged before 1st June, 1920.

Form of Bonds Interchangeable

Subject to the payment of 25 cents for each new bond issued, holders of fully registered bonds without coupons will have the right to convert into bonds with coupons, and holders of bonds with coupons will have the right to convert into fully registered bonds without coupons, at any time, on application to the Minister of Finance or any Assistant Receiver General. Forms of application may be obtained from any Official Canvaser, from any Victory Loan Committee, or member thereof, or from any branch in Canada of any Chartered Bank.

Subscription Lists will close on or before November 15th, 1919

DEPARTMENT OF FINANCE, OTTAWA, October 27th, 1919.

Keep Canada's Farms and Factories Busy

The Catholic Record

Price of subscription—\$1.50 per annum. United States & Foreign—\$2.00.

Advertisements for teachers, situations wanted, etc., 20 cents each insertion. Remittance to accompany the order.

LONDON, SATURDAY, NOV. 1, 1919

THE VICTORY LOAN AND THE HIGH COST OF LIVING

The Government of Canada is again appealing to the people for a loan to enable it to carry on. And this time the cogent reasons so evident during the War are not so much in evidence;

Through many and various channels the need and urgency of the loan, the reasons why the people should generously subscribe to it will have already reached our readers.

The problem which presses insistently on the vast majority of people for solution is the High Cost of Living. The vicious circle of ever-increasing wages for labor and ever-increasing prices for the products of labor can never solve the problem.

The Federal Reserve Board at Washington may be accepted as the highest authority on this question, so obscure and so perplexing to the ordinary lay mind.

"The problem of reducing the cost of living is, however, mainly that of restoring the purchasing power of the dollar. The dollar has lost purchasing power because expansion of credit, under the necessities of war financing, proceeded at a rate more rapid than the production and the saving of goods.

And our own former Finance Minister tells us practically the same thing: "Next to the United States Sir Thomas said that Canada had the best situation of any country in the world, and that was largely due to the fact that there was little inflation of currency during the War."

the currency, but gold and securities had been deposited back of it. Putting out a heavy volume of paper would greatly damage the country's credit, make exchange go very sharply against Canada, and discredit the country with financial men in Canada and the United States.

Taking for granted this expert testimony it requires no technical knowledge of finance to see that if Canada were to borrow three or four hundred millions of dollars abroad the expansion of our credit would enhance the cost of living.

But borrowing at home has another and no less important effect; it stimulates thrift.

An American food administrator, whose business concerns the high cost of living, has this to say about the prevalence of the vice opposed to thrift: "People seem to want to spend their money," he said, "and the only ones looking for bargains and showing any care in the use of a dollar are the manufacturers, merchants, producers, professional men and their wives, the educated classes. The so-called laboring classes spend their coin like drunken sailors."

An officer of the Treasury department avers that, "Wastefulness, I repeat, is a contributing cause of the high cost of living; wasteful use of money; wasteful use of materials; but the cause will never be eliminated by the compilation and contemplation of statistics."

And he concludes his article with this advice: "Make up your mind to buy carefully, to insist on a dollar's worth for every dollar you give a merchant; get up the nerve to refuse to buy when the price is exorbitant or the article inferior. If you do these things you will immensely reduce the high cost of living in your own individual case and contribute materially to a general reduction of prices."

"Demand exceeds supply today. There are more buyers than commodities. If every one would for the next year spend 10% less than at present, and invest that saving in Government and other sound securities, supply would have a chance to catch up with demand and capital would be provided for new industry."

There is a patriotic duty incumbent on each one of us in the matter of the Victory Loan now asked; and in the faithful and intelligent performance of that duty it is evident from the foregoing considerations we shall help ourselves, help Canada and help those on whom the high cost of living presses most heavily.

BACK TO THE DAYS OF COERCION

Four years ago the English speaking world celebrated the seven-hundredth anniversary of the Magna Charta. In the dark "medievalism" of the thirteenth century Archbishop Langton withstanding the tyranny of John laid the corner stone of British liberty. Even then it was not new.

"In itself," writes John Richard Green, the Oxford historian, "the Charter was no novelty nor did it claim to establish any new constitutional principles. The Charter of Henry the First formed the basis of the whole, and the additions to it are for the most part formal recognitions of the judicial and administrative changes introduced by Henry the Second. But the vague expressions of the older charters were exchanged for precise and elaborate provisions."

Today in the full blaze of twentieth century enlightenment and progress, after the greatest struggle in history for the preservation of liberty, the cable informs us that not only is Ireland under the tyranny of military rule, but that the infamous Crimes Acts of the last century are revived and put in force. Dublin, Tipperary, Limerick, Clare and Cork are "proclaimed under the first section of the Crimes Act of 1857."

tyranny of secret trial of any one "suspected" by their political enemies. "Herein," said Justice Charles Evans Hughes addressing Cardinal Mercier, "lies the great lesson of Belgium and the necessary appreciation of Belgium's contribution to progress and to the establishment in the world of justice, and herein lies the lesson of the extraordinary importance of the work that was wrought by our distinguished guest. It is the lesson of no compromise with brute force."

Belgium under the heel of the conquering Hun taught the world no greater lesson than is Ireland teaching by the indomitable spirit in which she is withstanding the no less ruthless oppression of alien rule.

Oh the nauseating pharisaism of the War-time professions of love of liberty and justice and the rights of small nations to which these devotees of brute force in Ireland pretend to subscribe!

Ireland fights her heroic battle endures her long martyrdom, not with half the world's aid and all the world's sympathy and encouragement; the world is heedless for the world does not know; the conspiracy of silence on the part of the press takes care of that.

This week we begin the publication of a weekly Irish letter by Seumas MacManus. The author of "Ireland's Case" knows Irish political and economic conditions; and from the author of "Yourself and the Neighbors" the Irish heart has no secrets. We feel sure that the letters of this well-known Irish writer will be welcomed by every one interested in "the greatest of international questions" as well as by those who claim Ireland as the land of their fathers.

We give also this week the first instalment of Professor Eoin MacNeill's "Ulster Difficulty." The exhortative treatment of this much discussed but much misunderstood question will be a delight to the intelligent student of present day problems.

Professor MacNeill is—or was at any rate—head of the Irish volunteers whom Lord French brands as assassins. It will be illuminating to read the temperate and scholarly language of this chief assassin.

There is little doubt that the Coercionist and Crimes Act Government will soon collapse. In today's Globe an English paper is quoted as saying: "The electors must find it a hard to keep alive their respect for the motley rout who are willing to kiss any rod and lick any boot." And there is every reason to believe that honest Englishmen feel keenly the humiliation and disgrace of Irish misgovernment.

TOPICAL SERMONS

To anyone who has paid any attention to the subjects of sermons announced in the press it will hardly be necessary to explain what is meant by topical preaching. The minister in order to catch the passing interest in any current topic makes it the subject of his discourse from the pulpit. When nothing in particular holds the public attention then some sensational subject is sensationally announced; if the terms of the announcement savor of irreverence or even of blasphemy so much the better. Indeed one noted "evangelist" would become a commonplace ranter if irreverence bordering on blasphemy, and acrobatic buffoonery were absent from his "sermons." His method of successful preaching is the terminus ad quem of many ministerial strivings.

It is interesting to know that this style of preaching is regarded in England with disfavor. The Daily News quotes "a well known Free Church preacher with a wide acquaintance with American Religious life" as saying in an interview: "The reason why some American preachers do not succeed in England is because they do not understand British traditions. Many American ministers are far too topical in their sermons. Our methods are expository with the Bible as their basis. That is one reason why our preachers are so popular in America where people are sick to death of this catch-phrase preaching. The American is a great orator but the Church of God is dying of oratory. Congregations demand today something that will bring them nearer God."

Yes, the hungry sheep look up and are not fed. Perhaps no one more than the Catholic regrets and deplores the degeneracy of the Protestant pulpit; for the substitution of sensation-mongering for positive Christian teaching can not fail—and has not failed—to lessen the general hold on Christian doctrine and practice.

WHY NOT?

A despatch from Ottawa informs us that Mr. J. H. Barnham, M. P. for Peterborough, will move the following resolution:

"That it be an instruction to the Committee of the Whole on the said bill that the committee do have power to extend the provisions of the said (Prohibition) bill and of the act sought to be amended thereby relating to intoxicating liquors, to playing cards, to the feathers of wild birds for dress or other ornamental purposes and to tobacco in any form."

And the honorable gentleman speaking on the subject has professed his belief that the Prohibition bill should not be confined to any one article but "should be as wide as the request of the people of a Province may require." And furthermore Mr. Barnham has declared that "a new era of expressing the people's will has arrived and the methods defined by the Federal bill should be complete."

Well, why not? The principle is the same throughout. "The people's will," on this depends the whole law and the prophets. After tobacco and playing cards follow alcoholic beverages into the limbo of prohibited things we may expect platform and pulpit to ring with denunciation of the bird on Nellie's hat.

NOTES AND COMMENTS

The flying visit of Cardinal Mercier to Canada has fixed, as it could hardly fail to fix, his personality in the minds of the Canadian people. So gracious and dignified a figure, embodying in himself the heroism and the martyrdom of a whole people, we are not often privileged to see; and to have been a witness to the spontaneous tribute of respect and veneration which this Roman Cardinal elicited from an ultra-Protestant people is certainly a memory worth cherishing as an offset to discordant memories of the past.

In this connection the official tribute of the French Government to the Cardinal, which took place during President Poincaré's visit to Belgium, has an added interest. It is not often, observes a Paris correspondent, that the President is seen in church, but he distinguished himself on the occasion mentioned, by not only attending Mass within the historic walls of Malines Cathedral but, as a tribute from his Government, by pinning the Croix de Guerre upon the breast of its Cardinal Archbishop. Following the Cardinal's own address from the pulpit, President Poincaré, who stood in the sanctuary side by side with the King of Belgium and Marshal Foch, paid eloquent tribute to France's and the world's indebtedness to His Eminence, and then there pinned the cross upon his breast. At the door of the cathedral when leaving, it is further written, the President bowed very low over the Cardinal's hand, and His Eminence in bidding the distinguished party au revoir, took both the hands of Marshal Foch and held them long, as if expressing his nation's gratitude to the great military genius of the War.

THE TRIBUTE paid by France to the cause of freedom and civilization in the late War is illustrated by the record of one family, that of M. Vanhee, a farmer of Reminghe, near Ypres. He had thirty-six children, twenty-two sons and fourteen daughters, when the War broke out. Thirteen of the sons were killed in battle, three crippled for life, and one other who was wounded four times and recovered. This wounded son had been a valet to Pope Pius X. The father and one daughter were barbarously shot by the Germans, and another daughter was killed by a German shell at Dunkirk. Truly the family of M. Vanhee has done its duty. In connection therewith the reflection irresistibly arises that if in point of numbers there are many such families in France that nation's place in civilization is secure, drawbacks to the contrary notwithstanding.

AN UNLOOKED for tribute to the work and influence of Catholic chaplains in the War comes from a Protestant chaplain who served with the American armies in France. In a War book, "Standing By," written by Rev. Robert Kenble, occurs the following striking passage which we reproduce as one of those interesting sidelights which more effectively even than official reports testify to realities. Commenting on the "perfect contentment" of Catholics with their

religious system as contrasted with those of other forms of belief, and asking the reason why, he proceeds: "I may be wrong, but I think they have undoubtedly got hold of the right end of the stick. . . . They have got a perfectly firm credal faith—practical, dogmatic, supernatural. Round those fixed points everything is allowed to be in a state of flux. He [the Catholic padre] uses Latin, which is an extraordinary good parable of his belief that he is the medium for the supply of a supernatural forgiveness and grace which turns, not on a man's intellectual understanding or culture or goodness, but on his sincerity and need. When the padre sees that need, he supplies it; when he doesn't see it, he lives a cheerful, natural, straightforward, manly, but also supernatural life which men like and insensitively—perhaps unconsciously—envy. Such a padre wants very little changed. He is perfectly sure of his wealth, its source, and its supply; he only wishes there were more beggars."

Mr. Kenble is not alone in his impression nor in his interrogative: unhappily in his solution of the problem he has not so large a following.

THERE IS at present on exhibition in the window of a Catholic bookstore in Toronto a collection of old Catholic Bibles which testifies more eloquently than tomes of controversy to the Church's attitude towards the sacred books. The collection, which has by the way, attracted much attention from non-Catholics, consists among other items of three out of the first four editions (1582, 1600 and 1638) of what is generally known as the Douay Bible, the first edition of the Four Gospels printed in the United States (Georgetown, D. C., 1817), and the great Philadelphia folio Bible (the finest, typographically, yet produced in America) of 1825. Another interesting exhibit is a facsimile of the first page of Gutenberg's Bible (or the Mazarin, as it is usually called) being the first Bible and perhaps the first book ever printed from movable types. This was long before the "Reformation," and it is worthy of remark in passing, that the first work of Gutenberg, the inventor of printing, and a devout Catholic, was to issue the Holy Scriptures from his press.

WE HAVE had occasion heretofore to comment upon pre-Reformation editions of the Bible. The favorite Protestant tradition, first expounded categorically by D'Aubigne, so-called historian, is that prior to Luther's time the Bible was an unknown book, and that the world owes its subsequent possession of the sacred volume to the "discovery" by Luther in 1503, in the library of the University of Erfurt, of a whole Latin Bible of the existence of which he had previously not a glimmering, and of which he made the first translation into German and thus took the first step in the great Reformation. A very pretty story truly, but in the words of Dean Maitland, Protestant author of "The Dark Ages," what in face of indubitable facts the contrary is the use of criticizing such nonsense. However, nonsense as it certainly is, it has nevertheless passed into current Protestant tradition, and so vitally does it affect the very foundations of Protestantism that the dear people continue to hug it unctuously to their bosoms.

WITHOUT re-opening the subject exhaustively on the present occasion it may not be amiss to tabulate a few figures in regard to pre-Reformation Bibles. As all the world knows the first printing press was set up by Joseph Gutenberg in 1450, and the first book, or among the first to issue therefrom was the Bible. Now, Martin Luther was born in 1483, and his famous "discovery" of the Bible was in 1503, or when he was twenty years old. It is surely sufficient refutation of D'Aubigne's silly story that between the years 1450, and 1483, that is before Luther was born, some twelve known editions of the Bible in the German and Low German languages (the languages of the people) were printed, and doubtless many more not now known. Within the same period were printed several editions in Italian, French, Dutch, and one (Caxton's "Golden Legend," which embodied the whole of the Pentateuch, the Psalms and the Gospels) in English. These books were all exhibited in the Exhibition held in London in 1877, to commemorate the fourth centenary of Caxton's (the first English printer) birth, and are all described in the catalogue of that exhibit which lies before us. Moreover, the editor of that catalogue, whose anti-Catholic bias is manifest

throughout, nevertheless says: "Up to the time of the discovery of America (1492) editions of the Bible and parts thereof in many languages and countries sum up not far less than one thousand." And yet there are still men calling themselves scholars who tell us that before the Reformation the Bible was an "unknown book," and the Church's chief concern was to keep it so.

ULSTER DIFFICULTY

THE PLANTATION BY PROFESSOR EGIN MACNEILL, National University of Ireland

Three centuries ago the plantation of Ulster introduced a Protestant population into Northern Ireland. About this event, many mistaken notions pass current.

The plantation extended over six counties, certain recent proposals in connection with "Home Rule" have been based on the exclusion of six counties. But the six counties which have been the subject of these proposals are not the six Plantation counties.

The Plantation counties were Tyrconnell, afterwards named Donegal, Coleraine, afterwards named Londonderry (and by the people, Derry), Armagh, Tyrone, Fermanagh and Cavan.

The counties of Antrim, Down and Monaghan did not come under the Plantation.

In the original design of Sir Arthur Chichester, the new colonists were to have been English. This design had to be modified to meet the wishes of King James, with the result that many of the grantees in chief and the great bulk of the tenant settlers were Scotch, not English. In fact the English element introduced by the Plantation was but a small fraction in comparison with the Scotch or with the Irish who remained.

Much of the confiscated land forming the six counties was of a rough mountainous kind, and did not attract the newcomers. In such places, the Irish were allowed to remain and their descendants are in them still. Only a small part of Donegal county was occupied by the new tenants, and in all the other counties a large number of the Irish remained in the poorer lands. Even in the better lands, intended for English and Scottish settlers only, many of the Irish obtained holdings; for the greed of the new proprietors induced them to invade the terms of their grants and accept Irish tenants who were willing to pay higher rents than could be exacted from the favoured newcomers. The Irish element, too, tended to increase with time. Prolonged hardship had abated no little of their ancient pride.

The Protestant immigrants identified themselves generally with the idea of conquest (though in the actual conquest not many of them had taken any part). They expected a privileged treatment; and the new proprietors were not averse to accepting a more tractable tenant. Hence it happened that, before the violent outbreak of the Peep o' Day Boys, Wreckers, and Orangemen, before the Union, and the still later clearances of the poorer sort of tenantry by eviction, famine, and forced emigration, the Irish and Catholic element formed the very great majority of the population in the six plantation counties and were a minority only in a few demarcated districts. At present, the descendants of the Irish element are the main population in Donegal and Cavan, and more than half the population in Tyrone. In the counties of Derry and Armagh, they are nearly half; in Fermanagh, about half. In Monaghan, which fell under a separate confiscation, the Irish element forms the great majority. Thus the plantation itself did not result in establishing a colony mainly English and Scottish or in any sense homogeneous.

The only portion of Ulster in which a newly introduced Protestant element came near to forming a solid population was the counties of Antrim and Down, which lay quite outside the Plantation scheme. There had been, indeed, an attempt to plant an English colony in a small portion of Down, the Ards peninsula, but it did not succeed. It was quite a different sort of colonization that took place. In the ferocious wars of Elizabeth and Cromwell, these two counties had almost been swept clear of their Irish inhabitants. Sidney relates how, in a belt of land bordering on Loch Neagh, no Irish had been left alive. The extent of the depopulation that was effected may be estimated from certain instances. Under Elizabeth, the Earl of Essex, as viceroy at the head of an expedition, landed on the large island of Rathlin and put all its inhabitants, men, women and children, to the sword. Two generations later, Campbell of Auchinbreck, commanding for the Covenanters under Argyll, landed on the same island and massacred all its inhabitants. About the same time, the forces in Carrickfergus made a complete massacre of the population of Islandmagee, the peninsula near Larne. This is what befell the population in places from which there was no escape by land; elsewhere, we may well suppose, the people did not wait to be slaughtered. Into this devastated region, when war had done its work, swarmed the Scots of Gallway and north-western Scotland generally. In the northern parts of Antrim, where their hereditary chief, the Earl of Antrim, retained possession, the newcomers

were mainly from the old MacDonnell territory of Cantire and the western isles; and many of these were, and their descendants still are, Catholics. In the main, however, the Scottish immigrants were Presbyterians. This colonization, which was spontaneous, was much more complete than the State-directed plantation of the six confiscated counties; and, being spontaneous it was not inspired by any strong sentiment of attachment either to the Crown or Parliament of England. Within its first generation, we find Milton, as Cromwell's Secretary, denouncing the recalcitrant attitude of "the blackish Presbyterians," and the English Parliamentarian cause and this state of disaffection survived the fall of the Stuarts. The landlords, with whom the Protestant Episcopal Church of Ireland was wholly associated in interest, had no sympathy for the north eastern Presbyterians; and, by a none too scrupulous stratagem, in an Act to prevent the further growth of Popery," enacted in 1706, a clause was inserted subjecting all ministers dissenters to the "sacramental test" as a condition of their being admitted to any office of public trust. About the same time, the Protestant parliament of Ireland, representing perhaps about one-sixteenth of the population, declared by resolution that "the pension of one thousand two hundred pounds per annum, granted to the Presbyterian ministers in Ulster, was an unnecessary branch of the establishment." The insignificance of the dole is a measure of the significance underlying the pronouncement. A few years later, another resolution of the Commons declared that "the burgeship of the burgesses of Belfast, who had not subscribed the declaration and received the sacrament pursuant to the said Act, were by such neglect become vacant." This statutory disability remained unrepealed until, inspired by the American Revolution, the majority of the Episcopalians in 1782 declared the Irish Parliament to be independent of English authority. Meanwhile, there had been a large emigration of Presbyterians from Ulster as well as of Catholics from all parts of Ireland to the American colonies; and these emigrants and their children were the decisive factor in first asserting and afterwards establishing American independence. This achievement reacted on their kinsfolk in Ireland, and Belfast became the centre of the Irish republican movement. A strong sense of common nationality grew up in eastern Ulster between the Presbyterians and the Catholics, and in Belfast the cause of Catholic emancipation found its warmest adherents among the Presbyterians recently emancipated. When the landlord party had sold parliamentary independence for money and titles, the chief agent of the infamous transaction, Lord Castlereagh, whose father the Marquis of Londonderry, owned large estates in Antrim and Down, presented himself in the latter county for election to the Westminster parliament, and was received by the Presbyterians with public execration. The Society of United Irishmen found its strongest support among the Presbyterians of Antrim and Down. From them, too, was drawn the main body of the Ulster insurgents in 1798, and many of their leaders perished on the scaffold or were driven into exile. Even among the opposite party, the Orangemen, strong opposition was offered to the Union policy of Pitt and Castlereagh.

THE VATICAN CHOIRS

The wonderful tour of the Vatican Choirs under Monsignor Raffaele Casimiri Casimiri as predicted in the Catholic newspapers at the time of their arrival in America from Rome is making musical history in this country.

Such sublime vocalization and such perfection of delivery as revealed by the famous singers from the best known of the Roman basilicas has astonished even the most exacting critics throughout the country and everywhere they have been lionized, reports are the same unanimous chorus of praise.

The new impetus given to sacred liturgical music by the mastery treatment of Palestina and others of the old masters from the Roman churches as revealed for the first time to the outside world in nearly two hundred years cannot be measured at this time. It is evident however that church music has come again into their consideration and America's musical world is reaping the great benefit which this tour was intended to attain.

No less a lay authority than Walter Damrosch who has often heard the various choirs in Rome says that the selected singers which Monsignor Casimiri brought to America through the auspices of the St. Gregory Musical Society of New York is unquestionably the finest body of chorists ever assembled for a tour of any country. This is due to the fact that every effort was made to secure this result. Monsignor Casimiri in his position of authority as the active director of musical details at the Vatican in association with Father de Santis of the Pontifical High Institute of Sacred Music was able to assemble a body of singers that could not possibly be equaled anywhere else in the world. Then followed months of painstaking rehearsal and preparation for this momentous work. In the light of this care and work it is not surprising that the Vatican Choirs as

they are known in America have registered such a profound impression.

The one tragedy in this association is that their visit is so limited. They are only permitted to leave their respective posts with the different basilica choirs for a stated period and it is absolutely necessary that the tour closes in time for the singers to take a ship early in December so that they will be back in Rome in time for the Christmas services in the Sistine, St. Peter's and St. John Lateran.

CARDINAL LOGUE

URGES FORBEARANCE UNDER PRESENT MILITARY RULE IN IRELAND

Dublin, Oct. 4.—On the occasion of his visit to Queenstown, Ireland, in connection with the consecration of St. Colman's Cathedral, Cardinal Logue, was the recipient of an address from the city council.

How long this military rule would go on he did not know, but he hoped it would not provoke the people to rash action, or to doing anything that would bring disgrace upon Catholic Ireland.

The time would come when the statesmen of England would become sensible, and see that they never made a greater mistake in their lives than to turn the most conservative people on the face of the globe against them—a people not conservative through political theories but through religious instincts.

As long as human nature was human nature, and as long as their rulers treated the Irish people badly they would resent it in Ireland; but their people, whose patience was nearly exhausted, would find that trust in Providence and trust in prayer, things would come right for them.

God would reward them in the long run.

THE STEEL WORKERS STRIKE

NOTED CATHOLIC ECONOMIST TAKES SIDE OF STEEL WORKERS

The Rev. John A. Ryan, D. D., the noted Catholic sociologist, severely criticized the attitude of Mr. Gary, of the United States Steel Corporation, for his refusal to deal with organized labor, in an address at the auditorium of the Blessed Sacrament parish in Brooklyn last week.

Dr. Ryan said it is most discouraging to find men holding the ancient views of Mr. Gary, as manifested in his recent letter, giving the public the Steel Corporation's side of the present strike.

"If Mr. Gary knew anything about the constitution of labor unions," Father Ryan said, "he would know that labor leaders have not the power to call a strike unless a majority of the members vote in favor of it."

INDUSTRIAL DEMOCRACY

In the course of his address Dr. Ryan declared that the defects of our present industrial system could only be abolished through industrial democracy.

"Certain officials of the American Federation of Labor," Father Ryan continued "think that collective bargaining constitutes all the democracy that is required. Their theory is that through collective bargaining the workers will be able to obtain satisfactory wages and other conditions of employment, and that is sufficient control of industry."

"This theory is wrong, for two reasons. First, because the masses of the workers ought not to be content to remain mere users of the tools of production, even though all working conditions were perfectly satisfactory.

"The second reason why collective bargaining is not a sufficient degree of industrial democracy is one that is just as pertinent and peculiar to the present time. The supreme need of the world today, even in America, is greater production. But increased production can be obtained only when the workers become more interested in their tasks.

"Through these two devices of labor sharing in management and in the surplus, labor and capital become united in a genuine partnership. They are steps toward industrial democracy because they are elements in the only industrial democracy that will be finally satisfactory, namely, ownership by the workers individually of a considerable part, if not the whole, of the instruments of production."

"These steps are opposed by all persons who believe in industrial autocracy, that is, in an industrial system in which the functions of ownership and control are restricted to a small class of industrial supermen, while the masses are regarded as incompetent to do more than work under the direction of their alleged superiors. It is substantially the same theory upon which for centuries the upper classes denied to the masses any share in the functions of political government.

"There are some differences between the two fields, they are not vital, and there is no reason in the nature of modern industry why the masses should not some day become competent to own individually and to operate collectively the instruments of production. Of course, the movement toward the goal will have to be very gradual."

can be that the sad state of the clergy, as compared with the monastic order of Eastern Churches is a disgrace.

"Catholics who denounce this program as Socialistic or Bolshevistic are not only wanting in logic, but ignorant of the social traditions and institutions of Catholicity. At the end of the fourteenth century, when the social teaching and influence of the Church were greater than they had ever been before or have been since, industry both in the cities and the country was mainly in the control, not of the superior classes, but of the masses of the workers.

PROBLEMS OF CHURCH UNITY

Very Reverend Canon Barry, the brilliant author, thus writes of doctrine and discipline in the Catholic Church:

"There has been much talk lately of the 'reunion of the Churches.' This never was the language held by Catholics, who believe that the Church is and cannot fail to be, as Our Lord made it. Moreover, the Apostolic See of Rome is its unchangeable center.

RELIGION THE ONLY SOLUTION

In his immortal Encyclical 'Sapientia Christianae' the illustrious Pontiff, Leo XIII, has these prophetic words: 'It behooves us to warn, instruct and exhort each of the faithful with an earnestness befitting the occasion; that none may abandon the way of truth.'

"This love proceeds from a principle that is at once universal and eternal. It postulates reverence for and obedience to authority. To deny these would be to pervert the right order of things and obstruct and impede the common good which is the fundamental reason for the existence of human society."

LATIN TRADITION—GREEK CUSTOM

For example, we distinguish between East and West, Latins and Greeks, Slavs and Armenians in the West all that we understand by Christianity pure and undefiled came from Rome. Hence we are still not only Catholics but Latins; the Pope is our Patriarch; we use the Latin liturgy; and by a very ancient discipline our clergy in major orders are celibates.

"The Church, infallible guide of mankind, comes to the rescue. She teaches us to face the issues honestly, recognizing our moral responsibility and the exacting duties of good citizenship."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

WHAT OTHERS ARE DOING

It is not often that we go to sources other than Catholic sources for inspiration to urge our readers to greater missionary efforts. The appeals which can be based upon the exhortations of Our Divine Saviour, the benefits promised to those who share in the work of saving souls, the examples of the Apostles and Saints of the Church are incentives so strong that when presented to Catholics little more need be added.

"Let us live in an age when trouble is rife; when the world is in its labors; when a single untoward act may enkindle the flame that will deprive us of all that we were guaranteed by the Constitution of the United States, of all that our fathers won through years of warfare and hard-

ship, of all that makes life worth the living, liberty, freedom, independence. Or, better, in the permanency of this Government and the rest with us. We must strengthen it, encourage it, defend it with all our might. Our citizenship must be sterling, our allegiance intrepid, our devotion constant. Under the aegis of sanctity and liberty we will emerge from our present trials to better and fairer days.—The Pilot.

THE CHURCH SLACKER

In a brightly written pamphlet called "Church Finance" recently published by Our Sunday Visitor there are a dozen pages of pungent home truths that the average Catholic parishioner should find very profitable reading.

"During the War we learned to know who a 'slacker' is; the name was applied to one who, though not convicted of downright disloyalty or treason, found fault with the Government, picked flaws in the Administration, censured the President and withheld his services or closed his purse to the nation in time of peril."

"Without question the foregoing passage accurately describes a familiar figure in all our parishes. He is a man, as a rule, who is willing to pay generously and promptly for nearly everything except the upkeep of his church and the support of his pastor. He has dimes for the movies but only pennies for the poor-box."

"Law by its very nature is a mandate of right reason, proceeding from legitimately constituted authority. This authority is from God, though it is exercised through the instrumentality of man. Order demands that there be those in authority and those who obey."

"Christians above all others are expected to reverence law and strengthen the arm of authority through a consciousness of duty. For in public authority they recognize, as it were, a likeness of the divine Majesty itself. It follows, then, that the Christian must always be found on the side of justice and against injustice, on the side of order and against disorder. The Church has unceasingly taught from the dawn of Christianity that we must 'give to Caesar the things that are Caesar's and to God the things that are God's.' Due reverence for the Church and obedience to her laws are incumbent on every Christian. On the other hand, legitimately constituted civil authority has a right to expect from all aid, support and encouragement in carrying out its just decrees."

"The Church, infallible guide of mankind, comes to the rescue. She teaches us to face the issues honestly, recognizing our moral responsibility and the exacting duties of good citizenship. Religion today sounds a note of warning. Our atrocious conditions call for coolness and sane action. Our minds need the sobering influence of religion. Faith in God alone will guide us through this troubled time to a better and happier era. For the betterment of conditions all good citizens must stand on the side of the Church, study and follow her principles. All acts of lawlessness, all deeds of violence, all threats of destroying the structure of civilization are unworthy of those who have been blessed with the signal opportunities of this country and safeguarded from the desolation that might easily have ensued had God's mercy for us been less abundant and the benign rule of this great nation not been vouchsafed to us."

"Let us live in an age when trouble is rife; when the world is in its labors; when a single untoward act may enkindle the flame that will deprive us of all that we were guaranteed by the Constitution of the United States, of all that our fathers won through years of warfare and hard-

work as a part of its very life that could not be neglected. With all due respect to the motives of those who organized this great effort for the spread of Methodism the following extract from 'The Annual Report of the Missionary Society of the Methodist Church' p. xii, will give all Catholics food for thought. Speaking of the Ruthenians of Canada they say: 'Many of these people are ignorant and degraded and under the sinister leadership of their priests are resolved to resist all Canadianizing influences.' This statement is absolutely contrary to the spoken words of Bishop Budka the Ruthenian Bishop who has strenuously fought all proselytizing influences among his people and who recently stated at the laying of the cornerstone of the Christian Brothers' English speaking school at Yorkton that this very institution gave positive proof of the fairness of such statements. But the good women are not deterred so their report in turn states:

"For the Christian Church to act at once in the need of the present hour if the foreign peoples are to be made Christian citizens of the great West. In Saskatchewan and Manitoba alone there are 125,000 Ruthenians. To reach them is an immense undertaking. They have brought their own religion with them, relics of the Middle Ages, which is fast losing its hold on the people. They have no respect for their own priests. 'Only money, priests after; holy pictures their gods, no religion, no God' children will argue, and quote from 'Paine's Age of Reason.' But there are some encouragements also. Little Mike, not noticeable while in the school for being particularly bright or interested, brought some thirteen boys, who had walked seven miles, to the missions, saying 'These boys want Bibles.'"

An appeal was made to the meeting for unity of purpose, unity of prayer and unity of action. All three were promised. In relating these facts to our Catholic people both lay and clerical we ask them simply to think what they themselves ought to do under the circumstances. Our Divine Lord in His Church has given us every means. We have One Lord, one faith, one baptism, we have a unity of organization that is of divine origin and daily nurtured by the Graces of God the Holy Ghost. Having supplied all that Our Lord asks simply for labourers, where are we to get them? In Canada we have twelve Archbishops, thirty-five Bishops, about five thousand priests and some three thousand parish and mission churches. Now let us simply consider what that body has accomplished and that too with serious and prolonged opposition. We believe here that were that body as thoroughly alive to their missionary duty as they are to their immediate needs that in a very short time the whole atmosphere of the country would be changed. Can we not get to work therefore and accomplish this purpose. If you are not already in touch with the work of the Catholic Extension get in touch with it and find out where you can help.

Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 87 Bond St., Toronto. Contributions through this office should be addressed to: EXTENSION, CATHOLIC RECORD OFFICE, London, Ont. DONATIONS Previously acknowledged \$2,255 88 MASS INTENTIONS Mrs. J. Dower, Verdun..... 2 50 Thanksgiving, Paris..... 2 00

THE NATURAL AND THE SUPERNATURAL

Not a few persons sometimes imagine that they are wanting in the right spirit because they are not always animated by religious fervor and because supernatural considerations are not ever-present motives. Those who allow this feeling to gain the upper hand are apt to gradually lose courage and to yield to religious indifference."

"Now this is a very wrong disposition of mind. Man is not a seraphic being, but a creature of flesh and blood. Some persons have to encounter the ruder forces of nature, while others are placed in adverse and complicated environments. These have a hard road to travel, but it lies within their power to reach a higher degree of self-development than those who lead a sheltered existence and do nothing very wrong either because they have not enough spirit or feel no inclination that way. In the lives of many the supernatural may be at times obscured. As Father Hull puts it: 'For although religious motives are the highest and noblest, and supernaturally religious motives the highest of all, it is still a fact that they often possess a much weaker hold on us than natural motives—even though these, excellent in themselves, are so much lower than the others. . . For instance, a man will gladly bear sufferings and hardships for £100, which he could never be got to tolerate for the love of God. The reason is a simple one. Naturally motives are efficacious just because they are rooted in our own nature; while supernatural motives are inefficacious just because they are so remote from our nature, so far above it—being as they are invisible and intangible, dimly grasped and that only by faith.'"

THE NEW CODE

IMPRESSIVE PAINTING TO PERPETUATE MEMORY OF MAKERS

By order of the Pope a large painting has been made and placed in the Vatican to commemorate the publication of the New Code of Canon Law. The painting is surrounded by a rich frame—the work of Simon—on which portraits of the Popes who took an important part in the making of Canon Law are placed. This is impressive. It brings the mind back for centuries. To the portrait of Pope Pius X, who commenced some fifteen years ago the present Code of Canon Law, the place of honor is rightly given. It occupies the central place on the top of the frame. In the centre of the lower part of the frame is the portrait of Boniface VIII., the great Boniface who opposed Philippe le Bel, King of France, when he dared to attempt to enslave the Church. The four corners are decorated with portraits of Innocent III., Gregory IX., Alexander II., and Benedict XIV. The coat-of-arms of Benedict XV. and of Pius X. ornament the frame. The artists represent three pictures of Raphael, i. e., The Ascension, Christmas, and the supper of the Disciples at Emmaus. The canvas measures 15 feet in length by 12 feet in height. Over fifty persons, who worked on this Code, are depicted. The figures are all perfect in likeness. An allegory is represented in the upper part of the picture, i. e., two angels, one of them holding a copy of the Code of Canon Law, the other having the trumpet of fame. From the dove on high, emblem of the Holy Ghost, comes a ray of light which beats on the Code in the angel's hand and lights up the figure of Cardinal Gasparri before the Papal throne in the act of handing to Benedict XV. a copy of the new Code. Everything connected with the Code is represented as natural as possible and the whole conveys a most pleasing effect. In the meantime the Vatican School of Tapestry (which the reigning Pontiff resuscitated) is doing the preliminary part of the work connected with the tapestry which Pope Benedict intends for the Consistorial Hall.—The Bulletin.

FATHER FRASER'S CHINA MISSION FUND

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

I propose the following burses for subscription. SACRED HEART BURSE Previously acknowledged... \$8,431 24 A Friend, Judique, C. B..... 1 00 J. C. Kelly, Creighton Mine 15 00 QUEEN OF APOTLES BURSE Previously acknowledged \$1,501 28 Friend, Toronto..... 1 00 ST. ANTHONY'S BURSE Previously acknowledged... \$668 95 Friend..... 50 IMMACULATE CONCEPTION BURSE Previously acknowledged... \$1,802 00 In memory of Pte. Albert S. O'Driscoll, Tors C. Va..... 3 00 COMFORTER OF THE AFFLICTED BURSE Previously acknowledged... \$249 70 S. H. St. Francis Parish Toronto..... 2 00 ST. JOSEPH, PATRON OF CHINA BURSE Previously acknowledged... \$1,047 97 Client of St. Joseph..... 1 00 BLESSED SACRAMENT BURSE Previously acknowledged... \$148 50 Friends, Almonte..... 1 50 Friend, Hamilton..... 5 00 ST. FRANCIS XAVIER BURSE Previously acknowledged... \$231 80 HOLY NAME OF JESUS BURSE Previously acknowledged... \$185 00 J. J. Schumacher, Walkerton..... 2 00 HOLY SOULS BURSE Previously acknowledged... \$514 50 Mrs. J. Dower, Verdun..... 3 00 LITTLE FLOWER BURSE Previously acknowledged... \$213 40 V. K., for favors received..... 1 00 In memory of Pte. Albert S. O'Driscoll, Tors C. Va..... 3 00 For favor received, Toronto. 6 50

FIVE MINUTE SERMON TWENTY-FIRST SUNDAY AFTER PENTECOST

FEAST OF ALL SAINTS

All saints, my dear brethren, and all sinners who attain to eternal life, are closely joined together in the solemnities of the first two days of November. The morrow of All Saints' day is All Souls' day. The joy of Paradise and the weariness of its vestibule are both offered to our thoughts and almost at the same time. We quickly leave praying to the saints in glory to begin praying for the sinners in Purgatory. And this is a beautiful way of meditating on the future life, for love is too unselfish to tarry long with a happy friend while there is another friend outside the door in a state of great unhappiness.

Holy Church would have us measure our charity for the souls in Purgatory by our value of the joys of Heaven. And experience tells us, very great an effect this has on us, for we see everywhere among Catholics an intense affection for the poor souls waiting at Heaven's gate, much intensified by the sights and sounds from within that gate which have been granted us beforehand on the feast celebrated today.

Now, there is a strict duty of friendship to be fulfilled in praying for the departed. There are our relatives, our former companions in the journey of life, our former associates in business and in pleasure. Can there be any doubt that this duty is to be fulfilled? Do you suppose that the suffering souls were any worse Christians than you are yourselves at this moment? In some cases, yes; but these were exceptions. Nearly all who have gone before us are about the same as those whom they have left after them—poor, weak, sinful mortals, sinning and repenting, stumbling and falling and rising again, and finally disappearing in the grave.

We have every hope that they were forgiven their sins, but what about their full atonement? They have paid the great debt, but what about the last farthing,—the affections still clinging to passionate indulgence, the lowness of motives, the gross inclinations chained, indeed, but not tamed? What about the venial sins committed by them, as by ourselves in tens and hundreds every day—the nasty little lies, the mean selfishness, the slothful habits, the greediness at table, the worship of man's opinions, the vanity, the self conceit, the egotism, the ill temper, the silliness, and the giddiness, the harbored aversion even for relatives, the petty dishonesty—what about all this which we know must be atoned for by them, because like ourselves they were commonplace Christians? Ah! brethren, we ought to have a fellow-feeling for them; we ought to thank God that we can interpose in their behalf. Blessed be the prayers we say for them, true pledges of friendship; blessed be the Masses offered for them in this their day of gloom and desolation! How well they realize the truth of the Scripture saying, "Blessed is the man who hath found a true friend."

But there is a yet closer bond between us and the souls in Purgatory than that of friendship, however strong they may be. I mean the bond of common guilt. I mean the dreadful fact that we are participators in that guilt of theirs for the imperfect repentance of which they now suffer even after forgiveness. They committed venial sins, but who made them do it? Who but you, my brethren, their former relations and friends? You provoked them to the anger they suffer for, you poisoned their minds with envy, you failed to teach them rightly if they were your children, you ambittered their hearts if they were your parents.

Come forward, then, all of you, and bear your own share of the burden. If not from friendship's love, at least from the urgent call of justice, take a share of the sufferings of the poor souls in Purgatory, for you had a share in their guilt. By so doing you will hasten the happy hour of their deliverance, and earn a share in their heavenly joy.

THE FIFTH STATION

Thomas F. Coakley, D.D., in America

It was in the winter of 1918 in France, not far from the front. There were but few American soldiers overseas, and the Germans had broken through the French lines, entailing heavy casualties on some of our units brigaded with the French. I well remember the hospital train as it stopped for a short time at the railroad station. News quickly spread about among our troops, and for the first time those who had not yet been under fire had seen the terrifying results of battle at first hand, the nineteen long hospital cars being filled from end to end with the wounded and the dying. One of our boys had met his own brother among that suffering crowd, blinded by mustard gas; and as if to accentuate the horror, when we had all returned to camp, word was received that we ourselves were to leave that night to replace the casualties.

Arrangements were made at once for all the Catholic men to go to confession, and as we had some time yet to wait for the troop train, it was decided to have the Stations of the Cross for them. The village church was almost of cathedral proportions. Snow was on the ground, a cold rain was falling steadily, and the dim, greenish church, so old, so cold, so beautiful, had within it the chill of

ages that cut to the very bone, and made it almost impossible to hold a prayer book. To make it still more impressive, the troops walked about the church, from station to station, one soldier carrying the processional cross, two others flanking him, carrying the candles. These, with the candles on the altar, were the only lights in the edifice, making it, if possible, more solemn and mysterious, the heavy, unmeasured tread of the troops, the clanking of their steel boots, the unknown tortures hinted at by their gas-masks, the crunching of their muddied shoes on the ancient stone pavement, the flickering candles, peeping in and out between the massive pillars, and sending creeping shadows under the lofty soaring arches of the lovely old twelfth-century church, standing erect today after centuries of war and persecution.

Everything went as usual until we reached the fifth station, where Simon the Cyrenian helps our Lord to carry His Cross. All knelt to read the prayer, a prayer that with gravon on my memory still I die: "I will not refuse the cross as the Cyrenian did; I accept it, I embrace it. I accept in particular the death Thou hast destined for me, with all the pains that accompany it." Just as we reached this sentence, I heard immediately behind me the anguished sound of a deep, convulsive, suppressed sob. One often hears of broken hearts, but until then I had never heard one in the notes of breaking. The first impulse was to turn around, but in a flash the unwisdom and indelicacy of such a procedure was evident, dragging out, as it would, into unsympathetic notice the supreme agony of a soul in conflict. So we continued, and rising from our knees to go to the next station, a swift glance revealed Paul, a big, upstanding fellow, some six feet and odd inches in height, a machine gunner, and one of the notable men of the battalion. And there were two great tears, like walls of living water, resting just beneath his closed lids, like a cataract leaping to sacrifice, as they rolled down his bronzed cheeks, flashed momentarily in the dim candlelight, and fell with a splash upon the cold gray slabs.

During the remainder of the Way of the Cross I listened, somewhat distracted, for any indication of continued distress, but he moved on quietly, resolutely, devoutly, with no apparent emotion. Of a certainty he had won; the die was cast, the Rubicon crossed, and the decision, whatever it was, signed and sealed. But when the ceremony had concluded, while packing my chapel case in the almost impenetrable gloom of the sacristy, I noticed Paul waiting for me. "Father, I want to go to Confession," he said. "Why, lad," I replied, "you were at Confession this evening; it is not necessary to go again." "I rather think it is, Padre. What is the trouble, Phil?" "Well, Father, I showed the white feather tonight at the fifth station." "Nonsense," I answered. "You are as brave as any one alive." "I want to be, Padre. I'm no yellow Cyrenian; I'm a real American, and I'm going through with this thing." "Well, Phil, that's a soldier's act of perfect contrition. Don't worry about getting killed. No German gas or shell or bullet will ever touch you."

So we all vanished out into the freezing night, taking the troop train a few minutes later for the front. Meeting him from time to time in action, the customary greeting to him always was: "Well, buddy, how are you getting on with your stations?" "Padre," he would reply, "I'm still at the fifth station." On one occasion, at Verdun, coming across him in a shell-hole, in the rain, under a German barrage, and inquiring as usual about his stations, he said: "It is almost the fourteenth, Padre; I don't think I will get through this." Later on, in the Argonne, when he was exhausted from loss of sleep and lack of food, and scarcely able to speak for the effects of the poisonous gas that drenched the atmosphere, he said: "Padre, I can make all the stations now, except the fourth and eighth." This seemed rather peculiar, and it took a few minutes to grasp his meaning. "Yellow again, are you Phil?" I asked laughing. "A few months back you wanted to cheat on the fourth and eighth. What kind of Catholic are you, anyhow?" "Well, Padre, it's just this way." "Well, Padre, the fourth station is where Christ meets His Blessed Mother, and the eighth is where he meets the woman of Jerusalem, and while I can go up to Calvary myself, I would not want my mother and Rose, whom I'm going to marry, to see me here and now; it would break their hearts; it is not for my sake, but theirs, that I want to dodge."

This threw a new light upon this singularly saintly character, and my racing thoughts called up visions of the Centurion of the Gospel, and St. Sebastian and St. George, and St. Ignatius, and the other canonized warriors that stand out so luminously upon the horizon of history. While chatting with him he spoke of his mother and Rose, of their ennobling influence upon him, how steady and stimulating it was how that when all was tempestuous and hopeless and dark they were a lamp unto his feet, a center to which all his thoughts gravitated; how amid all the unimaginable privations of the front they formed in his mind a background of tremendous reverence that bathed their memory with a precious halo. He showed me their photographs, and while the guns roared at Montfaucon, we examined them; it was a wholesome, happy group of two, his mother and Rose,

the aged woman erect and smiling, although a practised eye could see that her heart concealed a multiple wound, and every gash was red; and the girl, healthy, neat, modest, her limpid eyes flashing forth virtue and intelligence, and her arms entwined around his widowed mother.

The armistice put an end to the carnage, Paul remaining with the combat troops, while I was sent to headquarters. One day in Coblenz a telephone message from a hospital far back in the hills of Germany said that Phil was seriously ill and wanted to see me. It was in the early morning, before daylight, that I reached his bedside, and I found him dying of pneumonia. Almost his first words were: "Father, I'm willing to make all the fourteen stations now; please say them for me." When he had received all the Sacraments, I began the Stations of the Cross and he answered as well as he could, though every word must have been a martyrdom. When we reached the fifth station, with gasping breath, he held my hand as I read: "I will not refuse the cross as the Cyrenian did; I accept it, I embrace it; I accept in particular the death Thou hast destined for me, with all the pains that accompany it." As I reached the last word, the rising sun, streaking the eastern sky with splendor, bathed his pillow with a beam of golden light, and he closed his eyes and died, finishing his Way of the Cross in heaven.

Writing to his pastor in the Far West with a request to call upon his devoted mother and the girl whom he loved as a girl ought to be loved, and to break the news to them, brought in some weeks later a note stating that Phil's mother and Rose both had died of influenza within a few days of each other. After Calvary comes Easter. The three were keeping it in Paradise.

RELIGION OF THE SOLDIERS

LETTER OF AN ENGLISH PRIEST TO AN AMERICAN JESUIT

A STARTLING SURVEY

An English priest writing to Father Wynne, S. J., makes the following observations:

A few months ago a committee of Protestant clergymen, working under the chairmanship of Dr. Charles Gore, the former Anglican Bishop of Oxford, set about compiling a substantial report as to the effects of the War on religion. Their idea was to issue a comprehensive statement which would apply generally to all creeds.

They had not carried their investigations very far before they realized that although they could generalize in a satisfactory way concerning the Church of England and the many and various forms of Nonconformity, they could not deal in the same way with regard to the men who are officially labelled "R. C." (Roman Catholic).

Among other facts established one stands out painfully conspicuous among non-Catholic soldiers as many as from 80 to 90 per cent. had but the haziest notions of things supernatural; their ignorance on such definite points as God, the Incarnation, the Church and the sacraments, was unpeppably depressing; and of course, one has to bear in mind that the soldier of to-day is not the same class of man as in pre-war days, there is no more such a thing as a typical soldier at the present time in England than there is in America.

The Protestant committee was of the opinion that the information they had collected concerning Catholic soldiers warranted their believing that except for about five per cent., all the men classified "R. C." were well informed as to the fundamentals of Christianity (?) and even those who had neglected their faith and in consequence were rather "rusty," could soon be put right, and needed but little preparation to fit them to receive the sacraments.

A CATHOLIC INQUIRY STARTED

The decision of Bishop Gore's committee not to include Catholic soldiers in their report led Cardinal Bourne to authorize direct investigations to be made among our Catholic chaplains.

A number of suitable questions were drawn up and sent to the man who was sent to each chaplain, inviting him to answer from his personal experience. The report is not likely to be published for a few months as the chaplains' replies are still being dealt with and their answers classified. When it is ready it will certainly make most interesting reading, although it will not be altogether pleasant.

We shall hear for instance of young men who have had several years' training in the seminary losing all desire to persevere with their vocation. On the other hand, there will be instances of men in the prime of life becoming filled with an ardent desire to attain to the priesthood, and a new set of problems seems likely to arise as to how to deal with men who have had a clear vocation but no classical education.

But what impressed me most of all was the fact that generally speaking, although our Catholic soldiers are well informed as to the fundamentals of their faith, in the overwhelming majority of cases it seems evident that no spiritual progress has been made since they left school. This remark appears to apply equally to men who attend the higher grade school as well as those who went to the Catholic equivalent for the boarding school; it applies to much to what over here is called "the better

classes" as it does to the working class.

This brings me to a point I have often felt to be one of the great obstacles to Catholic progress: the average Catholic's knowledge of his religion remains throughout his life elementary.

Only rarely does one come across a layman who is able to give a satisfactory reason for the faith that is in him. On the other hand, I won't say the Protestant, but the man of no religion is often very well read and his mind matured in a negative way with regard to religion. Often he is able to make out a good case for his position. And here I am not thinking so much of young men (or even older men), who think it clever to say they do not believe in God; but of the decent-living, serious-minded men who are leading highly respectable pagan lives. Such men will not go to a priest with their difficulties, but they will often open up to a layman and expect from the layman a reasonable answer to their questions. In many instances the answers they get are no better—let us hope no worse—than they would receive from a boy who has just left an elementary school.

WHAT IS THE REMEDY?

Some months ago there was constituted over here a Catholic Evidence Guild; it is composed of laymen who are supposed to undertake a course of study under a priest's direction with a view to being suitably equipped to speak on the Catholic religion in public parks and elsewhere. I believe it has already done excellent work, but as far as I can make out from the experiences of some of my friends, their dealings with non-Catholics serve but to emphasize the urgent need of educational work among our own people.

It is right here that your League of Knowledge should do work of enormous value.

What I should like to see is a sort of Catholic Encyclopedia Correspondence College. While the work it would do would be more important than its name, still the name should be one which would not lend itself to any progress regarding shipwreck, and the trouble about the word "league" is that it has already certain associations of a character very different from the one now proposed.

Yours sincerely,  
(Signed) E. VINCENT WAREING,  
London, England.  
The Rev. John J. Wynne, S. J., New York.

BINDING UP THE WOUNDS

The Central Verein has just finished its first post-war convention in Chicago. It has taken up the strands laid down at the coming of the War. It had its definite sphere of social, economic and religious endeavors. Though the work was interrupted, there was never any thought of abandoning it. Compact and complete as a Catholic organization it resumes its activities, and as Providence would have it, a new activity is thrown into its lap by the letter of the Holy Father read by Archbishop Mundelein. It is called on now to help bind up the wounds of a lacerated world. It is unnecessary to stress the particular appropriateness of this owing to the old ties of race. But there is a more special truth that the knitting of the race is a Catholic work. For rancor can find no place in the bosom of the Church. Economic relations may come before others, but sympathy and understanding must come from religion. Even under the stress of War the Church did not cease to be an international body. Separated, we nevertheless, had a common father. And no matter how we differed there were fundamental ties that could not remain permanently severed. The War is of the past. Its ill will is fading. It is wasteful at least to perpetuate hatreds. Moreover there are grave issues facing every nation that demand undivided attention. The common foe is abroad. Those who stand for the right, and who do not want our civilization to perish ought to unite in soul and body. The new danger will signal out of the Church. She stands in the way of the unbridled passions of men. So she will be the special target. Endeavor will be made to subvert her teaching and overturn her moral away. This ought to make cause enough to unite Catholics of every land. Catholic solidarity throughout the world was never needed as now. So the Central Verein with its fine record of Catholic activity ought to, and will, take its place in the work of reconstruction given to it by the Holy Father.—Chicago New World.

DO THE FRENCH GO TO CHURCH

One hears from returning soldiers various answers to this question. In The Living Church (August 30), an Episcopalian weekly, Rev. Dr. William C. Woods, of the Maine Agricultural Experiment Station, gives us this testimony:

Although not one of the "great ones" invited to reply, the writer ventures to "scatter a few crumbs broadcast" from his experiences as an enlisted man in the American Expeditionary Forces in France.

A PROTESTANT'S TESTIMONY

"What is the attractiveness of Rome? It is the wonderful devotion of her adherents. For six months I was stationed in Marseilles, with liberal pass privileges. I do not know how many parish churches there are in the city, but I can recall visiting eighteen, and in four I was a frequent worshiper.

LAWLESSNESS AMONG CHILDREN

The increase of lawlessness among children as chronicled in the daily press is becoming alarming. What is the cause of the steadily rising wave of juvenile delinquency? No doubt the influence of moving pictures has something to do with it. Again, the reaction from war-time conditions is being felt by children as well as by their elders. Social unrest, industrial discontent, and Bolshevik tendencies may all be added to explain this juvenile crime wave. But all these explanations merely scratch the surface.

The real explanation lies deeper. It is to be found in the lack of moral responsibility. Our system of public education has been woefully lacking in the most essential element in the

training of character. It has failed to teach the child religion. Yet, without it, the moral law is without proper sanction.

Without religion there can be no sense of moral responsibility. The only deterrent of crime is the worldly-wise caution of not being caught. Hence when the conscience of the child has not been trained to avoid evil and do good from religious motives he will follow the lines of least resistance.

We reap as we sow. Education without religion has sown the seed of youthful depravity. The country is now reaping the harvest. The one institution that has insisted constantly and uncompromisingly upon religion in education is the Catholic Church. Against obstacles that were cruel, abusive, and misrepresentation, she has never ceased to teach that religion is the one indispensable element in education, and to put her teachings into practice in the classroom.

When governments refused to teach the saving doctrine of religion in the schools, she erected at great expense and through the heroic sacrifices of her people, her own Catholic schools, academies, and colleges. The religious training that so many of our Catholic men and women have received in Catholic schools is the one vitalizing influence in this country.

The crime wave is illuminating since it illustrates the folly of trying to rear a God-fearing and law-abiding generation while banishing religion from education. How long will our leaders be blind to the fact that national morality depends upon individual morality, and that individual morality can only be preserved by religion, and by the religious education of children? When children are taught that there is a God and that His laws must be observed then only can we look for any cessation of crime by the youth.—The Pilot.

DO THE FRENCH GO TO CHURCH

One hears from returning soldiers various answers to this question. In The Living Church (August 30), an Episcopalian weekly, Rev. Dr. William C. Woods, of the Maine Agricultural Experiment Station, gives us this testimony:

Although not one of the "great ones" invited to reply, the writer ventures to "scatter a few crumbs broadcast" from his experiences as an enlisted man in the American Expeditionary Forces in France.

LAWLESSNESS AMONG CHILDREN

The increase of lawlessness among children as chronicled in the daily press is becoming alarming. What is the cause of the steadily rising wave of juvenile delinquency? No doubt the influence of moving pictures has something to do with it. Again, the reaction from war-time conditions is being felt by children as well as by their elders. Social unrest, industrial discontent, and Bolshevik tendencies may all be added to explain this juvenile crime wave. But all these explanations merely scratch the surface.

The real explanation lies deeper. It is to be found in the lack of moral responsibility. Our system of public education has been woefully lacking in the most essential element in the



Conditions were the same in all: the first Sunday Mass said at five o'clock, with Masses following at hour or half-hour intervals until noon, and the Church filled to capacity from beginning to end; three or four daily Masses even on ordinary ferias, and Benediction of the Blessed Sacrament almost every evening. Last Sunday morning, as I wended my way to the early Eucharist at our tiny Anglican chapel, I had to pass two Roman churches, in each of which I used to pause to say a few prayers. Always, rain or shine, there were crowds of devout worshippers thronging the altar rail; regularly each Sunday morning, I feel sure, several hundred Communions were made in those churches before 7 o'clock.

Often times a new Mass would be commenced before all the faithful had been communicated at the one preceding. This may seem shocking to some, but the crowds that press our Lord needs hate it, even though, of course, the Blessed Sacrament is administered only under one species.

"Such times as I was able to attend Benediction, invariably I found, even on ordinary week-day nights, a company of forty or fifty gathered together to receive the blessing from the Lord." The congregational singing made a deep impression; the fervor of the "Tantum Ergo" and the "Gloria Immortelle au Sacre Coeur" is a memory that does not fade.

"I never passed a parish church without entering for at least a moment of prayer, and never was I disappointed in finding some of the faithful at their devotion. . . . The French Catholics believe their religion, and practice it. Most Episcopalians apparently do not believe the religion of the prayer book, certainly they do not practice it. Therein lies the 'attractiveness of Rome' in the Latin countries."

It costs you nothing to collect your interest on Victory Bonds.

**The Woodstock**

Simple, quiet, durable, visible, efficient, the latest achievement in writing machines. Better than any other you have ever known. Write for our illustrated booklet and learn how and where the Woodstock excels. If we couldn't have made a better Typewriter than any other we wouldn't have made one at all.

Canadian representatives for Barrett and Essex Adding Machines. Representatives wanted.

**Eastern Typewriter Exchange, Limited**  
P. O. Box 49 AMHERST, N. S.

**GOITRE**

Gu-Solve quickly removes it  
WRITE FOR FREE BOOKLET—IT TELLS HOW

If you have goitre—no matter how long—Gu-Solve is true goitre destroyer. It is taken inwardly, acts directly through the blood, softens it and drives it entirely out of the system. It is harmless. No bad effects. Health improves with first dose.

No bottle of Gu-Solve has yet failed to do good. We know, for we keep records of every case. Often one bottle is sufficient to remove the growth and it seldom requires more than three, even in cases of long standing.

All correspondence strictly confidential. Plain envelopes and stamps not necessary.

One Month's Treatment (Bottle Containing 93 Doses) \$5.00

**THE MONK CHEMICAL CO., LIMITED**  
Phone Main 548 (Dept. D.) 43 Scott St., Toronto, Canada

**HOW TO GET GOOD FURS AT A LOW PRICE**

Send a Post Card—That's all

Address it like this

CANADA POST CARD  
THE ADDRESS TO BE WRITTEN ON THIS SIDE

John Hallam Limited  
1823 Hallam Bldg  
Toronto Ont.

On the back write this

Please Send me Free the 1920 Edition of the Hallam Fur Fashion Book—

YOUR NAME IN FULL \_\_\_\_\_  
STREET NO. OR RURAL ROUTE \_\_\_\_\_  
POST OFFICE \_\_\_\_\_ PROVINCE \_\_\_\_\_

and by return mail you will receive this book

**The Hallam FUR FASHION BOOK**  
1920 EDITION

Contains 48 pages and cover illustrating over 200 beautiful Fur Garments, all genuine photographs of the wearing just as they are and real people wearing them. It shows you a much greater variety than you can see in most stores and will save you many dollars. Send your copy to-day—it is absolutely free.

CHATS WITH YOUNG MEN

DROPPIN' A KIND WORD
Drop a word of cheer an' kindness—
just a flash an' it is gone,
But there's half a hundred ripples
circin' on an' on an' on,

MAGIC VASE OF LIFE
An eastern legend tells of a wonder-
ful magic vase—known as the
vase of life—which was ever full
of a mysterious liquid. No one could
tell what this liquid was.

OUR BOYS AND GIRLS
WAS IT YOU?
Someone started the whole day
wrong—
Was it you?
Someone robbed the day of its song—

USE THE PRESENT
Always at some future time it is
our intention and expectation to be
what we are not today—to be better,
differently, to make more of our
lives and work.

OUR LADY
When we were little children at
our mother's knee we were taught
to kiss that Name that means salva-
tion, the adorable Name of Jesus.

THINGS TO REMEMBER IN THE MORNING
To make the sign of the cross as
soon as you awaken.
To say while dressing:
"Heart of Jesus, I adore thee;
Heart of Mary, I implore thee;
Holy Joseph, pure and just,
In your aid I put my trust."

HONESTY THE BEST POLICY
The ancient Diogenes, who went
about with a lantern seeking an hon-
est man might find his task more

hopeless in our times than in the
days of yore. A casual glance at the
daily newspapers reveals to us the
complexion of modern commercial
and political life.

Is honesty, then, the best policy?
Or would it be far better to adapt
ourselves to the spirit of the times
and throw off the shackles of a too
exacting conscience? God forbid
that Catholics should ever seek the
level of the children of the modern
world.

However the Catholic must have
quite another viewpoint. Our
church is the institution of Him who
said, "I am the Way, the Life and
the Truth." She insists upon hon-
esty in all our dealings with our
fellow men; and she condemns fraud
and deceit, graft and bribery as sins
that merit the punishment of God.

OUR BOYS AND GIRLS
WAS IT YOU?
Someone started the whole day
wrong—
Was it you?
Someone robbed the day of its song—

USE THE PRESENT
Always at some future time it is
our intention and expectation to be
what we are not today—to be better,
differently, to make more of our
lives and work.

OUR LADY
When we were little children at
our mother's knee we were taught
to kiss that Name that means salva-
tion, the adorable Name of Jesus.

THINGS TO REMEMBER IN THE MORNING
To make the sign of the cross as
soon as you awaken.
To say while dressing:
"Heart of Jesus, I adore thee;
Heart of Mary, I implore thee;
Holy Joseph, pure and just,
In your aid I put my trust."

HONESTY THE BEST POLICY
The ancient Diogenes, who went
about with a lantern seeking an hon-
est man might find his task more

To be as polite when alone as when
guests are present.
To eat quietly, and talk about pleas-
ant things only, when at the break-
fast table.
To do your morning tasks cheer-
fully and well.
To drink a glass of water before
eating and wash your teeth carefully
after eating.

THE GOOD CATHOLIC GIRL
It is marvelous how much a good
Catholic girl, especially, will endure
before rebelling actively against un-
congenial home surroundings. The
sense of filial duty, no matter how
abused, is very strong. The present
writer recalls a girl who gave practi-
cally all she earned to her mother.

It never would have occurred to
her mother to think this patient and
self-sacrificing daughter might want
a few dollars for herself. That she
might dream of a lover, or even of a
close woman friend, was almost as
hard to realize. Had she not her
good home, and what more should
she want?

However the Catholic must have
quite another viewpoint. Our
church is the institution of Him who
said, "I am the Way, the Life and
the Truth." She insists upon hon-
esty in all our dealings with our
fellow men; and she condemns fraud
and deceit, graft and bribery as sins
that merit the punishment of God.

OUR BOYS AND GIRLS
WAS IT YOU?
Someone started the whole day
wrong—
Was it you?
Someone robbed the day of its song—

USE THE PRESENT
Always at some future time it is
our intention and expectation to be
what we are not today—to be better,
differently, to make more of our
lives and work.

OUR LADY
When we were little children at
our mother's knee we were taught
to kiss that Name that means salva-
tion, the adorable Name of Jesus.

THINGS TO REMEMBER IN THE MORNING
To make the sign of the cross as
soon as you awaken.
To say while dressing:
"Heart of Jesus, I adore thee;
Heart of Mary, I implore thee;
Holy Joseph, pure and just,
In your aid I put my trust."

HONESTY THE BEST POLICY
The ancient Diogenes, who went
about with a lantern seeking an hon-
est man might find his task more

XI, as a memorial of gratitude to the
divergence of the Church in the
West.
We can find no more beautiful
tribute to the Name of our Blessed
Mother than the words of her devoted
client, the great Saint Bernard:

THE GOOD CATHOLIC GIRL
It is marvelous how much a good
Catholic girl, especially, will endure
before rebelling actively against un-
congenial home surroundings. The
sense of filial duty, no matter how
abused, is very strong. The present
writer recalls a girl who gave practi-
cally all she earned to her mother.

It never would have occurred to
her mother to think this patient and
self-sacrificing daughter might want
a few dollars for herself. That she
might dream of a lover, or even of a
close woman friend, was almost as
hard to realize. Had she not her
good home, and what more should
she want?

However the Catholic must have
quite another viewpoint. Our
church is the institution of Him who
said, "I am the Way, the Life and
the Truth." She insists upon hon-
esty in all our dealings with our
fellow men; and she condemns fraud
and deceit, graft and bribery as sins
that merit the punishment of God.

OUR BOYS AND GIRLS
WAS IT YOU?
Someone started the whole day
wrong—
Was it you?
Someone robbed the day of its song—

USE THE PRESENT
Always at some future time it is
our intention and expectation to be
what we are not today—to be better,
differently, to make more of our
lives and work.

OUR LADY
When we were little children at
our mother's knee we were taught
to kiss that Name that means salva-
tion, the adorable Name of Jesus.

THINGS TO REMEMBER IN THE MORNING
To make the sign of the cross as
soon as you awaken.
To say while dressing:
"Heart of Jesus, I adore thee;
Heart of Mary, I implore thee;
Holy Joseph, pure and just,
In your aid I put my trust."

HONESTY THE BEST POLICY
The ancient Diogenes, who went
about with a lantern seeking an hon-
est man might find his task more

stant; and denouncing the adven-
turous spirit of the first. A section
of another sect announced by the
mouth of its pastor that it does
not even ask its members to be
baptized, nor to receive Holy Com-
munion, nor to say what he under-
stands by the Divinity of Christ;
while on the other hand, "the Free-
thinker is formulating the dogma of
the Unprovability of God." Another
tells us that the only essential is
to "believe in Christ," as if that
meant merely believing that He
died for us and not believing the
whole of His teaching at all. Never-
theless, in spite of these efforts to
omit all tenets, and to adapt Sixteenth-
century Protestantism to modern
ideas, the question is still being
asked what can be done to "popu-
larize the Church?" Outside the
Church of God, what has become of
faith? It is little wonder that irrel-
igion and unbelief are spreading.
Will these good people never under-
stand that "Religion is the realm of
certainty," not of conjecture, specu-
lation, doubt, and variation? "Cer-
tainly rests on faith, faith on Revela-
tion, and Revelation is an assured
fact. To the fact there is a Divinely
accredited witness, of a Divinely
appointed guardian. The ground of
faith has never human
argument, but Divine Revelation.
Uncertain faith could never be ade-
quate to God's dignity or man's need;
certain faith could rest only on a
Divine witness. The Holy Ghost in
the Catholic Church secures to man
the certainty of faith. Christ's
promise to her of the Holy Ghost for
all days is His promise of infallibility.
His promise of a Divine Teacher, and
so of certainty in faith. The denial
of a Church of its own infallibility is
the abdication of any claim to the
presence of the Holy Ghost as the
inspircer of its teaching. Thus the
crumbling stones of Protestantism
can never satisfy the soul's hunger
for the Living Bread. We Catholics
have behind us a long pedigree of
certain faith; and in these critical
times we have not only an opportu-
nity, but a responsibility of showing
what it is to be children of the one
true Church, built by Christ Himself
upon a rock.

THE GOOD CATHOLIC GIRL
It is marvelous how much a good
Catholic girl, especially, will endure
before rebelling actively against un-
congenial home surroundings. The
sense of filial duty, no matter how
abused, is very strong. The present
writer recalls a girl who gave practi-
cally all she earned to her mother.

It never would have occurred to
her mother to think this patient and
self-sacrificing daughter might want
a few dollars for herself. That she
might dream of a lover, or even of a
close woman friend, was almost as
hard to realize. Had she not her
good home, and what more should
she want?

However the Catholic must have
quite another viewpoint. Our
church is the institution of Him who
said, "I am the Way, the Life and
the Truth." She insists upon hon-
esty in all our dealings with our
fellow men; and she condemns fraud
and deceit, graft and bribery as sins
that merit the punishment of God.

OUR BOYS AND GIRLS
WAS IT YOU?
Someone started the whole day
wrong—
Was it you?
Someone robbed the day of its song—

USE THE PRESENT
Always at some future time it is
our intention and expectation to be
what we are not today—to be better,
differently, to make more of our
lives and work.

OUR LADY
When we were little children at
our mother's knee we were taught
to kiss that Name that means salva-
tion, the adorable Name of Jesus.

THINGS TO REMEMBER IN THE MORNING
To make the sign of the cross as
soon as you awaken.
To say while dressing:
"Heart of Jesus, I adore thee;
Heart of Mary, I implore thee;
Holy Joseph, pure and just,
In your aid I put my trust."

HONESTY THE BEST POLICY
The ancient Diogenes, who went
about with a lantern seeking an hon-
est man might find his task more

Make Your Will Today
and appoint the Capital Trust Corporation your Executor. You can then
rest assured that your wishes will be carried out, faithfully and efficiently,
with profit and protection to your heirs. Correspondence invited.
Capital Trust Corporation
Authorized Capital, \$2,000,000
BOARD OF DIRECTORS:
President: Hon. M. J. O'Brien, Renfrew.
Vice-Presidents: Hon. S. N. Parent, Ottawa; R. P. Gough, Toronto;
J. J. Lyons, Ottawa; A. E. Provost, Ottawa.



HOTEL TULLER
PARK, ADAMS AND BAGLEY
DETROIT, MICHIGAN
EUROPEAN PLAN
600 ROOMS \$2.00 UP
CAFETERIA PAR EXCELLENCE
Self Service
MEN'S GILL
Japanese Waiters
We have reorganized our entire food service and are making an enviable record for
modest charges and courteous and efficient service.
TRY US FOR LUNCHES AND BANQUETS

SAVING HOUSEHOLD EXPENSES
In hundreds of homes busy housewives are
saving both time and money by using a
Peerless STEAM COOKER
It cooks a complete dinner, makes tough meat
tender, and does away with the constant watch-
ing of the stove. It also makes the food more
nourishing and digestible.
Send today for free booklet.
ONWARD MFG. CO., Kitchener, Ont.
AGENTS WANTED—Splendid proposition for a few live agents
—easy sales—big money. Write for particulars.

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

TRAPPERS AND HUNTERS
For highest prices ship your RAW FURS direct to
John Hallam Limited
We will send you a FREE SAMPLE of Hallam's Paste Animal Bait
This is an entirely new and much improved form of Animal Bait—it is made in a paste form and put up in tubes (like tooth paste).
While possessing all the excellent qualities of the liquid bait it lasts longer and is unexcelled for attracting all flesh eating animals, such as Mink, Fox, Wolf, Lynx, Skunk, etc.
It is easy to carry, economical and handy to use, (simply squeeze out enough for your set each time)—not affected by snow or rain.
You can have a FREE sample for the asking (enough for 2 or 3 sets).
We will also send you Hallam's Trappers and Sportsmen Supply Catalogue, 48 pages, (in English and French) showing traps of all kinds, guns, rifles, ammunition, fish nets, shoeboxes etc., at very moderate prices.
Hallam's Raw Fur News contains latest information on Raw Fur prices and market conditions, sent free on request.
WRITE TO-DAY SURE
Address in full as below
John Hallam Limited
323 Hallam Building, TORONTO,
THE LARGEST IN OUR LINE IN CANADA
Hallam's Fur Fashion Book 1920
Edition illustrating 300 beautiful fur garments in latest styles, free on request.

KNIGHTS OF COLUMBUS

WINDING UP ORGANIZATIONS IN EUROPE

The work of winding up the affairs of the Knights of Columbus in France is being pushed rapidly forward and there are indications that every zone in which this organization has been conducting war activities will be closed by the end of October, while the Paris office, 6 place de la Madeleine, will be continued until November 10.

Such was the statement made yesterday to a Herald correspondent by Mr. William J. Mulligan, chairman of the Knights of Columbus Committee on War Activities and member of the Board of Directors, who had charge of the welfare work in France, and who has returned on his fourth trip overseas since the beginning of the war in order to wind up activities.

The work of salvaging supplies has been unusually successful and the Knights of Columbus will leave France with very little loss in transferring supplies to the French and other Governments.

Mr. Mulligan is a lawyer by profession. He has led Liberty Loan drives in New England and in Western States and has done much to raise money for welfare organizations. In June he received the honorary degree of LL.D. from Fordham University and from Holy Cross College.

NEW RELIGIOUS ORDER

THE SISTERS OF THE INSTITUTE OF JOAN OF ARC

On Tuesday morning, Oct. 7th, the state's Basilica Notre Damed Ottawa on Canada's Capital was the scene of a beautiful and historic event, i.e. the birth of a new religious community, to be known as the Sisters of the Institute Joan of Arc, which has for its object one of the most important phases of social and Catholic life, the protection and care of young girls away from home.

The ceremony, conducted by the venerable archbishop of Ottawa, the Right Rev. Charles Gauthier, assisted by the Canons of the Cathedral, the Rev. Platin and Campagna, was most impressive. Five young ladies took the habit and vows of the new community, and three the postulant's veil in the presence of a large number of relatives, friends and visiting clergy, including the Rev. Canon LeBel of Paris, France, Lady Lawley, Lady Pope, Mme. J. A. Pinard and other women prominent in the good works and social life of the Capital.

Sister St. Thomas Aquinas, the Foundress and first Superior is a true daughter of heroic France, who came to Ottawa some four years ago with the approval and blessing of the archbishop to conduct a home for young girls, and, like the proverbial mustard seed, the good work has spread and the institution has twice been obliged to enlarge its quarters, until today we have in Ottawa an institution unique among Catholic activities, a home, which is really a home for the young, as the Sisters of Joan of Arc seem to have discovered the secret of exercising a motherly watchfulness and protection over their young charges, without the irritating restraints which have hitherto seemed inseparable

from all institutions of this kind, both Catholic and Protestant. During the past summer the Sisters received their approbation from the Holy Father, and are now a duly authorized Religious Community.

Short as is the history of The Joan of Arc it is full of encouragement. The new building, opened in January last by Lady Blanche Cavendish, daughter of the Governor General, is complete and up to date in every particular, with bright, well appointed dining and sleeping apartments, and also contains a large and airy saloon, equipped with piano, stage, etc. where are given frequent exhibitions of the dramatic and musical talents of its young girls of the house, both English and French speaking, and these little entertainments form an important factor in "keeping the girls in the house," especially during the long winter evenings.

The Sisters, in addition to providing for the housing and feeding of some seventy-two boarders, also conduct day and evening classes in almost every subject; most of those recently taking the habit of this new community are Normal School Graduates, so that their instruction is fully up standard in every particular.

The "Joan of Arc" is surely filling a long felt want in Catholic circles, it is a work of the realst service to humanity, rendered to perhaps the most important members of the nation, and contains infinite possibilities, limited only by the lack of funds. By the very character of the work it should attract many aspirants to the Religious Life, so that increase of numbers make possible the opening of other houses of The Joan of Arc, in our large cities, where they are so sorely needed.

The choice of a Patroness seems particularly appropriate to the nature of the undertaking, Joan of Arc, so recently canonized by the Holy Father. Where could be found a more fitting example for the young girl just making her way in the world than the heroism, sanctity and courage of the lowly Maid of Orleans.

OBITUARY

SISTER MARY OF THE INCARNATION

There passed away at the Monastery of Our Lady of Charity, Toronto, Sister Mary of the Incarnation, formerly Louise MacDonald, daughter of J. J. MacDonald, of St. Mary's, Ont. After a prolonged illness which commenced with an attack of influenza last fall, she died on Thursday morning, Oct. 16th, fortified by the last rites of her holy faith. Faithfully and perseveringly the good sister discharged all the duties of her office until about two months ago when it was found her illness was of a very serious nature and she calmly resigned herself to God's holy will. Her life was a beautiful example of Christian charity and the memory of her cheerful, kindly disposition will be an inspiration for many years to all who knew her.

The deceased was well-known in St. Mary's, where her parents still reside, having attended the Collegiate Institute when a girl and later taking a post graduate course at Toronto University. After spending about six years in the teaching profession she entered the religious life in the Monastery of Our Lady of Charity, in September, 1913, and by the spirit of love and sacrifice which animated all her actions she endeared herself to the members of the Community.

She leaves to mourn her loss, besides her father and mother, three sisters, Sister Mary of the Annunciation and Sister Margaret Mary of the same Community, Toronto, Minnie at home, and one brother, J. J., of Campbellton, N. B. May God grant unto her eternal rest and may perpetual light shine upon her.

MAURICE O'BRIEN

Died on Saturday, Sept. 27th, 1919, at Adamston County, Renfrew, Ontario, Maurice O'Brien in his eighty-second year. Deceased was one of the pioneer farmers of this district. Being of a kind and generous disposition, honest and upright in all his dealings, he was highly respected by all classes. He was a strong advocate of temperance, having taken the pledge when but a boy and keeping it to the last. About the year 1867 he married Mary Quilly who predeceased him in 1881. There were nine children born to them as follows: Thomas, Patrick, Mary and Mrs. Thomas Cullane all deceased. Those who survive him are: Nicholas of Yukon, B. C.; Mrs. D. P. Braceland, of Ottawa, Ont.; Mrs. John Taylor, of Killaloe, Ont.; and Rev. Sr. Juliana, of Buckingham, Que.

A few years after he married Mary McMahon, of Limerick, Ireland, who still survives him. Five children were born of the second marriage, namely: Michael and Maurice deceased; Mrs. John Quilly of Cochran; John, of Renfrew, Ont.; and Daniel at Ottawa. Many spiritual and floral offerings were in kind.

The esteem in which he was held was evidenced by the very large funeral which left his late residence at 9 a. m. Sept. 29th, for St. Francis Xavier's Church, Renfrew, where a solemn High Mass was chanted by Rev. Father Sullivan, and thence to Horton Cemetery for interment. Mr. O'Brien had the consolation of having his niece, Rev. Sr. Voltrude, at his bedside before he died.

Decesed is an uncle of the Rev. Father J. J. Quilly, of Douglas, Ont.; also Rev. Sr. Sylvia, Superior of Holy Angels' Academy, Minneapolis, Minn.,

and Rev. Sr. Malachi, of Peterboro, Ont. He has also one granddaughter, Rev. Sr. Mary Isiah, also of Peterboro. May his soul rest in peace.

NEW BOOKS

"The Deep Heart." By Isabel C. Clarke. "The Deep Heart" tells a delightful, restful story, invested with real charm of character-analysis, and an almost pathetic affection for shades and life Italian. It is a love story, pure and simple, of the choice made by Avill Waring between Justin Mellor and Peter Cluting, and of Mellor's renunciation, which will appeal, as indeed will the whole volume, to the reader. Price \$1.75 net. Published by Benziger Brothers, New York.

"The Finding of Tony." By Mary T. Waggaman. Mrs. Waggaman has always been known as a writer of charming short stories for boys and girls. Her latest book tells the story of a little Italian boy who is brought back to the faith of his father, despite the clever machinations of a clever proselytizer. There is a great deal of heart interest in the story, which is an altogether delightful addition to juvenile literature. Price \$1.25. Published by Benziger Bros., New York.

"Held in The Everglades." By Father Spalding. The story of an American lad, who, unobscured in his own little way, contributes his bit towards helping Uncle Sam win the war. The tale deals with a red-headed, freckle-faced orphan, who, leading his guardian for what he thinks is an easier life, soon experiences unimaginable adventures with an unknown "Indian," who afterwards turns out to be a rich man's son attempting to dodge the draft. Published by Benziger Brothers, New York. Price \$1.25.

"The American Priest." By Rev. G. T. Schmidt. This is a very practical book for the Reverend Clergy, and some of the chapter headings will show: At Home With His Fellow Priests—Zal—in the Pulpit—in the Parochial School—With Young Men and Young Women—in the Homes of His People—in Social Work—The Financier—Patron of the Catholic Press—Guide of the Convert, etc., etc. Published by Benziger Brothers. Price \$1.25.

"Out To Win." By Rev. Joseph P. Conroy, S. J. This book of Straight Talk to Boys on the Road to Manhood goes straight to the heart. There are smiles and tears, quick sallies of wit with an undercurrent of pure, gentle pathos. Published by Benziger Bros., New York. Price \$1.25.

"The Hills of Desire." By Richard Aumerle Maber. Author of "The Shepherd of the North," "Gold Must Be Tried By Fire," etc. Published by the MacMillan Company, New York. Price \$1.50 net.

"Eunice." By Isabel C. Clarke. This novel has the same distinction, thrilling interest, and literary grace as its predecessors. Eunice, the heroine, is a strong, original character, who gradually wins her way into the reader's heart. Published by Benziger Brothers, New York. Price \$1.75 net. Postage 15 cents extra.

NOT ENCOURAGING

Labor conditions are undergoing the changes consequent upon the readjustment and reconstruction of a world war-torn and organically upset. As has been pointed out, coal miners "deserve good wages, proper hours, and fair treatment," for upon their industry so much depends. With a coal shortage industrial life may be paralyzed, and consequent unemployment work great hardships. Radicalism and opportunism may defeat the ends they seek to attain. One of the conclusions reached by Sir Auckland Geddes, of the British Ministry, is that "there is a most pernicious doctrine being preached, that if a man does less work, there is more for others. The very opposite is true. The more one does, the more there is for others, for every industry affects every other." This is particularly true of coal, which is termed the "key industry." It is shown that shorter hours permits more freedom for the younger workmen who wish to improve the extra hours in study or taking up of some other line of occupation. Lord Leverhulme is leading a movement in England for a "six-hour day," and Lord Northcliffe is a sponsor for a "five-day week." With crops ready for shipment and the serious question of transportation involved in uncertainty, the tide of foreign labor streaming Europeanward, and the general unrest all over the land, the outlook is not very pleasant. Our hope is for a peaceful readjustment of conditions, a mutual consideration of all interests at stake. In the words of the immortal Pope Leo XIII: "The law of mutual charity, perfect as it were the law of justice, not merely by giving each man his due and not impeding him in the exercise of his rights, but also benefiting him in case of need."

BORN

LANNIGAN.—To Mr. and Mrs. T. A. Lannigan, Sackville, N. B., Oct. 16th, a daughter.

You can face the future with more confidence when you possess Victory Bonds.

DIED

McQUINTY.—At Pembroke, Ont., on Saturday, October 18, 1919, Miss Annie McQuinny, in her thirty-eighth year. May her soul rest in peace.

Dolan.—At his late residence 53 Hurley Avenue, Windsor, Ont., on Friday, October 17, 1919, Francis Joseph Dolan, son of Mrs. M. Dolan, aged twenty-seven years. May his soul rest in peace.

Ferris.—At St. Joseph's Hospital, London, on Monday, October 20, 1919, Loretto May, formerly beloved wife of Henry Ferris and daughter of Mr. and Mrs. John Jenkins, 140 Dronney Ave. May her soul rest in peace.

TEACHERS WANTED

EXPERIENCED CATHOLIC TEACHER for S. S. 1, Ruthford; second class professional certificate. Salary \$700 per annum. Duties to begin at once. Apply to P. R. de Lanoussiere, Killarney, Ont. 2139-6

CATHOLIC TEACHER WANTED FOR S. S. No. 1, Ruthford; second class professional certificate; well experienced. Salary \$700 per annum. Apply at once P. R. de Lanoussiere, Killarney, Ont. 2144-4

WANTED A CATHOLIC TEACHER, DUTIES to commence November 1st. Salary \$90 per month. Apply to John Nicholas, Box 142, Alta. 2141-2

WANTED, A PERSON TO ACT AS ORGAN. 1st and housekeeper in a country parish in Catholic Record, London, Ont. 2139-11

PRINCE HOUSEKEEPER WANTED immediately in a town not far from Toronto. Must be capable of looking after the household affairs and doing good plain cooking and milking a cow. A woman brought to the washing. Apply stating wages and giving references to Box 154, CATHOLIC RECORD, London, Ont. 2141-3

WANTED AT ONCE A MARRIED MAN to manage or lease a farm of about 125 acres at Niagara Falls that is well equipped and stocked. On the grounds a large furnished house having modern improvements, also gas, electric and water supply. Terms made to suit the right party. If desired French-Canadian or Belgian family preferred. Further information apply to Rev. B. J. O'Neil, O. C. C., Hospice of Mt. Carmel, Niagara Falls, Ont. 2140-4

SECRETARY WANTED WANTED A YOUNG WOMAN FOR Secretary of Catholic Service Organization in Toronto. State qualifications and references to Box 155, CATHOLIC RECORD, London, Ont. 2142-3

NEW SYSTEM OF COAT CUTTING CUTTERS AND TAILORS NEW SYSTEM OF Coat Cutting. Send \$1.00 with money back if not satisfied. Write to: McCreary and Point System, 137 Simpson St., Fort William, Ont. 2142-2

MAID WANTED MAID WANTED CATHOLIC FAMILY treatment. Good home and considerable wages. Apply stating wages required to Box 155, CATHOLIC RECORD, London, Ont. 2139-4

TRAINING SCHOOL FOR NURSES HOTEL DIEU, ST. JOSEPH, WINDSOR, Ont. There are vacancies in our Training School. Young women desiring to enter as pupil-nurses, Address Sister Superintendent, Hotel Dieu, St. Joseph, Windsor, Ont. 2139-2

MELBY HOSPITAL TRAINING SCHOOL opportunities for competent and ambitious young women. Applicants must be eighteen years of age and have one year of English and one year of Latin or French. Pupils may enter at the present time. Applications to be sent to the Director of Nurses, Mercy Hospital, Toledo, Ohio. 2139-7

ST. JOSEPH'S HOSPITAL, RE-REGISTERED School of Nursing, 74 Rockway, New York. Contact by Sisters of St. Joseph, all dated with Long Island College Hospital, a modern two and one-half year course in general nursing. Most allowances fifteen dollars per month. For further information apply to Edward J. Brennan, R. R. No. 2, Kenilworth, Ont. 2139-8

FARM FOR SALE VANCOUVER ISLAND, FARM FOR SALE. 128 acres; 60 cleared. Small orchard of 400 trees; sea and lake fishing; 2 miles to golf course; sea and lake fishing; 2 miles to golf course, etc. Frame house; drilled well; electric light; large new barn and outbuildings. Excellent market for produce and milk. Excellent station and steam pier 3 miles. Excellent market for produce and milk. Excellent station and steam pier 3 miles. Excellent market for produce and milk. Excellent station and steam pier 3 miles. Apply Box 139 CATHOLIC RECORD, London, Ont. 2139-11

FARM FOR SALE 200 ACRES, IN THE TP. ARTHUR, CO. Wellington, South half Lot 7 and North half Lot 8, containing 200 acres. From the farm a two-acre road leads to the telephone building, comprising a modern bath, and a large well, with water tanks supplied by windmill, implement shed and other cultivation, excepting and under splendid state of land and well fenced with spring creek at rear of farm. This one of the best farms in the county and can be purchased on easy terms. For further particulars apply to Daniel Canton, R. R. No. 2, Kenilworth, Ont. 2139-10

ONE HUNDRED ACRES, IN THE COUNTY of Wellington, Lot 8, containing 100 acres. From the farm a two-acre road leads to the telephone building, comprising a modern bath, and a large well, with water tanks supplied by windmill, implement shed and other cultivation, excepting and under splendid state of land and well fenced with spring creek at rear of farm. This one of the best farms in the county and can be purchased on easy terms. For further particulars apply to Edward J. Brennan, R. R. No. 2, Kenilworth, Ont. 2141-2

FREE to Girls

Big Doll and Doll Carriage

This Big Doll is 15 inches tall, has jointed legs and arms and natural hair. The Doll Carriage has steel frame and wheels and the seat, back and high are made of leather. It is 24 inches high and is just the right size for the Big Doll. Just send us your name and address and we will send you 30 packages of our lovely illustrated Xmas Post-cards. Send us your name and address and we will send you 30 packages of our lovely illustrated Xmas Post-cards. Send us your name and address and we will send you 30 packages of our lovely illustrated Xmas Post-cards. Send us your name and address and we will send you 30 packages of our lovely illustrated Xmas Post-cards.

Carriage without charge if you will show Doll to your friends and get just three of them to fill prizes. Send us your name and address to day so you can get your Doll and Doll Carriage quickly.

Address: HOMER-WARREN CO. Dept. 75, Toronto

THE HOME BANK OF CANADA

Travellers' Cheques Travellers' Cheques issued that will freely pass as cash anywhere in Canada or the United States. More convenient and safer to carry about than ready money.

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

Wood, Gundy & Company

Dealers in High Grade Canadian Government and Municipal Bonds Toronto Montreal New York Saskatoon

This Lovely Rosary Free

To Boys, Girls and Ladies So many boys and girls want a new Rosary for themselves, or to give as a present, that we secured some of the nicest possible to give to our agents. The Rosary is of Hologed Gold with lovely Amethyst Color Beads. It is a perfect beauty, and anyone will be proud to own it. We will give you this lovely Rosary free of all charge if you will just 30 packages of our lovely embossed Xmas Postcards, Seals and Folders at 10 cents a package. Send us your name and we will send you the cards to sell. When sold send us the money and we will send you the Rosary by mail, with all charges prepaid. Address: Homer-Warren Co., Dept. 74, Toronto

WILL BE MARY-PICKFORD'S LEADING MAN \$2500 PRIZES! FOR THE BEST ANSWERS.

Do You Know These Five Actors' Names?



CANADA'S own and beloved Mary Pickford is about to produce one of the greatest moving picture plays of her career. It is a story abounding in love and humour, pathos and happiness. The object of this contest is to recognize and name these five most prominent movie actors. After you have recognized them, and in order to help you name them correctly, we have put their right names underneath their pictures in jumbled letters. Unscramble these letters, put them into their right order and you will have their names. In case you are not familiar with the names of the most popular moving picture actors today, the names below will help you.

These Magnificent Prizes Given for Best Correct or Nearest Correct Replies

- 1st Prize, 1920 Chevrolet Touring Car, Value \$990.00
2nd Prize, 1920 Ford Touring Car, Value \$740.00
3rd Prize, \$150.00
4th Prize, \$50.00
5th Prize, \$25.00
6th Prize, \$10.00
7th Prize, \$5.00
8th Prize, \$3.00
9th Prize, \$2.00
10th Prize, \$1.00
11th Prize, 10.00
12th Prize, 10.00
13th Prize, 10.00
And 25 Extra Prizes of \$1.00 each.
\$800.00 Additional Cash Prizes will also be awarded.

This Great Contest is Absolutely Free of Expense

Send Your Answers Today! This great contest is absolutely free of expense and is being conducted by the Continental Publishing Co., Limited, one of the largest and best-known publishing houses in Canada. That is your guarantee that the prizes will be awarded in absolute fairness and squareness to you and every other contestant. Frankly, it is intended to further introduce EVERYWOMAN'S WORLD, which you are a subscriber to. You may enter and win any of the prizes, and you know your name will be entered in the contest, and you know your name will be entered in the contest, and you know your name will be entered in the contest.

EVERYWOMAN'S WORLD is so popular everywhere that it now has the vast circulation of 100,000 copies a month, but our motto is to reach the homes of every woman in Canada. We want more Canadian women acquainted with this famous publication. Therefore, we introduce EVERYWOMAN'S WORLD to you, and you know your name will be entered in the contest, and you know your name will be entered in the contest, and you know your name will be entered in the contest.

Breviaries

We are pleased to announce we can supply Breviaries, Mechlin, Tours and Desclee in various sizes and prices, from vest pocket size to the large 12 mo for home use. Price lists sent upon application.

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

MEMORIAL WINDOWS ENGLISH ART GLASS STAINED GLASS LYON GLASS CO. 145 CHURCH ST. TORONTO ONT.



Simplex Little Giant Typewriter

FREE TO BOYS AND GIRLS Has all letters, figures, period and comma. Rubber type, strong and durable, iron body, can be used for writing letters, addressing envelopes, etc. Send us your name and address and we will send you thirty packages of our lovely embossed Xmas Postcards, Seals and Folders at 10 cents a package. When sold send us the money and we will send you the Typewriter, all charges prepaid.

HOMER-WARREN CO. Dept. 76 Toronto

Mission Supplies

A SPECIALTY GIVE A TRIAL ORDER St. Basil's Hymnal. New Edition, \$9.00. Single Copy, \$1.50. Chasubles—\$15, \$25, \$35, \$40, \$50. SPECIAL BARGAINS IN DALMATICS All Steel, Fire Proof \$25 Vestry Cabinet \$25 J. J. M. LANDY 405 YONGE ST TORONTO



WILL BE MARY-PICKFORD'S LEADING MAN \$2500 PRIZES! FOR THE BEST ANSWERS.

Do You Know These Five Actors' Names?

CANADA'S own and beloved Mary Pickford is about to produce one of the greatest moving picture plays of her career. It is a story abounding in love and humour, pathos and happiness. The object of this contest is to recognize and name these five most prominent movie actors. After you have recognized them, and in order to help you name them correctly, we have put their right names underneath their pictures in jumbled letters. Unscramble these letters, put them into their right order and you will have their names. In case you are not familiar with the names of the most popular moving picture actors today, the names below will help you.

These Magnificent Prizes Given for Best Correct or Nearest Correct Replies

- 1st Prize, 1920 Chevrolet Touring Car, Value \$990.00
2nd Prize, 1920 Ford Touring Car, Value \$740.00
3rd Prize, \$150.00
4th Prize, \$50.00
5th Prize, \$25.00
6th Prize, \$10.00
7th Prize, \$5.00
8th Prize, \$3.00
9th Prize, \$2.00
10th Prize, \$1.00
11th Prize, 10.00
12th Prize, 10.00
13th Prize, 10.00
And 25 Extra Prizes of \$1.00 each.
\$800.00 Additional Cash Prizes will also be awarded.

This Great Contest is Absolutely Free of Expense

Send Your Answers Today! This great contest is absolutely free of expense and is being conducted by the Continental Publishing Co., Limited, one of the largest and best-known publishing houses in Canada. That is your guarantee that the prizes will be awarded in absolute fairness and squareness to you and every other contestant. Frankly, it is intended to further introduce EVERYWOMAN'S WORLD, which you are a subscriber to. You may enter and win any of the prizes, and you know your name will be entered in the contest, and you know your name will be entered in the contest, and you know your name will be entered in the contest.

EVERYWOMAN'S WORLD is so popular everywhere that it now has the vast circulation of 100,000 copies a month, but our motto is to reach the homes of every woman in Canada. We want more Canadian women acquainted with this famous publication. Therefore, we introduce EVERYWOMAN'S WORLD to you, and you know your name will be entered in the contest, and you know your name will be entered in the contest, and you know your name will be entered in the contest.