The Catholic Record

LONDON, SATURDAY, MARCH 29, 1919

THE RUSH AND ROAR OF

JOURNALISM

It was Carlyle, we think, who had a fling at ex cathedra scribes in general, stating their case thus: "For editors, as for others, there are times of perplexity, wherebysthe cunning of the wisest will scantily suffice his own wants, to say nothing of his neighbours." Well, sometimes the veil which hides the editorial sanctum from prying eyes is lifted and glimpses are obtained of the goings on in that strenuous interior. George Gissing depicted the rush and roar of common journalism in the generation that preceded ours. New Grab Street was a scene of turmoil. an arena of struggle that often ended in failure and squalor. According to the author of the Street of Adventure, it is not very different in this day of telephones, monster typesetting and printing machines, and motors that bear tons of paper far and wide before the ink is dry. What opportunity is there for careful perusal and deliberate criticism? Reviewing has largely become a trade device. Competing publishers by the score fling samples of their wares on to the office-counters. The literary editor of a great daily sends them off post-haste to writers on his list. Sometimes the books fall into the right hands, sometimes not. It may happen that a painstaking throws an interesting light on Eurohistorical or philosophical work pean affairs as he sees them. He which has engaged a specialist for years gets only cursory treatment from a busy scribe who is paid by the column-it may be only by the gift of the "Advance Copy" itself. What real weight can such notices have? Floods of fiction are poured damage that their armies have done. forth, and many titles serve as pegs upon which to hang the reviewer's favourite fancies or to ventilate his prejudices in matters which lie out- against her. This generation and side the literary field.

Still, we may be truly thankful for the solid and searching essays, brief ceived but significant, which can always be shoulders. We may do business with found by intelligent selection. True masters of the art, like Charles Lamb in earlier and Matthew Arnold in immigrants—larger than that which later years, are rare. As in other the revolution of '48 sent us. When departments of intellectual effort. the voice of authority is less influential than it used to be. We are called to liberty. A true mental and moral emigration was suppressed by police development now enforces private judgment in fact, not merely in theory. This does not imply less but many would have her day. more personal care in the choice of came, but it was a day of disaster and reading, more effort to treasure the disillusion. Now the German, seeing that offers itself to our mature that Germany can offer him only best that offers itself to our mature reflection. Here a grasp upon first principles is the all important thing. We may admire a bel esprit, enjoy a President to soften the peace terms humourist of the finer sort, feel the for them. It was his influence holdhumourist of the finer sort, feel the charm of a brilliant stylist and an accomplished gentilhomme de lettres. But in the inmost sanctuary of our to the end. He wanted to save hearts the love of truth and the further cost in blood and treasure. desire to refine and deepen our powers of judgment should be paramount in all our literary excursions. terests of the Allies in the remaking Matthew Arnold, referring to his of the map of Europe and lay the friend, Arthur Hugh Clough, says that "in the saturnalia of ignoble personal passions, of which the struggle for literary success in old and crowded communities offers so sad a spectacle, he never mingled. He had not yet traduced his friends, nor flattered his enemies, nor disparaged what he admired, nor praised Conference, with the war won and what he despised. Those who knew him well had the conviction that. him well had the conviction that, plified very practical politics—as have their wives in France appreciate the with time, these literary arts human as that of any small communed as the conviction that, plified very practical politics—as have their wives in France appreciate the conviction that, plified very practical politics—as have their wives in France appreciate the conviction that, plified very practical politics—as have their wives in France appreciate the conviction that the would never be his." Yet when we ity where local trolley lines and remember that readers, whose name is legion, have the most miscellaneous tastes, is it not inevitable that the smart and commonplace treatment of most themes and reputations should appeal readily to the majority? Who would expect the anonymous triflers in certain widely-circulated prints to wield the kind of influence which was associated with the would join together to do it; but "The President went on a shining critiques of Bagehot or Christopher North? Some happy instances of popular reviewing form exceptions to taxes which we have to pay for the of Nations, any League of Nations the rule. Andrew Lang, A. C. Benson, war are in the same mood. Hilaire Belloc and Augustine Birrell has to face much heavier taxes. may be said to have caught their public as Augustus Sala did in an President had still another counter earlier day. We are not without competent writers who enliven the of Europe. pages of our magazines and journals with interesting studies of current Lincoln from Warsaw to Paris and

of readers will have to spring up before we can point to such reviewing as that which a discerning French public encouraged when Taine and Sainte-Beuve wrote for

the daily papers.

To conclude, it will be clear to every thinker of a candid disposition that we mostly get what we seek for, no less as authors than as readers It is, in fact, a matter of mental exchange. In the end the mind assim ilates its food, transmuting the raw material set before it into its own likeness-which conclusion reminds us of an epigram struck out by John Colling, an old rhymester, on meeting with epitaphs upon Paul Fuller and Peter Potter in Oldham churchyard. The moral is one that will never grow stale-

'Tis held by Peter and by Paul That when we fill our graves or

urns Ashes to ashes crumbling fall, And dust to dust once more returns So here a truth unmeant for mirth Appears in monumental lay— Paul's grave is filled with Fuller's

And Peter's crammed with Potter's

WILSON MISGUIDED

PRESIDENT ERRED IN NOT APPEALING TO SOLDIERS

SEES ADVISERS AT FAULT

Frederick Palmer, American War Correspo Frederick Palmer, who talked on "Europe To-day and To morrow" at the City Club, New York, March 14th, said:

GERMANS TO BE SHUNNED

"Germany is down for a hundred years. She has passed through her cycle of empire in Europe. Her people must bear the burden of debt Wherever Germans go after the war they will feel the ostracism of the people of all the nations who mourn the sons they have lost in fighting the next cannot forget her crimes. A man speaking another language with a German accent will be re-ceived with the shrug of the

him, but never by preference.

The United States will face the problem of a large flow of German I was in the Rhine Valley many Germans were already talking about emigration. They saw no future at propaganda. The intending emi-grant was told that he would be only a servant in America and that Gertaxes will seek a new career in a new

The Germans relied upon the ing the Allies to the fourteen points which brought the armistice and prob-ably kept the war from being fought His influence was that of the head of a powerful nation who sought to harmonize all the antagonistic infoundations for a future free of hitter of war and to incorporate his ideals in the League of Nations.

QUESTION OF BARGAIN

"We were a rich creditor nation Our friendship was worth having. Thus he had a counter at the council men beginning to consider their material stakes in the future, exlighting companies are seeking advantages. The other Allies had as their counters the fact that they did owe us over eight billions which they must find a way to pay through opportunities for future prosperity; and the fact that we had two million

upon allied transports to reach home.

'Of course, if the Germans needed with the Germans beaten it was time of dyssey for a great ideal. All men for each to consider its own bank who know war in its dregs want his for each to consider its own bank account. Some of us, as we face the has to face much heavier taxes.
Germany has no counter except to threaten to turn Bolshevik. The will end war unless we put violence his great popularity with the masses

name of Wilson was better known than that of Washington or literature, though a new generation | Scotland to Sicily. Our Government | and even more violent at home.

propaganda had spent many millions appeal to the people of Europe-for hey had suffered most from the war —to support him in his policies.

The political leadership of each untry was studying his mentality, his habits, and those of his advisers in order to bring his influence to favor their claims. He made a tour of the capitals, where the crowds cheered him and the streets were well as with bunting. No man ever was more acclaimed. But in this I think that he was badly advised. There was no doubting his purpose;

But the real public opinion of the Allies was not with the crowds of the cities, which have the curiosity and the changeability of the crowds It was with the adult voters of Europeunderforty-five who have been fighting. They are in uniform, and if publicly, they were not privately, voiceless. What they think and what they feel go home to the moth-ers and fathers in the peasant homes and the humble homes of the cities with an influence more telling than the cheers of the crowds. They are not soldiers by profession, but citizens—the citizens who will mold the future. They have learned to think in simple terms in face of death. Wilson had a place in the hearts of the soldiers. They thought that he was trying to find a way out from the soldiers. a repetition of the tragedy whose monstrous horror and wicked folly they knew in four years' experience.

MEN WANTED A MESSAGE If the President had gone on to the battlefield of the Paive, where the Italians turned the tide against Austria, or to the Izonzo and to Verdun, where the French in the shambles kept the enemy from passing; to the Ypres salient, where the little Belgium Army dared the German avalanche—and eye to eye with the survivors of veteran divisions on their battlefields with a simple redblood message to them as the years in paying for the men whose red-blood heroism and sacrifice had saved the world, he could have given them a message which would have stirred the men of Europe and every mother

and wife of the millions who have

"It was not the President's fault, but that of his adviser's upon whom he must depend for direction. He missed a great opportunity. It is because one is for a League of Nations that one regrets this. But our country, too, had 2,000,000 men in France. From Chateau-Thierry through to the day that they broke the German line after that inconceivable six weeks of bloody attacks in the Argonne they had endured hardships beyond your conception here at home, endured them silently and heroically Our soldiers were for the President. He was their Commander in Chief. They were not militarists but pacific as any doctringire at the Peace Conference who can have no greater honor than to claim them as fellow citizens. He did not come to see their battlefield of the Argonne. Some of them were thinking of Lincoln at Gettysburg. The address that he gave in review-ing divisions in our old training area struckour men generally as academic and cold.

PRAISE FOR COLONEL HOUSE

'I was sorry, too, that the soldiers who were in attendance at the Peace Conference had not been chosen from among the men with two and three that Mr. House stopped some of the Paris by the Peace Conference wives. Soldiers who had been eighteen months in France and had not yet seen their new babies and might not Mr. House has been a fine influence The world owes a lot to that little

"Europeans have a sense of humor as well as ourselves. Some satirists recalled grandmother and the eggs as they contemplated our professors attached to the Peace Conference who men in Europe dependent largely had been little in Europe coming over to teach Europe its geography and ethnology; yet those very pro-

ideal to prevail. I am for a League Europe any formula which will be a start in out of our hearts, and we learn international good will, which begins by putting yourself in your neighbor's place, whatever language he speaks. Violence breeds war—and opinions seem pretty violent at the conference.

"How are we to make peace if we are not charitable and broad-minded bis pictures and inculcating the phrases of his speeches which bespoke world idealism. He might of poilus or British Tommies over in the occupied country seems beside the political circles in Washington. The soldiers have fought their vio-lence out—and the political circles in Washington have a lot in store. paredness is only a relative term. one side has pitchforks and the other has not it is relatively prepared, and

SIR MARK SYKES

The death of Sir Mark Sykes comes as one of those blows that stun. With the memory of him vivid in one's mind, as one talked to him the morning before he left England so short a time ago, it is impossible to realise that he is dead, and as impossible to realise have lost in what Young, full of vigour, radiating enthusiasm, he seemed more like a boy with the world at his feet than the soldier, traveller, statesmen that he was, upon whose experience, insight and judgment War Cabinets relied for guidance in one of the most difficult sections of the problem before them today. And what Sir Mark Sykes was going to be to us who are of the faith only those have some notion who have been privileged to see a little behind the scenes during the past two years.

Some idea of the extraordinary achievement of his thirty nine years is given in the memoir we are able to print today from the pen of one of his oldest friends. His secret lay in his personality more than in his powers of intellect, remarkable though these were. It was his extraordinary alertness of mind, quick intuition, rapidity of perception and unflagging enthusiasm that made him a master of strange Eastern languages without scientifically studying them, and took him to the heart of political problems while leaving him magnificently contempt-uous of mere politicians. It was this that brought him as near understanding the Irish mind as any Eng-lishman—English of the English can. It has been lately said that if the Irish question is ever solved, it will be due to George Wyndham, who made the Irish nation of proprietors. Mark Sykes was in Ireland with George Wyndham, and behind him. through the Land Act days, as through the fatal days that followed and spoiled George Wyndham's work for a long time to come. He declined the Secretaryship a little time back just because he knew that those who upset Wyndham would upset him. In political life at home high place would have been denied him for reasons equally creditable to himself. He would never be a party man in the public eye and a Catholic in private; he hated with all the intensity of his nature, on the one hand, cosmopolitan finance, and power and and on the other hand cosmopolitan pacifism, socialism, and all other things un-British. But he would, all the same, have been a power in Parliament, and a power for good.

Church in England suffered a griev-ous loss. Looking round on the mass of good-will and high aspiration four wound stripes. If the in the Catholic body today, and the suffering that one had seen had not miserable lack in its laity of cohesmade one charitable to all opinions ion, clear purpose and leadership, one he might have resented a certain is tempted to think the loss fatal. attitude on the part of some attaches of the conference fresh from home thing of the short and brilliant camand of military age who seemed to paign in which Sir Mark Sykes not long since: think that the fellows who had to go scotched at its inception the threat of of my life with into uniform and were stuck in persecution launched against the faithful servant who reposes in the that this decision should have been peace of the Lord. Faith in life arrived at. Convocation is an offithat Mr. House stopped some of the ing classes, under pretext of the acjoy riding in Government cars about tion of the Irish Hierarchy last year. It knows less of what he did in con-nection with the Education Act, in obtaining large concessions for the Catholic body, and saving a great reform from being wrecked in consequence of a necessary Catholic op-position. It was his ambition to do the same service for the other great ocial reforms that are upon us in believe he would have succeeded. But equally do we believe and pray that his spirit and example may in-

> not fail. But above all, Sir Mark Sykes was —just himself. He has left us, drawn with his own vivid pen, the picture of what he himself wanted to be—the "happy warrior" of his own dream. In the Saturday Review of

rifice. As time went on he was assailed by doubts. His old fear of degeneracy in the English crowded back upon him, and on all this another fear-his fear of the stupidity, want of imagination, idleness of his fellow countrymen. He felt that some great catastrophe was coming, and that England would be found wanting. Then came the crash of companionable, interested in many Armageddon, and as those first things, polished and erudite, a savant, terrible months of the war rolled on they brought him immense relief.
The English of England were the English of old. The dream of his gence is of the highest, but his will life became a reality; the great day had come for him when he went with his regiment to Flanders. There his fearless courage, his disregard for death, his gentle manners, his purity death, his gentle manners, his purity of patriotism endeared him to the North countrymen whom he loved and above all none for weakness. And above all none for weakhess.

He fell in action, dying the death he had coveted so long. The dream of his life was reached, and his mind was at rest." Sir Mark Sykes was denied the death "he had covered to long. The dream of his life was reached, and his mind was at rest." Sir Mark Sykes was denied the death "he had covered to long. The dream of his life was reached, and his mind was at rest." Sir Mark Sykes was denied the death "he had covered to long. The dream of his life was reached, and his mind was at rest." Sir Mark Sykes was denied the death "he had covered to long. The dream of his life was reached, and his mind was at rest." Sir Mark Sykes was denied the death "he had covered to long. The dream of his life was reached, and his mind was at rest." Sir Mark Sykes was denied the death "he had covered to long. The dream of his life was reached, and his mind was at rest." Sir Mark Sykes was denied the death "he had covered to long. The dream of his life was reached, and his mind was at rest." Sir Mark Sykes was denied the death "he had covered to long. The dream of his life was reached, and his mind was at rest." Sir Mark Sykes was denied the death "he had covered to long. The dream of his life was reached, and his mind was at rest." Sir Mark Sykes was denied the death "he had covered to long." The dream of his life was reached, and his mind was at rest." Sir Mark Sykes was denied the death "he had covered to long." The dream of his life was reached, and his mind was at rest." Sir Mark Sykes was denied the long was reached, and his mark life is marvelously kind, but pitiless I like the fault is lack Cardinal Logue sent out a circular letter to his prieste, asking, all to do the long was reached. coveted so long," for his country needed him elsewhere than in the trenches. But he died the soldier's that it is fatal to give ground. He death, obeying orders for his country's sake, and so we may think of him reunited with his friend, "the foothold on the Yser river. He told dream reached, the mind at rest." Lord French at midnight when the The dream is the reality, and the rest is that which alone can satisfy the heart of man; for Mark Sykes saw his vision and sought his rest at | the cost of all their lives. the Altar where he began, whenever it was possible each day. His simple, boy like faith and piety, as tenacious as they were hidden, were the secret of his power. May he rest in peace, and may God raise up amongst us some who will take up the work he has been called to lay down .- The

"MOST WONDERFULLY GIFTED"

DR. JAMES J. WALSH INSPIRES AND INSTRUCTS

PAYS ELOQUENT TRIBUTE TO ALLIED GENERALISSIMO FOR MILITARY GENIUS AND LEADERSHIP

Buffalo Courier, March 3 The largest crowd that ever packed the Elmwood Music Hall, last night heard an eloquent patriotic address by Dr. James J. Walsh, medical of Fordham University School of Sociology and professor of physiological phychology at Cathedral College, New York, on "Marshal Foch." The speech was both inspiring and instructive. It gave Buffalonians of all races and creeds a new picture of the man who directed the Allied war machine at the crisis and proved himself the world's greatest military strategist. LAUDS MARSHAL FOCH

Marshal Foch is now recognized by all the world as one of the greatest military leaders of all his-When the unity of command was given him he was placed over more soldiers in the actual fighting line than had ever been under a single general before. How he directed this immense army to the best ad vantage, not wasting lives yet attack ing vigorously, once he had held the enemyinhis grandassault announced enemyinhis grandassault announced enemyinhis grandassault announced as sure to get into Paris, is now a matter of history. Once the tide of battle turned there was no rest battle turned there was no rest decision is likely to make little or already been filled by laymen, as otherwise it would be likely to make little or already been filled by laymen, as otherwise it would be likely to allenate the sympathies of a large number of Anglicans. forces so as to reinforce a position High Churchmen have for many that was being attacked so that years past observed All Souls' Day on More especially has the Catholic | yielding was inevitable, they found | their own account, while the Protest that almost as sure as fate Foch's next attack would be at the weakened spot. He will go down in history as probably the most wonderfully gifted general of armies that

to our generation in Marshal Foch is of my life with the conscience of a nost trying hours. Prayer has en-

lightened my way.' during the battle of the Marne met within its own borders and memberthe divisional chaplain the morning ship; and the fact that this gatherof the battle and said: 'Do pray for us. We must advance or die at our pressed its adhesion to the doctrine posts. All my trust is in God.' The day after the victory he said to the the period of reconstruction, and we bishop of Cahors: Monseigneur, do of All Souls come to—is another believe he would have succeeded. not thank me, but Him to whom alone proof of advancing lines of Catholic night in his ninety second year. Dr victory belongs.' His motto is that of the patron saint of his Jesuit proportion as it is attempted with everything as it all depended on you the disinterested and whole-hearted and then expect everything from God enthusiasm which he showed, it will as if all depended on Him.

It is easy to understand then that when the baton of marshal presented by the Knights of Columbus of America came to him, Marshal Foch de-clared to friends that nothing had touched him quite so deeply as this dream. In the Saturday Review of token of honor. Here were nearly July 26, 1916, he wrote these words half a million of lay Catholics like about Edward Bagshawe of dear himself recognizing the supreme memory, a kindred soul and the in- task that he had accomplished for timate friend of their boyhood's days: | the Allies. He knew their work "Time passed and he grew to among the soldiers and knew how youth, always reading, dreaming, and much it had meant for the maintenamong the soldiers and knew how drawing, but always his dreams, his ance of morals and morale among books, and his sketches centred on certain themes with a few variations other he appreciated how much -England, patriotism, loyalty, sac- this maintenance of morale meant verse.

for ultimate victory. The Knights of Columbus as a body has perhaps never done anything that reflected more honor on them than this recognition of the greatest of modern soldiers.

"The man who did all this is described by those who know him best as 'simple, unassuming, human and power is the digness, but his will power is the climax of his character. He is a quiet man of placid spirit who in crises takes on a mood of flerceness so that his officers almost once told the Belgian king that he would lose his throne if he lost his British line had been pierced that retreat was impossible. He promised him that the French would hold at

FAVORITE AS YOUTH

"Foch was born at Tarbes in south western France, not far from Lourdes. He went to school to the Jesuits and was a universal favorite among his fellows. The boys gave him at St. Clement at Metz the Grand Prix de Sagesse, conferred by the votes of the students on the one of their number whose conduct they considered the most admirable in study and on the playground. He has always been a favorite, though sad to relate, his advancement in the French army was slow because his firm faith was a handicap for the French government of the time. When finally Premier Clemenceau offered him the position of director of the French School of War Foch reminded him that he had a brother a Jesuit. Clemenceau said:

What do I care about that? You are appointed and all the Jesuits cannot change it.' He foresaw clearly the course of the next great war. He foretold that future soldiers would use the spade and the pick as much as the rifle. He declared that the great war to come would be long, dur, sur, long hard, but certain. has foresight that enables him to foresee what an enemy is about to do and then checkmate it. Duty and discipline are his watchwords in life. He is the finest example alive of an all-around man fulfilling Horace's words, 'Totus teres atque rotundus' the duty of Parliament to reform the —whole, complete, rounded—and it Church; and, if the Church objects is wonderful to think that he should

ANGLICANS AND ALL SOULS' DAY

By a very large majority, but with one or two prominent dignitaries may direct to the contrary. Such opposition as there was to the pro posal was, of course, due to disbe the world has ever known.

"Perhaps the most surprising thing

"Feast itself, a want in the minority which is not likely to be supplied to his deep religious spirit. He said them by the action of the majority. 'I approach the end | All the same it is not without signi arrived at. Convocation is an offi sternal, in a God of goodness and cial and representative gathering in compassion, has sustained me in the a sense in which other Anglican assemblies are not; it stands, in a loose sort of way, for such authority The man who sent the telegram as the Establishment can invoke ing has in no uncertain way exof prayers for the dead-for that is what the recognition of the Feast of thought and departure from the Protestant attitude. It may that sentiment engendered by the tragic bereavements of war has had something to do with the increasing volume of sympathy for this beautiful Catholic doctrine which now manifests itself among non-Catholics in England; but even before the war it was plain that the tendency of Anglican belief was all in this direction, while more recently the doctrine has been taken up and proclaimed here and there even among Nonconformists. Thus the leaven works, and the measure of the restoration of Catholic belief is year greater. It is, perhaps, allowable without fantastic vision to look forward to the time when Convoca-tion may take Corpus Christi also president. At different times he was under its protecting wing .- The Uni-

CATHOLIC NOTES

Washington, D. C., March 11, 1919. The statement that former aviator ace, Edward Rickenbacker is a Catholic, which was made on the assurance of a former resident of his home town, Columbus, Ohio, is not correct. He is a Lutheran.

Rome, March 10, 1919.—Large numbers of the American Expeditionary Forces on leave are seizing the opportunity to visit Rome, and corresponding numbers are seeking the privilege of an audience with the Pope. As many as two hundred presented themselves on one occa-sion this week for admission to the Holy Father.

The Irish collection for the expenses of the Beatification of the Irish Martyrs, was a great success. anyone from Armagh had been raised to the Church's altars since the days of St. Malachy, and the first time an Irishman has been canonized since the days of St. Lawrence O'Toole There now remains only the final ceremony of beatification, after which an office and a Mass will be given to the Irish Martyrs.

His Eminence, Cardinal Boggiani, one of the two Dominican Cardinals in Curia—the other being Cardinal Fruehwirth—is to be a Cardinal in Curia no longer. His Holiness has nominated him Archbishop of Genoa. It is unusual for a member of the Sacred College to leave Rome for pastoral work—not that Their Eminences do not do wonderful pastoral work in Rome—and one may, perhaps, put this appointment down to the importance of the archdiocese and to His Holiness' desire for as distinguished a pastor as possible for his own birthplace.

The Rector of the Catholic Univer sity of Louvain has taken the first opportunity, after the return of the faculty and students, to send through the press a letter to the British public, thanking the world for the generous help extended to the famous university in its great misfortunes. He says professors and students, commencing again their scholastic life, are anxious to tell all their friends how greatly they feel the help, which has been given, especially for the reconstruction of the famous library, for which volumes long, are pouring in from all parts, al-though the German crime has caused an irreparable loss.

London, February 3, 1919.-The Church of England is getting into a hopeless plight. Bishop Hensley now be looked upon as probably the the matter, then there should be greatest character among mankind. immediate separation of Church and State, with disestablishment and disendowment. While these truths, horrible to a State-made Church, are being propounded, the Council of Bishops is actually advocating the entrance of women into the ministry, but, with the usual facility of the

The King of the Belgians has dec with the Order of La Couronne which is the second most important order in the kingdom. The insignia of this decoration will be conferred upon His Eminence on his return from the East, by Baron Monchenr Belgian minister to the Court of St James. It is rumored that this will not be the only decoration Cardinal Bourne will receive, as the British government is indebted to him for ervices, and is likely to recognize the fact. The King of the Belgians having decorated, last year, severa English ladies, who assisted his subjects in exile, is now decorating men who have been engaged in the same manner, and among the latter is the Bishop of Salford, England kind, spiritually and temporally, to a large Belgian population. ceives the Order of Leopold.

Dr. Thomas Addis Emmet died at Emmet physician and author, was a great nephew of Robert Emmet, Irish patriot. He was a world figure as a physician and a militant force in the fight for Irish Home Rule for half a century. Dr. Emmet, was one of the few men in America who were made Papal Counts. He was a convert to Catholicity, having become a Cath olic in 1867. He was born at the University of Virginia, where his father, Dr. John Patton Emmet, foremost chemist of his day, was delivering a course of lectures. He removed to New York in 1850. Until a few years ago he was consulting physician and surgeon of six of New York's great hospitals at one time. During the life of the Irish National an officer of nearly every national medical association.

A DAUGHTER OF THE SIERRA

BY CHRISTIAN REID

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CHAPTER XXV-CONTINUED

'As a matter purely of curiosity,' she said, "I should like to know what you think you have to gain by

these threats." "I have nothing to gain,—nothing!" he returned. "But you have maddened me—you have played with me, fooled me, led me on to professional failure-"

Shall I repeat that your charges are as absurd as they are unfounded she said. 'I have not played with you, I have not fooled you,—your own vanity alone has done that; and I have certainly not caused your pro-fessional failure. That was inevitable. Whoever came here on such an errand as yours would fail.'

He bowed ironically.
"Whoever was so unfortunate as to find Miss Rivers opposed to him would certainly be likely to do so; for I see now that we have all been in your hands like puppets pulled by You kept Thornton from entering my employ, while you sent Lloyd to warn the Santa Cruz, and probably also to induce Randolph to desert my service. It has been as good as a play." He laughed the harsh, mirthless laugh which is the extreme expression of intense anger. "And Lloyd—Lloyd !"—has been cast for the part of hero! Your friends in San Francisco will be interested to hear of this; they will find a spice of the charming inconsistency for which Miss Rivers is famous in the fact that while posing as the champion of Trafford's divorced Indian and favored admirer has been a ruined, discredited, divorced man !

How dare you!" White to the lips with indignation. Isabel could only utter these words. For the first time in her sheltered with the unveiled brutality of a man's passion, and for the first time self-possession and readiness of speech deserted her. Her eyes blazed as she looked at Armistead. But his last words had contained than an insult : they carried also a shock, from which she felt herself trembling from head to foot. ment and speech seemed to become She was conscious of wondering if there was no escape— if she must stand as a target for more of these insults,—when a hand was suddenly slipped into her arm, and a voice, cold and cutting as steel, spoke beside her. "Senor," said Victoria; "you will

instantly leave the lands of Las Joy when I thought that you came as the friend of the senorita; but since you aside and she saw life as it was,—felt rather than perceived its ugly depths, though I have not understood your words,—you must go, or I shall call my men yonder"—she pointed to some laborers in a field not far off to make you go."

There was an instant's pause, filled with the soft rustle of the leaves over their heads. Nothing could have enraged Armistead more which already mortifled him beyond obey Victoria's comendurance. To obey Victoria's com-mand was intolerable. Yet to disregard it was only to bring on him-self worse humiliation; for the determination in the dark eyes was as unmistakable as their command. He abstrained from any attempt to rouse seized the bridle of his horse and this interest; but just now she was

turned to Miss Rivers.
"The intervention of your savage friend was unnecessary," he said.
"I was about to take my departure. I believe there is nothing else for me to say except to offer my congratulaions on the success of and to hope that you will be pleased

Then he mounted and rode away, leaving the girls standing together under the arching shade, beside the crystal water.

CHAPTER XXVI

LLOYD BRINGS A WARNING "I am afraid that you are tired of

corridor of the casa grande-the

great, white arched corridor which ran along the front of the house and commanded such a wide view of the is a dispatch, perhaps." valley and mountains, -and she had been so absorbed in thought, with her gaze fixed on the sunset fires ing above the great hills, that she had not heard Victoria's approach which indeed had been silent. Now she found the girl sitting beside her on the bench where she was seated "Tired!" she repeated quickly.
"Why do you think such a thing!

How could I be tired of Las Joyas? It is the most beautiful place I have But it must be dull to you."

Victoria said; "and it has seemed to me that for the last few days you have been triste—sad, do you not say? -as if you were tired.

I am not tired, but disgusted,"

Miss Rivers replied.

"Disgusted!" Victoria repeated,

opening her dark eyes.
"With myself, not with Las Joyas," Isabel explained. "And there is nothing more disagreeable than to be disgusted with oneself. One can support things with philosophy when one is disgusted only with others or with the world in general; but when one's self-esteem has received a shock, and one feels that instead of display-

fancied oneself possessed, one has displayed just the opposite of all these—well, then disgust sets in with deadly earnestness, and even the Sierra ceases to have power to joyful that even her quick ear did

"But why should you feel this disgust?" Victoria asked. "What has happened to make you think

such things of yourself?"
"You know what has happened. You know of the visit of that detestable man.

"I know you have not been the same since he was here, but I do not know why his visit should have

affected you so much."
"It is rather hard to tell," said Miss Rivers, after a pause. "In the first place, it made me feel that I had interfered with matters which did. not concern me, and had—as we say in English—made a fool of myself."
"That," said Victoria, with convic-

tion," you could not do."
"Ob, yes, I could—I can—with great completeness! I have laid myself open to misapprehension—not that I mind that at all,—I have found out how odiousa man's admiration can become; I have learned that one should not suffer oneself to grow interested in mysteries, for they are likely to prove commonplace disgusting; and—altogether I feel that the Santa Cruz could have got on very well without my aid, and that I should be much more comfort-able if I had let it alone."
"I don't understand all that you mean," said Victorie, who was indeed

very much puzzled; "but I am sure that you are mistaken about the There can be no doubt Santa Cruz.

that you saved the mine when you sent Mr. Lloyd to warn us—"
"And nearly caused his death," said Isabel, with a somewhat hysterical laugh. "Don't let us forget that. your most intimate associate Ob, I am tired—tired of it all!" she cried suddenly, passionately in English. "And I feel as if it were

not over—as if trouble, tragedy were yet to come."

She arose with an abrupt movement and walked to the edge of the corridor, where, leaning against a pillar, she looked out over darkening landscape. The wide solemnity of the plain and hills and bending sky failed for once to impart their tranquillity to her. She was filled with a restlessness which she did not understand, as well as the disgust of which she had spoken to Victoria. As a matter of fact, what she was tasting was that bitter sense of the unsatisfactoriness of all things which few persons are so fortunate as to go through life without knowing, but which had never assailed her before. For there could be no doubt that she had heretofore lived very much on the surface of existence —in an atmosphere of admiration, of acknowledged queenship, which made life seem a very roseate and satis-factory thing indeed. And now, suddenly, the shielding veil was torn

abrupt change from the flattering deference which is the outward attitude of many men toward women, to the coarse brutality which in their inward attitude, had enlightened her even more than it angered Anger was reserved for another man -for one who had ventured approach her-to rouse her pity, her sympathy, her interest, while having upon him a stigma from which all things she shrank most; against which, as she had once said, her taste revolted as much as her faith con demned. Justice after a while would remind her how carefully abstained from any attempt to rouse

anger and the deep seated disgust. Meanwhile Victoria, who had come again to her side with silent tread was listening to a sound which, though still far off, was momentarily drawing nearer; and she suddenly spoke

Some one is riding fast," she said. That is not common in the Sierra." Isabel glanced at the speaker quickly. She had not heard the sound; but this did not surprise her, for she had learned the difference between Victoria's ear and her own

mine?" she asked.
"No," Victoria Las Joyas, senorits."

Miss Rivers started and looked the other direction—from Urbelejs."

"Ah!" Isabel knew that ah "Ah!" Victoria answered: "from Urbeleja was the one telegraph office —established in a cave—in this part of the Sierrs, and her thoughts leaped at once to a conclusion.

"Is the riders coming from the

Perhaps," Victoria responded, but doubtfully and without any trace of anxiety. Dispatches were infre-quent and meant little at Las Joyas. ears, and to her the rapid beat of the horse's hoofs as he galloped along the valley seemed filled with the suggestion of haste, of trouble, of all the wearing cares of life and civiliza tion which even the great bills could not keep back. She found herself listening intently, the same question in her mind as in Victoria's-would

the rider pass the gate of Las Joyas or would he enter? It was a question soon answered. The rapid hoof beats ceased—that was for the opening of the gate, and then were heard again, advanc-ing across the valley toward the house. And now, too, the figure of

a horse and rider could be perceived even through the gathering dusk. Isabel turned to her panion, as sure of the keenness of her glance as of her ear.

once.

horseman rode up before the cor-ridor that she exclaimed: "It is the Senor Lloyd;"

not catch the sharp indrawing of her companion's breath. At this mom-ent Miss Rivers would have given much if a way of retreat had been open to her. But, consistent with dignity, there was none. So she stood silent—a quiet, dignified figure in the dusk,—as Lloyd dismounted and came forward. He shook hands and came forward. He shook names with Victoria, whose eager, cordial welcome left nothing to be desired; and then, as he took the hand which Miss Rivers extended, something like a shock passed over him. He could not see her face very distinctly, and there had been nothing to warn him of any change in her feeling toward him; but when he felt the cool, light touch of her fingers-so reluctantly giver, so hastily withdrawn, so entirely without the magnetic cordiality which is felt in the hand clasp of riends, - he knew that a change had occurred. For the brief instant that he held her hand he glanced at her

This is very unexpected, seeing you at Las Joyas. "My coming is unexpected to me," he answered. Then he turned to Victoria. "Is Don Mariano here?"

No," she replied. "He is at the hacienda de beneficio. The conducta for Culiacan started today, and there

Yes, Arturo is here," said Victoria with evident surprise, her voice indicating what her next words expressed plainly. "What do you want with Don Mariano or with Arturo that I can not do?"

"I only want to say a few words to one or the other of them," Lloyd answered. ask Don Arturo to ride on with me to the hacienda de beneficio.'

any news about the mine."
"I am not sure that anything is the matter," Lloyd replied; "and it is because I am not sure that I did and so surprise it—probably tonight. not want to disturb or annoy you. I have had a warning which may amount to nothing-'

A warning that the mine is to be attached ?" 'it is really hardly more than a

rumor; but I wish to be sure that Don Mariano is on his guard. So if I may ask you to call Arturo; we will ride on-

You must come in," Victoria interposed peremptorily. "Arturo can go immediately. But you must rest moment Victoria appeared in it. and take refreshments; for you have been riding hard to reach here—"

He laughed a little.

"How do you know that?" he bel. "You saked. "But for the sake of my she added. horse-yes, you can take him, Pancho,—I will wait a little, if Arturo goes on at once."
"He shall go," the girl said; and

turning hastily, entered the house. There was an instant's pause of silence with the two left together on the corridor. Then Miss Rivers said in a voice which she strove to make as usual but in which to Lloyd's ear there was a suggestions of delicate

What is the meaning of this? How did the warning reach you? ask because a day or two ago I-I heard that Mr. Armistead had abandoned his intentions of taking the only conscious of the unreasonable mine by force and had left the

"So you have heard that?" said oyd. He glanced at her quickly and keenly, as she stood, a graceful, white clad figure in the dusk. "I, too, heard something of the kind; but there is reason to believe that we were misinformed or that Armistead has changed his mind.'

"I was not misinformed," said Isabel; "but it is possible that Mr. Armistead may have changed his mind. Please tell me what you know.

"Really not very much," Lloyd wered. "Perhaps I should begin answered. by telling you that when I left you in the Sierra and went back to the Quebrada Onda, I found that the party there was Randolph's-that is, Armistead's-on its way to attempt the surprise of the Santa Cruz.'

she exclaimed quickly. Then he never meant to keep his promise to me! I am glad of that."
Lloyd did not ask why she was

glad; he only went on quietly: "I told Randolph that he would find the mine thoroughly prepared to resist attack; and he-acting to a certain degree on his own responsi-bility, and knowing that he could not count on his men in such an event decided to turn back and await direct orders from Armistead.

Even the twilight could not hide the flash in Miss Rivers' eyes. The ice seemed to be thawing as she said eagerly:

'And then-?" "Well, then we rode together back

to Canelas," said Lloyd. He hesi-tated a moment,—it seemed difficult for him to go on. "I think I told you that I thought it possible I knew the man—Randolph, I mean," he continued, with an effort which was plain to her. "I found that it was he
the man I had known many years
ago, and who was connected with
certain passages in my life. At that er glance as of her ear.

"Who is it?" she asked.

But Victoria did not answer at time he had been very much under my influence—until he fell under my influence—until he fell under

ing the wisdom of prudence and other admirable qualities of which one has fancied oneself possessed, one has horseman rode up before the cormy opinion of this matter, to resign his service with Armistead. It was

after this that Armistead made up his mind to abandon any further attempt against the Santa Cruz." "I see!" She did not tell him what she saw, as she gazed across the night-shadowed valley toward the forest clad heights which over-hung the sleeping pools; but he divined that it was something that of Armistead's intentions. now," she went on quickly, as her glance returned to his and he felt again the dilating flash of her brilliant eyes, "what reason have you for thinking that he has changed his

mind again?"
"The reason of a dispatch from Randolph, who is still in Canelas, which reached me at Urbeleja today. When I returned to the Sierra I told him to advise me of anything he heard—"

Yes, yes. And he has heard-?" "That Armistead has wired a certain unscrupulous Mexican—Ped ro Sanchez-to collect the men alquestioningly.

"How do you de, Mr. Lloyd?" she him in the Sierra. It looks as if he intends to make an attempt, after all to seize the Santa Cruz; probably counting on the fact of his intention to abandon any such attempt being known at the mine and so putting them off guard. I am more inclined to believe this since I hear that the conducta has left today-carrying, of course, a number of the best men

"Ah! the conducta started today!" said Isabel. "It is all perfectly plain. He came here a few days ago —ob, yes, he ventured even the Sierre, having given up all intention of trying to take the Santa Cruz Perhaps this was really his intention when he came; but afterward he de-"What do you termined for many reasons that he would not go away defeated; that he would take advantage of the news of his withdrawal being known at the mine—of guard being, therefore, mine-of guard "Indeed I think I will probably relaxed-to surprise and In his anger he permitted himself to say something before he "Something is the matter," said
Victoria quickly. "What is it? You have no right to withhold from me action on his part."

This settles it," said Lloyd. haven't the least doubt now that he hopes to find the mine unguarded But if you have just had your dispatch from Canelas, the men car not have reached him--

"That dispatch, unfortunately, has been lying at Urbeleja for two or three days. I only reached there fits his children held so lightly.

'Then the danger is pressing "Very pressing. I think I had better see why Arturo delays." He turned toward the open door of the house as he spoke, but at that

"Don Felipe," she said, mother wishes to speak to Then she extended her hand to Isa- my children to it-dearer than if it You will come too, senorita,

TO BE CONTINUED

BLESSINGS

light had bade farewell to the windows of mill and shop, which a few minutes before they had playfully gilded. The curling rings and tun-nels of smoke that now rose from the tall chimneys of these hives of the tall chimneys of these hives of industry told of a day that was in his bitterness he had cried out spent.

Within the office of the Doyle & Benson shop, where the daylight had not long vanished. Dan Doyle, one of

swung out of the door.

"Good night, boy." Dan Doyle rose and ventured into an inner office. 'Hello, boss!" he called cheerily as he entered. Tom Benson looked up. Gray was

the color of hair and eyes. But the eyes were bright, sharp, and revealed a mind, keen and alert. Wake up, old man! The holiday didn't hit you hard like Jean!" his

chubby-faced partner continued.

"Darn it! Massachusetts didn't need another holiday-until some fool decided we ought to start the New Year — leafing!" Benson ex-

Dan Doyle whistled -the other's

ire made little impression on him.
"Perhaps." Dan thrust his hands into his coat pockets. Kind of a He's nice thing—Jean Larochelle was just now telling me. 'Tis a French custom for the young people to go back home on New Year's Day—all the sons and daughters—and kneel down and ask for their fathers and mother's blessing!'

Um," Benson grunted but lis-

Yes. Jean spent the day in Brentville and they had a family reunion—all journeying back home on that day to get the old folk's blessing. It is a French or a French-Canadian custom ! One of their good ones !" Benson

admitted with another grunt.
"Say," Dan glanced at the pile of papers on the desk. "Going to work all night, Tom? I can't. The wife is waiting. Your New Year's resolution must have sounded like the poet Hood 'Work, work, work'!" on he walked in the clear, still night until he reached the dark

With a laugh, Dan vanished.

chair and took up his papers again. distinguished the shadowy forms of An instant later he dropped them a few people. His eyes sought the from his long, lean fingers.
"Blessings, blessings," he repeat-

ed, and a quick pain shot through his heart. "Confound these French and Irish with their customs and their

he had mentioned, but with his own houghts and himself.

He liked Dan Doyle, his cheerful, honest friend for twenty years. When they had but little and now much success they had stood together and stood the testing well. No, it was with himself that Tom Benson

He drew down his desk, locked it and walked out of the office. But his inner disturbance had not abated when he reached home.

You're late again tonight, Dad." chided the dark eyed girl who met him in the hall and brushed his cheek with a light kiss. "Isn't it a

party, you know !"

, I forgot!" He usually for-Who is gogot such incidentals. Tom, Anne and I."

All hands." he commented.

Yes. We told you all about itthe Allens are giving it."
A comfortable fireside and home lights had not ceased the aching in Tom Benson's heart. He threw aside the newspaper that he had made a pretense of reading when a few minutes before the trio comprising his family had come to merry word of parting. There was Tom, his only son—a good, manly chap—the laughing, little Bab and

the more demure and staid Anne-all off for an evening's pleasure And he was alone "I'm blue!" he pondered aloud Dan Doyle's nonsense about the blessings-" he paused and a swift memory came of a girl v pleaded with him. "Send with your blessing, Dad." Sand me away Bitterly "I'm an old fool he had refused.

he sight d aloud. But, like an on-rushing current,

with half-closed eyes.
Yes, another year had begun. How did it find him? Lacking in many things. The wife he loved, dead these ten years, yet whose presence was as real as if they had parted but rectived. yesterday. Death had snatched her away before she could enjoy the prowas lonely tonight; it was heart Then his retrospective hunger. called back another face. With a cry of pain and bitterness the man turned away from the image of his sweet faced eldest daughter. "I did my part, God," he mur-

"I did my part, God," he mur-mured aloud. "Yes, it was all this Church! I haven't bated it. I held were my own faith. I was true to the trust and promise given, but-

Tom Benson paused again and reflected. He had even sought to embrace this faith—when God took from him what he loved most-his wife, and bade him enter with a sacrifice in his hand, in anger he drew he was ready again to accept the against God. Yes, three years had since dragged by and found him in sullen anger with himself and the

world. the proprietors, leaned his fat elbow on his desk and listened while Jean Larochelle, his clerk, talked in his soft, liquid tones.

"Fine thing Jean! Nice custom!"

He groaned and pondered: "God, you might have taken Tom. He's a good boy, and as a priest—I'd have been secretly proud of him. But Lilly I wanted for myself. True, I "Yee. Well, good night, Mr. Doyle!" Jean's dark, expressive eyes flashed and his tall, lithe figure in my agony of regrets! Yes, God you asked too much from me!"

His thoughts turned to his wife never spoken Lilly's name for three I've been angry with her and years. with God! Why? Because she chose Him-God-yes, the God who days and years have come and gone since you left me, and the future lips parted.

He rose and strode the floor.

He could almost hear his name spoken by men: "Benson's not here. — dead." They would deay: "Benson's passed He's gone — dead." They would soften it and say: "Benson's passed on." The man's lips twitched with agony. Not yet, he pondered, but he sonde her a sum of money; to any the year must come and the day he sends her a sum of money; to any must come when they would say it

had never doubted.

The snow glistened, and patches of silvery whiteness lay along the dark his blessing. You are very simple road. He gazed upward toward the he said to me, we must not only

Benson settled himself back in his then entered. In the inner gloom he a few people. His eyes sought the crimson flame that marked the crimson flame that marked the earthly throne of the heavenly

prisoner.

He stole into a pew and waited Soon he discerned two figures—Dan Doyle and his wife kneeling side by

How pleased Alice would have been to have knelt thus with him! Truly he had waited too long. A tear trickled down and the poignancy of memory thrilled him. Now he re-called his wife's half stifled sighs as she had gone on her way through life—holding on alone to that which her heart held dearest

Dan Doyle and his wife were going out now. Tom Benson shrank back and hid his face in his hards. Unrecognized they passed him by the man knelt and waited-his eves the pulse of his heart.

Father Eagan, small, bent and white haired, quitted his confessional. fine night, Dad?"

"Yee, Bab," he assented, but his Tom Benson rose and followed the voice lacked vim.

Elf-like, eager-eyed Barbara viewed stumbled in the darkness.

all the world as happy. "Hurry to dinner, Dad! We are going to a switched on the light: "Ob, 'tis you, Tom Benson!'

"Father," the man began buskily.
"You married me and baptized my children—I want your help—"
"My help, Tom, you surely will have," replied the priest kindly.

And then Tom Benson related his long story and pledged his new resc-When he had finished Father

Eagan said: "Yours was one of the hundredth cases, son. You have been a Catholic at heart for years yet you lacked-

I tried to fight it out with God, the man interrupted. With grace—"
But it wor, Father."

"Grace always triumphs if it gets but half a chance with a soul," the old priest commented gently. Tom Benson An hour later as breaded his way through the still splendor of the starlit, wintry night. What is the fulness of joy but

He possessed peace at last. morrow he would go and see Lilly and tell her what her sacrifice had memory would not be stemmed, and accomplished, and that her prayers Tom Benson sank back in his chair were answered. Even now, how te onged to see her, to feel her arms around his neck and her warm tears her the blessing so long deferred

Suddenly he paused and the tears gathered in his eyes : Does Alice know? But surely her hands have sent this to me, the best of all God's blessings, faith." — Mary Hayden Harkins in The Missionary.

THE TRAITS OF POPE BENEDICT

ARCHBISHOP CERETTI PAYS TRIBUTE TO PRESENT PONTIFF

Extraordinary charity, unvarying thoughtfulness for those about him and affability are among the outstanding traits of His Holiness Benehis gracious democratic manner who have the happiness of an back. He waited. Then under the influence of his own dear child Lilly, Ceretti, D. D., Under Secretary of Ceretti, D. D., Under-Secretary of State, declared recently in Washinggrace when once more God and this tor, D. C., while attending the cels-Church had robbed him. His Lilly bration of the episcopal golden bration of the episcopal golden jubilee of Cardinal Gibbons. His Excellency, who journeyed from the Eternal City to this country to convey the personal felicitations of the Sovereign Pontiff to the venerable Archbishop of Baltimore, gave some personal glimpses of the Holy Father

busied by his many cares. "The Holy Father," His Excellency said, "is tall and strong—despite the fact that he rarely permits himself as much recreation as a walk in the garden-and his hair is black despite his sixty six years.

UNVARYING THOUGHTFULNESS

Among the outstanding traits of "Alice," lovingly his lips framed her name, as if he thought her listening presence was there. "Alice, I've about him and his extraordinary charity. ness of an audience with him are always charmed with his gracious even democratic manner. took you from me, too! Alice, the ing instance of his thoughtfulness is the fact that on the birthday or feast day of one of his secretaries, his are days and years—where will they find the first greetings to reach the me? With you? Heaven is with you! God!" He leaned forward, His Holiness esteem. (On my birth his eyes wide open, staring, and his day last year I received from him a handsome Crucifix.) When, 'oc, any little delicacy, for example bonbons or conserver, are sent him, he shares them with all. ' As for the Holy Father's charity.

appeal that comes to him, he re His work swept away—nothing would remain to him in that hour.

His work swept away—nothing would sponds without a question. On one cocasion a priest of France wrote occasion a priest of France wrote him, telling him of an association Then swiftly the man remembered him, telling him of an association the certainty of the Church which he which had been formed to work for the rebuilding of the ruined churches He turned into the hall, pulled on of Northern France and asking that his coat and went out into the moon- he send the members his blessing Holiness and asked if he would send heavens jeweled with stars. "Tis send him our blessing and encour agement—we must send him money and he handed me \$4,000. A 'Tis | send him our blessing and encour Alice. How do I get there? I must another time he received a letter tell ing him of the sad condition of the Syrians, that they had no food and no night until he reached the dark clother, and at the same time thank-shadow of the church. He hesitated, ing him for previous help given them. PROFESSIONAL CARDS

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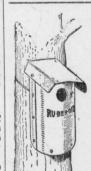
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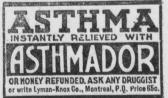
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At once he directed that word he sent | the resources of the League being inthem to the effect that it they could secure supplies he would send them 20,000 france, which he did, through the Apostolic Delegate of Constanti-

DELICACY OF HIS CHARITY

A very beautiful example of the delicacy of his charity was the following: A certain religious com-munity owed the Vatican Administration 30,000 francs; the debt had been standing for twenty five years and no interest had been paid on it. The perioress asked me to request the Holy Father to condone a part of the debt, so that they might straighten the matter out. 'Here is an oppor-tunity,' he said, when I placed the before him 'to put into practice the counsel of the Gospel:
Let not thy right hand know what thy left hand doeth; take this (and he handed me 30,000 francs) to the any authority superior to its own. administration office and direct them but say nothing of where the money

Speaking of His Holiness' unremitting application to his work, His Grace gave the following outline of the Holy Father's day: His Holiness rises at 5, says his Mass, breakfasts and is at his desk by 8; he works alone for an hour, and at 9 with the comes the daily audience Secretary of State; at 10, the audiences of Curia, and after that the public audiences. At 1:30 he dinesalways alone, takes half an hour's rest, sitting in his chair, and again to work. At 4 or 5 o'clock there are more audiences, lasting sometimes until 8, and at-10 he retires.

His Holiness, through the papers keeps in touch with the affairs of all marvelously comprehensive and accurate memory.

The mention of the Catholic University, and the fact that its exist. ence is due in a special manner to the wisdom and energy of His Eminence Cardinal Gibbons, led His Excel-lency to speak of the esteem in which our beloved Cardinal is held in Rome by His Holiness and by all the hierarchy. No greater proof of His Holiness' esteem could be given than the fact of his sending his Assistant Secretary of State as his personal representative to the jubilee celebration of His Eminence. This is the first time that such a distinction has been accorded to any but a sovereign.

I was very much pleased to be chosen for the mission," said Arch-bishop Ceretti, "for I had the privilege of knowing Cardinal Gibbons for years, and admire his qualities

Archbishop Cerretti is Assistant Papal Secretary of State of Extraordinary Affairs (the Secretariate being divided into three sections; that for extraordinary affairs, includ ing all diplomatic matters and questions of importance; that of ordinary affairs, embracing secretarial work, and that of the Brief, who is charged with the issuing of all documents. Previous to going to Rome, in 1917, His Excellency was Papal Delegate to Australia. At one time he was auditor of the Papal Legation, Wash-

LEAGUE OF NATIONS PROJECTS

J. C. Walsh, in America

Although it is still the fashion to speak of the League of Nations as a visionary ideal, the fact remains that the United States, Great Britain and France have committees at work studying the possibilities. At first, undoubtedly, their work runs to the confrontation of difficulties, but it will be odd if the cumulative effort of highly trained minds does not

There are, to begin with, three distinct conceptions of the project. The first, and the one which might be expected to be found uppermost in the minds of the men now in Paris, begins and ends with the con ception of the sovereign State. The second puts in the front rank the idea of a judiciary. The third is based upon the objection of humanity in general to such destruction of as has recently been witnessed. If the three conceptions can be wisely accommodated, then something worth while can be done. The difficulty at present is that men whose minds are filled with the sense of their responsibility as spokesmen of sovereign States, whose immediate interests are more or less in conflict, may have some reluctance to depart from their present role. In all the proposals advanced by them so far, only two eventualities are contemfirst, a set of conditions in which war is imminent, and second, a conference between the Prime Ministers, Foreign Secretaries, or other principle officers of the sov-States, with a view to seeing what pressure can be brought to bear to prevent the actual outbreak or, if it must come, to overwhelm the outlaw. The League of Nations. in this view of its efficacy, is to be based on an arrangement for the application, if necessary, of irresistiitself so little that even its advocates make all kinds of reserves. Clemenceau, in his frank way, presses his satisfaction provided the weight of the League is always on the side of France. In England they made two important provisions against mischance. Foreseeing the possibility of a decision contrary to

upon their claim to naval supremacy the ultimate object of which is to protect England againt that economic exclusion which is to be one the League's most powerful

The advocates of the judicial, as opposed to the military, conception of the League are troubled by the inability to establish conditions in which judical action is ordinarily effective. As at present cont plated, the parties in interest fore such a tribunal as might be set up would be sovereign States, and the constituent body upon which the judicature would rest would consist also of sovereign States. Yet the very essence of a and will not and cannot recognize or To set up a court from whose juris major occasions of war court full control, and to supply it with the means of enforcing its decisions, would be to abandon the conception of the sovereign State as now understood and practised. and, probably, to forego that right of a State to assert itself, subject to the limitations of power and the dictates of prudence, which in all countries has hitherto been considered inalien-

Finally, with one set of the recent combatants exalted by victory and another set depressed by defeat, very little concern need be shown, and here in Paris very little is shown, at nations, a task made easier by his this moment, for the views of the masses who supplied the millions of slain and mutilated victims of this war and who would make the same contribution to the next, being burdened meantime by increase of debt, by destruction of capital, and dislocation of their private fortunes. Humanity, as humanity, is not represented at the Peace Conference, which is an assemblage of the directing minds of the organized

overnments of sovereign States. Those who began to study the possibilities of permanent peace quickly realized that Mr. Wilson is not entitled to any patent on the score of original discovery. The Clemenceau ides, that the victors have in their own hands the means of making peace permanent, is found to conform to the idea of Alexander Rome. During the Middle Ages the Papacy sought to maintain peace by the exercise of spiritual authority, and Lord Hugh Cecil, who was ment from which he has long been absent, signalized his political resurrection by a speech in which he questioned whether the world is as nlightened in these matters in this materialist age as it was in the days when acceptance of Christian ideals was universal in Europe. The favorite employment of Napoleon at St. was the elaboration of a plan of world peace. In Tolstoi's " Peace and War." which deals with Russia in 1805, one finds on the first page a reference to the "influenze. grippe," and on the second a reference to the ideal of permanent peace. Henri IV. and Queen Elizabeth are supposed to have concurred on a "grand design" to ensure the peace of Europe, as was said, but really to control Austria. In 1713, while the Peace of Utrecht was in pre-paration, the Abbe de St. Pierre, one of the French plenipotentiaries, drew up a working scheme for a League of Princes,

under the term of which, differences were to be settled by arbitration or judicial decision at a congress of plenipotentiaries, and the League was to impose by force of arms the common will upon recalcitrant States. A hundred years later, after the Napoleonic wars, Castlereagh secured the introduction of clauses into the earlier treasies under which the spoke-men of England, Russia, Austria and Prussia could meet and talk things over at frequent intervals reaching agreement and imposing their united will. Within five years the Powers of the Holy Alliance were uniting too straitly and imposing too much, whereupon England called in the new world to redress the balance of the old, and the Monroe Doctrine made its appearance. Perhaps the nearest approach to a working congress of princes was that by means of which the German confederation was carried on in the middle of the last century. The "Recollections of Bis-marck" made it quite clear that its main usefulness was to provide an arena for the rival ambitions of Austria and Prussia, the plenipotentiaries of these and all the other States being mere instruments of the policies of the courts which sent

On the other hand, the peace efforts made at the Hague overemphasized the importance of the judicial func-The world respects judicial decisions and may even accede to verdicts in which judicial decision is modified by arrangements designed to satisfy one of the contestants without too much offense to the other. The prime necessity, however, where there is recourse to the law, whether municipal or international, is that there shall be in the community affected a readiness, nay a determination, to uphold the law. The Hague effort was participated in by able lawyers who were, in the end, only the representatives of sovereign States, each of which States dis-British interest, they shrink from any engagement under which British claimed the existence of any super-national authority, and some of force could be called into requisition as a matter of course; against the still more unpleasant possibility of prepared at need to base all legal will be honored

definition upon the degree of force with which they could back its asser-tion. Lord Parker, a great British jurist, in a speech in the House of Lords (March 19, 1918) went to the root of the matter when he said :

At the present day a law may be defined as a rule of conduct generally observed, and exceptional deviations from it are punished by tribunals based upon force. A little considera-tion will show that, even at the pres ent day, though tribunals based upon force may deal with exceptional deviations from the general rule of conduct, no tribunal and no force is of any avail at all when once the exceptions are so numerous that the rule cannot be said to be generally observed.

Plainly, if one looks at the organ zed Governments as they manifest their tendencies here at the Peace Conference, to say nothing of the exhibitions given during the war and before the war, it is seen that in any arrangement for could be withdrawn, as happened at the future under which the sover the Hague, would be to make the court inoperative where it was not would be as many "exceptions." in would be as many "exceptions." in made ridiculous. To leave to such a the sense in which Lord Parker uses court full control, and to supply it the word, as there were States reits presented. The mere constitution necessarily ensure the permanence of peace, any more than it would be ensured by periodical or occasional conferences between ministers representing Powers which may have been in alliance vesterday but some of which may be in conflict to

> The true line of development. Lord Parker added, after pointing out that hardly a single recommendation of the Hague conferences had survived the war, "lies not in regulating the hateful thing but in bringing about conditions under which it becomes increasingly difficult and ultimately impossible

> The main obstacle in the way of oringing about the desired condition is the present difficulty of establish. ing anything like uniformity in the way the peoples of the world look at the problems from which wars arise. Within each sovereign State the currents of opinion can be, and are, directed towards support of plans of the Government of that State. Each country sees nothing but light on its own side, nothing but shadow on the other." How, in that condition, can there be application of the dictum of Sir Frederick Pollock that "Surrender of the liberty to assert one's claim to force can only be in exchange for reason able assurance of judgment and

justice ?' There are two conditions to which those look forward with hopefulness, who do not see much hope in any scheme which rests upon the sovereign State as the unit of construction, whether the organized govern-ment of that State speaks through one of its directing spirits or through a judge selected by those in control. First is that the plain people of the world, as distinguished from the States into which they are organized, have a wider outlook than their fellows had in 1815 or in 1714. ond is that many millions of the components of this mass of humanity have gone back from the war with

message to communicate to their families and their friends
There has been constituted constituted under pressure a society numbering tens of millions of members who are opposed to war, who know where political power in their hands if they want to exercise it. On them, and on humanity generally, rather than upon organized governments, dependence must be placed for maintain ing that "rule of conduct generally observed" which can be the only stable foundation for international law. To them, rather than to the organized governments, recourse must be had if conditions are to be brought about under which war "be comes increasingly difficult and ultimately impossible." Courts may react decisions, and States may en force penalties, but it is more and more agreed that only the peoples themselves can establish the conditions under which war will become abhorrent to the point of being intol erable.

Statesmen who have found them

selves confronted with the essential

weakness involved in projects for a

league of governments, attracted by

the prospects of a league of peoples.

recognizing the necessity of supporting the rule of law by the formation of opinion as well as by the sanctions of force, are seeking for the means by which the combination can be made. They look forward to the existence of a People's House functioning con-tinuously, the members of which would not be appointed by government but directly elected by the people and directly charged with the mission of working for peace. They see such a body including in its membership directly chosen representatives of every national entity; whatever its political statues, they see bureaus of investigation accumu lating information on all manner of peace - disturbing issues from all quarters of the world. They see investigation giving place to discussion and discussion to legislation. They see recommendations issuing from this body, representative of humanity in general, for adoption by the legislatures of the several States. They see produced the materials from which the people may inform themselves, no longer with all light on one side of political boundary and all shadow on the other. They see humanity arrayed against war and rule of conduct formed under which the awards of international courts

them, so eagerly intent upon carving the carcasses of this and that emany conscious concern whatever for mere humanity; whether the League of Nations is anything more than a convenient subject on to engage conversation while business of immediate and intimate portance is being dispatched. It in her cold, calculating way, is post poning a show of interest in the proconcerning the League until such time as the business in she is now interested is disposed of. If then there is to be a League of Nations she will study the conditione.

GENERAL INTENTION FOR APRIL

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE PURE OF HEART

As our barques are borne over the ocean of life, the winds are not always wholly favorable, the waves are not always caressingly gentle, the course is not always quite free from the perils of jagged reef and sunken rock and precipitous cliff. These and any of them are seeming-ly always eager to win in what looks like an unequal contest, namely in ence to her Creator and Redeemer. How cunningly do the soul's enem ies take a low and mean advantage of defects or imperfections in the craft as well as of any lack of skill or seamanship in the helmsman! But a mighty Power is with us;

Man's understanding and free will belong to him because he is a man, for man is known as a "free moral agent." Whenever he acts as man therefore, he acts with knowledge and, if he saw fit, he could act otherwise than he actually does. But un derstanding and free will are purely spiritual faculties, whereas man con sists of body and spirit so intimately united that the resultant is one sola agent. In other words, it is owing to this twofold element in man that we must speak of that sensitive tendwhich causes those motions that we call passions when the excitement is great enough to produce in the human organism a certain alteration, that is, a more or less violent change or disturbance. Thus, when a man yields to an outburst of temper, his face is ablaze when he is terror-stricken his cheek blanches and his limbs tremble. A passion, then, is a blind, unreason ing tendency; hence, in order to hold the passions in check, man's under-standing and free will must come in to direct them, or any of them to wards what is proper. As there is no medicine of universal application. so no passion seeks the good of the whole man. So sure is this that any one passion, if allowed full and free tongue to express, He is our Creator scope, is sufficient to render im- and Lawgiver; therefore, we possible the attaining of the true Him with a holy fear. Mighty and good of the whole man. An uncon- majestic, He hides His greatness in sufficient to render imgood of the whole man. An uncontrolled passion means a bad habit, and a bad habit spells spiritual harm, to us as our Saviour;

failure, ruin. wish to bring home to their converts the awful consequences of vielding the fear of God and of the love of to a guilty passion, they picture to them the fate of the opium-smoker, who becomes, through weak indul gence, so great a slave to the noxious drug that he would sell his very soul. were it possible, to secure the means of indulging his depraved yet impernow "see

ious appetite. irit of great thankfulness to God the vice of opium smoking is almost wholly unknown; but, alas, there are other vices, ruinous alike to body and soul, which are not so wholly unknown, and it is against such vices that our Divine Lord Himself bids us give battle without quarter when He singles out the pure of heart for a special blessing (Matt.

Some vices there are that seem to be eclectic. For example, this man is a prey to avarice and that man swells with pride, while a third may be the inert and lethargic victim of But all the children of Adam carry the treasure of purity of heart ly delivered before a Y. M. C. in earthen vessels," as St. Paul says (2 Cor. iv, 7), and therefore all must be vigilant and prayerful if they would earn a title to that special blessing pronounced by our Divine Lord.

The saints now in the jubilation of heaven are our brothers and sisters. as they were our brothers and sisters in the faith while they were on earth. It would be a grave error to look up-on them as beings of an essentially different constitution, for it would blissful enjoyment of their everlast-

the thoughtless seaman, and the treacherous currents that creep upon him unawares, the saints traversed that ocean without falling victims to its dangers. What was it that so gloriously crowned them with success? It we but find the true answer to our question, their triumph may be ours, their glory may be ours, their glory may be ours, their their seamer that the fathelia Church has considered and while we find no satisfactory solution for them, the skeptic and the political lehmaelite feel no such hindrance. They thunder their nostrums at the street corners, and it is hinted that some perverse spirits even whisper them in the schools."

Dr. Cadman's position, of course, is

deck our brows. "Thou God seest mo,"

But they also see the principals in the heartening thought that van the Peace Conference, or some of quished temptation and preserved them, so eagerly intent upon carving their souls unblemished throughout the carcasses of this and that em-the pire as to be uncertain whether there stood, loved, and cultivated the spirit of prayer. This spirit of prayer of prayer. This spirit of paffected and influenced their Its presence was manifested in their devotions, in their confessions, in their Communions, in their works of penance and of mercy. Through it their minds were raised heavenward, even as a bird is raised on its wings.
Were the saints destitute of those

sensitive tendencies which develop as passions? They were not, for they were wayfarers in this land of exile. Were the saints beyond the reach of the allurements of sense? Were they pure of heart through lack of suggestion or incentive to sully the fair lily that bloomed in their souls? What of St. Augustine? What of St. Alphonsus Rodriguez, that holy lay-brother who grasped the golden thought that it is better to be a doorkeeper in the house of the Lord than to dwell in the tents of the wicked? What of many other servants of God whose trials and triumphs have been unto the consola-tion, the edification, and the hearten-

ing of world generations?
With unswerving directness the saints pressed forward over the ocean of life, they shunned the dangers of hidden shoals, they laid their course for the Golden Gate, and they found rest and joy and freedom from all peril in the blessed haven of a happy e an unequal contest, namely in eternity, where the remembrance of great struggle against sin which their tears and struggles remains as the soul is called upon to wage as a bright gem in their crown of an earnest of her devoted adher-victory. According to the Divine promise, they "see God." O blessed guerdon! What care is too exacting, what labor is too great, what trial is too long, if only the haven be reached, if only the tried yet triumphant soul "see God," for that heavenly vision, once accorded will never fade.

never pall, never cloy.

The saints feared and loved God. Here we have the lodestones of their lives, the guiding star of their every action, the magnet that drew them forcefully yet with all their free will towards the glorious destiny that awaits those who fear and love God. The fear of God is the dread of going against those holy laws and precepts which our All wise and All powerful Creator and Redeemer has framed for the salvation of souls. It was the fear of God which strengthened use St. Paul's strong expression (Phil iii, 8), caused them to eschew all guilty sensual allurements as ordure. It found noble expression in the words of that young victim of brothers' unbrotherly cruelty, Joseph, when a cunning and shamelees appeal was made to him: "How can I do this wicked thing and sin against my God?" (Gen. xxxix, 9). The same thought prompted St. Paul (Rom. x, 31) to warn us: "It is a fearful thing to fall into the hands of the living God.' God is infinite in all His attributes

As there is application, good of the picture of His excellence. Mighty and majestic above the power of the manger of Bethlehem and comes ought we to love Him. Not simply When our missionaries in China buoyed up but really and solidly sustined on the twofold foundation of God, the saints, those elder brothers and sisters of ours, maintained heavenly peace and serenity in the midst of the most violent assaults upon their constancy and loyalty to Their reward? "see God," whose promises ous appetite.

Among us, however, be it said in a lity, as our Holy Father bids us do, Thou shalt see God; enter into the joy of thy Lord.'

HENRY J. SWIFT, S. J.

GOD IN THE SCHOOLS

"I do not hesitate to say that the revelation of God will have to be taught in the schools if we are to overcome these tragical divorces between profession and deed,"remarked the Rev. S. Parkes Cadman, D. D., prominent Congregationalist minister of Brooklyn, in an address he recent gathering. He sees in religion "the chief barrier against the violent dissolution of society" and ends his discourse with these significant words:

"I am persuaded that before the new humanity has gone far on its journey into the unknown, we shall have to return to the issue of the child's soul as well as the brain and its body. It should know whence it came, and whither it goes, and what it must do to meet the emergencies tend to lessen our endeavors to become worthy children of a spiritual by bread alone any more than by household, so exalted as the goodly company of the Biessed now in the of God. Churches are mouth

crowns like unto theirs may one day deck our brows. The saints walked in the presence ages. The reason American Cathowas lies maintain with such costly sacri-

system, is because they realize thoroughly that the home and the Sunday school do not furnish, as a be allowed to keep. There is the meaning of the Philadelphia race consults adequate means for giving the child its proper religious training. By bringing up in school millions of American boys and girls, each of whom is made a "parrier against the violent dissolution of society," the Catholic Church great patriotic service which the Protestant churches, for the most part, are neglecting.—America.

A REVELATION

The gentlemanly Jew we met last night on the train to Jamaica was a revelation. Insisting that we take one of his good cigars and making room for us alongside of him, he be gan at once to enthuse over his night's experience. "I have just come," he said, "from the lecture of Philip Gibbs, the war correspondent, and I was impressed by the spiritual-ized views of war and suffering that he uttered," was the first comment To this we added that as Mr. Gibbs was a convert to the Catholic Church just before the war, he was fully murdered France. This seemed to explain much to our companion. am a Hebrew," he said later, I'm very much against Zionism is but a political move. If the Jews advocate it too much Americans will think that Jews are not permanent citizens, but only birds of passage awaiting the return to Palestine This fear holds a great part of the race. They want to be considered

100 per cent. Americans. The Fa Rockaway Jew is proud of one thing, The Far continued our companion, "and it is that we have with us a friend and guide your fellow priest. Father Herbert Farrell, of the Star of the Among us there is the Sea parish. understanding, do all you can for Father Farrell's parish and St. Joseph's Hospital. If his own people think as much of him as we do, then he is indeed a well-beloved pastor." Inevitably the subject of prohibition came up and before the train arrived at Jamaica, our friend said he had never met a real prohibitionist. temperate man himself, he was indignant at the imposition on the un uspecting public and wisely said In these days of unrest, with Bolshevism threatening to break out all over the land, and the radicals looking around for excuses for their working classes by taking away from them the pleasures of even light wines and beer." The last remarks as we parted were to the effect that was the foulest blot on her record. Now all this convinced us, as we changed cars, that the well educated Jew has a great deal in common with

THÉ HERALDS OF FREEDOM

word this splendid specimen of his

race was deserving of 100 per credit.—Valerian in The Tablet.

Freedom at last! It has come to allor nearly all the oppressed nations of all the earth, and like a heady wine, it is intoxicating the world with a gladness that is making men's hearts lean with a new and honeful life. This joy is all the more strange in view of the fact that the war has left its scars, but then what are these in the scale with life, liberty and the pursuit of happiness? Americans at least reck them of small value, as their words and other acts testify The cry from the street and house top is not a wail of sorrow, but a shout of triumph that autocracy is dead, forever, and in Ireland also.

That this lightness of heart and

readiness of lips are born of deep seated conviction and determination is clear from the multitudes which are forgathering in all our cities to congratulate and enhearten in other the new born States. And Ire land is not forgotten, rather her past woes and present triumph are the principal inspiration of the torongs that are acclaiming new flags in new places. Her name is ringing clear from coast to coast, always in the same phrasing: Ave Ireland Vale Britain. This is as it should be, and un-

doubledly, here is an instance where vox populi is vox Dei, the latter pro claiming justice, the former sending the proclamation around the world in clear, unwavering tones. Just in this lies the significance of the recent race convention held in Phila delphia, where 5.132 delegates met to voice the thoughts of 5,000,000 Americans joyous over the election by which Ireland, in obedience to Eng gland's principle of self-determina tion for all nations, broke the bonds of thraidom and set herself up as a sovereign State. No meeting quite like this race convention had ever been held before in America scarlet of the beloved Cardinal of Baltimore shone bright near the Despite the wild and storm-lashed by reason of the popular ignorance archibishops, bishops and mensignature. bespite the wild and storm lashed waves of the ocean of life, despite the cruel rocks that lie in wait for the thoughtless seaman, and the treacherous currents that creep upon Catholic laymen from all walks of place, but in congratulations to Ireland and in advice to the Peace Conference that Erin's freedom must be recognized, before peace can be restored to the world tudes present? Their voices were lifted time and again in loud, prolonged cheering; the halls cheered and the thronged streats cheered in

fices their admirable parish school arswer. Whynot? Ireland's people system, is because they realize had attained the purpose of the war, vention, the meaning too of this great movement that has stirred the country from top to bottom. Ireland has declared herself a free republic and a free republic she shall be .-

YEAR OF PILGRIMAGES

LOURDES AND ROME TO BECOME OBJECTS OF THE PIOUS

The year 1919 will be celebrated for its pilgrimages. As soon as it is possible, pilgrimages to Lourdes will be resumed and American soldiers will have the pleasure not only of visiting this sacred spot but of see

ing it in all its spiritual splendor. A pilgrimage of the war widows of France to Rome to attend the Mass, said by the Holy Father for the repose of their husbands' souls, is now being arranged. The widows have provided everything for the altar for this historic occasion, in-cluding vestments, ornaments, furni-

ture, etc., all of the finest quality, The French Committee of Lourdes Pilgrimages will conduct a national pilgrimage of officers and soldiers navy with their families in thanksgiving to the feet of the Madonna of the Pyranees. This will probably take place in May or June, and is quite distinct from the pilgrimages, arranged in keeping with the vows of the Bishops of the various dio ceses, and distinct also from the national pilgrimage of the sick which will take place in August next as in pre-war days -St. Paul Bulletin.



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LONDON, SATURDAY, MARCH 29, 1919

A MATTER OF PRINCIPLE

In the plebiscite which the Gov ernment proposes to take next Fall on Prohibition in this province two questions, according to the information given out, seem to be decided upon: (1) Are you in favor of the Ontario Temperance Act? (2) Are you in favor of the sale of beer and wine? To these the newspapers supporting the Government have intimated may be added a third: Are you in favor of allowing alcoholic beverages in private homes?

Let us try to get at the underlying principle on which such a question is referred to such a tribunal and to see what the acceptance of this prin ciple involves. It is quite possible to do this dispassionately though the whole question of Prohibition-and for that matter nearly every political question on which the people's verdict is sought-is made an appeal to the emotions, the passions, the pre judices or the self-interest of the voter rather than an appeal to his reasoned judgment and natural sense of equity and justice.

The principle of restriction and regulation of the traffic in alcoholic Leverages has long been admitted as one justified by considerations of public order and the general social welfare; and Prohibition within certain limits may be considered as the extreme application of that principle strained to the breaking-point; absolute Prohibition departs altogether from the principle of restriction and | The State was made for man, not regulation in the public interest and grounds.

Why ask the people whether or not they are in favor of alcoholic beverages in private homes? Why give a moment's consideration to the consultation of the people on a purely private matter? It is evident that there is opposition to such a course, but it is equally evident the people; to withstand the very rule except the right of force?" that such a course must be advocated.

There is a tendency to give a meaning to democracy which is as subversive of all true liberty as is any responding duty of obedience. Are we in conscience bound to obey whatever it may be their good pleasvidual liberty? or liberty of conscience? or any other form of liberty

the State. "L'Etat c'est moi," "I tioned by St. Irenaeus (Adv. Haer., am the State" said Louis XIV. and i, xxx) are known as Hydroparastes, he expressed the whole theory Aquarians, and Eucratites. The of absolute monarchy. Under an great Manichaean heresy followed a aristocracy the nobility are the few years later, professing the great-State and consequently if the State est possible aversion to wine as one is absolute the nobles, the junkers, of the sources of sin. They made the aristocrats, are also absolute. If use of water in the celebration of they require the many to be hewers Mass.—(Cath. Encyc.) not this freedom? Yes, for the State. the essential requisites for the cele-

Just as the State was free under bration of the divine mysteries. Louis XIV., under the Kaiser, the ("The Scriptual use of the word junkers, the Magyar aristocracy or wine." Eccl. Rev. Feb. 1915.) the Czar. But for the individual is it freedom? There are no kings, no heresies in modern times would not own way; etc., etc., etc., kaisers, no junkers, no czars; but concern us very greatly-heresies the people, in this perverted con- have a habit of recurring-were it ception of democratic liberty, may not for the revival at the same time exercise all the power over the indi- of the pagan idea of the absolute vidual that kings, kaisers or junkers state. If the people are the ultimate ever had or desired to have. It may tribunal in this matter of Prohibition not be quite so easy to get a majority | what is to hinder a plebiscite being in a democratic State; but if there asked for and granted on the quesis no limit to the power of the tion: "Are you in favor of allowing majority the democratic State be- wine for Sacramental purposes? comes as absolute as that of the And if the majority should decide monarch who declares: "l'Etat cest that Prohibition should be absolute. moi." And the tyranny of the abso- bone-dry, with no exceptions; then lute majority is the more odious and | it would be a crime to celebrate Mass. insufferable because it is practised More, if we admit the modern, libertyin the name of liberty and democracy. destroying interpretation of democ-Whatever has been done under the racy, it would be treason against the most absolute monarchy or the most sovereign will of the majority of the lawless aristocracy may be reenacted | people. under a pure democracy if it be once

wrong beyond their own will. To essential Bolshevism as well. the physical force of numbers may Mohammedans, Manichaeans or courtier. "You have absolute power, ninth century. use it thus and so" is just as dan-

govern.

power is not thus limited whether it which profoundly affects civil, religbe democratic, aristocratic or royal ious and individual liberty. we have the rule of arbitrary human will instead of the reign of justice. Not Americans only but every individual has the inalienable right to life, liberty and the pursuit of happiness. The State, except for grave and sufficient reasons, may not interfere with the liberty of the individual man for the State. The State no bases itself on entirely different matter how democratic in form can never be regarded as absolute without reducing the individual to slavery. As in days gone by libertyloving subjects withstood the tyranny of kings so in our day we need public spirited and enlightened citizens who have the courage to withstand the tyranny of the majority of essence of all tyranny, the absolutism of the State.

plebiscite. The question for the terest?" Government to decide is not whether other form of absolutism. Have the undue and unwarranted interference these to be the issues of the struggle. with individual liberty in the matter They are the issues of it; and they to command whatever they please? of alcoholic beverages will command must be settled by no arrangement Are they the ultimate tribunal in matters of private conduct? The right to command involves the corright to command involves the correction of the correction of the correction of the correction of t order and social welfare. Not acceptance of the principle that the whether the proposed legislation is interest of the weakest is as sacred popular but whether it is right and as the interest of the strongest." ure to ordain? If so, where is indi. just and based on a principle univer sal in its application.

It is an old heresy that wine is that is worth while? If we concede evil. Abstention from the use of with a real knowledge and comprethis right to the people or a majority wine was one of the tenets of hension of the matter we deal with. of them then the people taken col- Gnosticism in the second century. lectively are the absolute master of Tatian, the founder of the sect known every man taken individually. Now as the Eucratites, forbade the use of this is absolutism, and absolutism wine, and his adherents refused to is incompatible with individual make use of it even in the Sacrament of the Altar; in its place they Under a monarchy the monarch is used water. These heretics men-

of wood and drawers of water to In the life of Cosmas, 54th Patrithem, hewers of wood and drawers of arch of Alexandria, we read that the water the many must feel it their Egyptian Church had much to suffer duty to be. Here, for the many, is at the hands of the Mohammedans. absolutism as much as under abso- Among other things, the Arabs, themlute king, kaiser or czar. Everybody selves total abstainers since the days admits this. But is it less true of Mohammed, forbade the use of under a democracy where the people wine under any pretext whatever, so in their associated capacity are held that it could neither be bought or to be absolute? The people are the sold. The consequence was that the State, and the State is absolute. Is Christians were deprived of one of

Now the revival of these old

A principle must hold good in all laid down in principle that the cases; it must be of universal applimajority has the absolute right to cation. The horrors of Bolshevism would not be lessened a particle if It is not the physical force of the the Soviet Governments of Russia majority that is to be dreaded, but had the majority of the people bethe doctrine that legitimates every hind them. The principle that the act the majority may choose to per- majority have the absolute right to form; and therefore teaches them to impose their will on all the people is look for no standard of right or the very essence of tyranny, and is

be opposed the moral force of right. Methodists may hold to total abstin-The tendency, all too evidently the ence from all alcoholic beverages growing tendency, to make the as a religious tenet if they choose; majority of the people the ultimate but when they are in the majority tribunal legitimates every act for or get the majority to their which a majority of votes can be way of thinking on this matter, obtained. Flatterers of the people if they impose their religious take the place of the old time flatter- tenet or honest moral conviction on ers of the kings; and the demagogue others by civil enactment, they are is as unlovely as the sycophantic as intolerant as the Arabs of the

It may be said that there is no gerous, just as immoral when ad- fear of such an eventuality; this is dressed to the sovereign people as a Christian country. But that is a when it used to be addressed to the flimsy assurance if we surrender the sovereign king ruling by "divine very fundamental principle of democratic liberty to the advocates of No civil power can be absolute, democratic absolutism. The choice whether it be that of king, aristo- does not lie between the abuses of cracy or democracy. Every form of the old license system and Prohibigovernment must be limited by tion; there are many alternatives. justice, for all power is from God But there is a matter of principle Who is absolute Justice. When civil involved in Prohibition; a principle

THE LEAGUE OF NATIONS

LOOK HERE UPON THIS PICTURE "That Governments derive their just rights from the consent of the governed.'

That peoples and provinces are not to be bartered about from sovereignty to sovereignty as though they were mere chattels and pawns in the

'That all well-defined national aspirations are to be accorded the utmost satisfaction."

Shall the military power of any nation or group of nations be suffered to determine the fortunes of peoples over whom they have no right to

"Shall strong nations be free to wrong weak nations and make them To come back to the Prohibition subject to their purpose and in-

" No man or groups of men chose

"This is what we mean when we speak of a permanent peace, if we speak sincerely, intelligently and AND ON THIS :

"Undoubtedly," said Mr. Taft, the great protagonist of the League idea in the States, "the Covenant needs and in diplomatic patois."

Senator Lodge says that not only international question." opponents differ from advocates in but opponents differ from opponents

Practically no one is satisfied with proceeds: the League terms in present shape yet we are told that any attempt to beautiful, with its white buildings revise leads to insuperable diffi. culties and endangers the whole pro-

tentiary powers can not pacify the warring nations even while delimiting their boundaries; Italy threatens to withdraw if she does not have her

Contrast the pictures. The lofty, sonorous and evidently sincere proclamation by President Wilson of the principles on which permanent peace must be based;

'These are the issues," said President Wilson, Sept. 27th last, they must be settled by no arrange of interests but definitely and once for all and with a full and unequiv-ocal acceptance of the principle that the interest of the weakest is as sacred as the interest of the strong-

And now the helpless President is swamped in a chaos of adjustment and compromise and must abandon his own principles at every second turn in the hope of preserving the semblance of a League of Nations which may be rejected even by his own constitutional advisers, the United States Senate.

And just read this frank admission be Henry G. Wales (correspondent of the Chicago Tribune and the Toronto Globe) that the pretended League of Nations is the merest camouflage for pends upon American good-will. a new balance of power arrangement :

Paris, March 21 .-- The United States will add the necessary weight to Great Britain to make the old prewar balance of power remain among the English speaking races, is the be lief of close students of the inter-national political situation. Although the League of Nations ostansibly will do away with such alliances as bound up the Entente powers, it is believed that England and America, by the very nature of world events, will come closer gether politically and economically than ever before, and their repre-sentatives on the Council of the League of Nations are expected always to vote solidly together.

And this further and franker prog nosis:

If the League of Nations degenerates into a weak, flabby, airy scheme Great Britain and the United States will virtually become allies, it is forecast, holding the world's balance of power and commanding the respect of any other alliance ed, no matter how strong.

And even at this Barmecide feast there sits the ghost of the murdered Banquo-Ireland.

AN INTERNATIONAL QUESTION That the principles proclaimed during the War as fundamental, essen-

tial and bed-rock principles of democracy be applied to Ireland is the crux of the Irish question at the present time. Shamelessly unanimous and uniformly weak are the arguments of a large section of the Canadian press that Ireland's status is a question of domestic British politics. We may soon expect to see this out-worn sophistry discarded. Here are two rather remarkable witnesses to the fact that the parrot cry of Ireland's being a domestic question is not making any serious impression or even receiving any

Henry M. Hyde is an American In his first letter Mr. Hyde writes:

It is a delicate matter for a fordent Taft declares to be purely a matter of British domestic policy Before I went to Ireland I talked the matter over with a considerable number of British statesmen and leaders of opinion. I found a animous opinion that Ireland had become an international question. They were quite willing that an American journalist should visit Ireland, make his own investigations and describe fully and fairly what he found and saw.

That is a bad jolt for the "purely revision. It is not symmetrically ada. Amongst a considerable number arranged, its meaning has to be dug of British statesmen and leaders of out and the language is ponderous opinion he found "a unanimous

The second is none other than that man, Philip Gibbs, who needs no Globe G. S. Adam writes: "It is im- relations and mutual understand-

In Washington which I found as the world's capital, I had other conversations which were more dis-

emotion among Irish-Americans on behalf of Ireland's liberty and independence. For a time popular sentiment swung away from Ireland be-cause of her attitude in the War and her hostility to England in her hour of need. But now that the War is over and many little nations are pleading for self-government, the position of Ireland is again foremost in the thoughts of those out here

who belong to her blood and faith. The movement for Irish independence is growing, and yesterday in New York I saw the outward and visible sign of its strength. It was St. Patrick's Day, and the City of New York was held up for a parade of Irish Americans who marched down Fifth Avenue with bands and banners. It was miles long with long columns of men and women. and all about were hundreds of thou sands of people in the crowds wear ing the shamrock and the green flag One banner led on by priests bore the words, "We Stand for Free and Independent Ireland" and another carried by women and girls said, "England: Damn Your Concessions, We Want

In the crowds I overheard many conversations which convinced me utterly that there will be no absolute friendship between England and America until Ireland's desires have been granted, and I prayed to God that this may happen, to safeguard the peace of the world, which de-

There is enough and to spare in intercourse with Americans of any and all classes to convince utterly any open-minded man of any nationality that "there will be no absolute friendship between England end America until Ireland's desires have been granted."

That is the potent fact which Mc. Gibbs recognizes. Not the Sinn Feiner but the "loyalist" or "imperalist" who obstinately closes his eyes to this undeniable condition of things whom the British Empire has most

SOME ADVANTAGES OF A SMALL PARISH BY THE GLEANER

It may be very convenient to be a ish that amply repay both. A referthing is "so grand."

First of all, a small parish is well lacks the personal element, while little parish the priest can truly say: attention either in England or the the elation of the latter is that of a mother over her first born. The He knows all the lambs of his flock faithful people of a small parish have for he has baptized them and given journalist sent to investigate condi- had to give until it hurt that God them their first Communion. He tions in Ireland whose letters are might be welcomed to a suitable knows each family, its joys and its that since a workman was recently being published in the Toronto Globe. dwelling place in their midst. Sorrows, the failings and virtues of awarded \$2,000 for the loss of three Everything that meets their eyes on Sunday recalls the personal labors every black sheep, every prodigal. monthly allowance to women whose their father's house but because they, he prays during these Lenten days: It cannot be denied that there is as one large family, have built and adorned it. This sentiment is not to and give not Thine inheritance to whole question of pensions to the be found, in the same degree at least, reproach." We can well imagine a men who upheld their country's in large parishes where individual venerable pastor, who has been pro- honor on many a bloody field, or to effort seems swallowed up in the moted to a large parish, saying: grandeur of the accomplishment.

Then again, the smallness of a parish tends to the cultivation of the dren's voices in my little choir, than virtue of fraternal charity. Some may be incredulous on this point, remembering the little bickerings domestic question" theorists in Can- and jealousies and the deal of gossiping that is associated with parish work in a small mission : but on examination it will be found that we opinion that Ireland had become an are right in our contention. Because a parish is small everyone must do his or her part -especially her part. interpreting the terms of the League; clear-headed, human-hearted English- If a bazaar or lawn fete is announced for the raising of funds, all feel that and advocates from advocates. And introduction wherever the English they must cooperate, not only benow read the daily accounts of the language is spoken or read. He is cause the help of each one is needed, Peace Conference. In this morning's keenly desirous of promoting friendly but also because shirkers cannot escape unnoticed and uncondemned as possible to give a clear picture of the ing between America and Great they do so often where there are overseas contemporary, while wishchaos. The Council of Ten does not Britain. He tells of much he found plenty of willing workers to carry ing the bill every success, expresses seem to have made up its mind on a to gladden his heart in his conversathe burden. This, by the way is a the hope that it will produce more which is forever hallowed by the number of important principles. . ." tions with many Americans; he then good thing for the shirkers who soda water than hypocrisy. often become more religious when they have done something for the church and consequently feel that it been the distinguishing note of fice, is to be left in its state of tragic owes them something. All must Anglicanism and it was strikingly ruin as a memorial of its unconquerwork, and work together. This manifested in the service of thanksject.

The Delegates of the Great Powers about the state of Ireland and the and many minor ones with plenipo.

The Delegates of the Great Powers about the state of Ireland and the conversations of intimate relations with one and other. Of course this may be the on Nov. 19th, Not only did the

of the parish love one another less than do the members of a large congregation in which there are no disputes. No one will say that because there is an occasional misunderstanding between members of the Smith family, while all the members of that family live on friendly terms with the Jones family across the way, that the Smiths have less love for one another than they have Telegram has "hit the trail" again for the Joneses. Let there be some trouble or misfortune in a home in a small parish, and see how soon those little differences are forgotten.

It is very nice to have Sisters take

ments laid out for the priest every morning, and a well-starched amice that scratches his neck; but the ladies of such a parish are deprived gram would die of sheer inanition if of a very great privilege, the privilege it had not some such delectable of following in the footsteps of the holy women who ministered to Our it usually is, purely imaginary. Lord's personal needs during His public life, and who prepared clean linens and sweet spices for His burial. It is customary in some small parishes for the members of the Altar Society to take charge of the altar for a month, each in her turn. This they esteem a great privilege, as it brings them so near to their Divine Master Who dwells in the tabernacle. It entails, it is true, some sacrifice of time and labor, but it is a labor of love for which they feel that they are well repaid. Moreover, it can be made the occasion of imparting to them, and through them to their children, a knowledge of the ceremonies of the Church, the names of the sacred vessels and vestments. is the enemy within the gates of of the proper manner of arranging everything about the altar for Mass and Benediction, and of the correct way to prepare the various linensall of which information is, to say the least, a very desirable accomplishment in a Catholic woman.

The pastor of a small parish, of member of a large congregation, course, has his troubles. He has to where the ordinary revenue is more bestir himself to make ends meet. than ample to defray the expenses He has to forego many little luxuries of all work in connection with the that his confrere with ampler funds church and altar. It certainly re- may enjoy. Brought into closer relieves the parish priest and the indi- lationship with his people than is vidual parishioner of much worry the parish priest of a large congregaand responsibility; but there are tion, he must exercise more discresome compensations in a small par- tion and diplomacy in order to avoid any disruption in his "parvulus ence to a few of these may convince grex;" for be it known that it is some struggling pastors that they easier to rule a battalion than it is to are more blessed than they wot of rule a company. But he has his and deliver us, mayhap, from the compensations. He is not a slave to intolerable ecstasies of the lady who the door bell. He has time for study has been to the city where every- and legitimate recreation. Above all, he enjoys the consolations of that priestly sense of paternity, the calculated to foster the spirit of par. consciousness of which becomes ish pride. The city Catholic may be necessarily obscured in the mind of proud of his grand church, but it is the pastor who has to grapple with not his in the same sense as the less large business propositions and who pretentious one belongs to each in. cannot know personally the members dividual member of a small congre. of his flock, many of whom are here gation. The pride of the former today and away tomorrow. In the " I know mine and mine know me.

"Spare, O Lord, spare thy people much to be said for this view. This would rather be chatting with old to come before the jury of the people John Hogan or listening to the chil- of Canada. to be entertained by the self-conscious wisdom of some of my new has refused to accept any honor or prominent parishioners or the gush- reward for his own service to the ing compliments of the leading soprano, whose vocal flights distract me at the Holy Sacrifice."

Let us add, however, in conclusion that we are not so old yet that we This, if correct, sets the stamp of would care to have the above sentiments interpreted too literally in our regard by episcopal authority.

NOTES AND COMMENTS COMMENTING ON the prohibition adjustment. movement in the United States, an

source of some little frictions, such Orthodox Archbishop of Sinai partias often arise in a family, but this is cipate and the Armenian, Coptic, not an evidence that the members Syrian, and Abyssinian Bishops of Jerusalem, but the Jewish Grand Rabbi, and the Mahommedan Mufti had each a part in the To Deum, which was sung on the occasion. After this who will dare to assert that the Anglican Church is not "Catholic !"

LACKING FOR the moment any other object for vituperation the Torontoin pursuit of Bishop Budka, the Ruthenian prelate who was placed under arrest early in the War on a trumped up charge of aiding the enemy. The fact that upon investicharge of the altar, to have the vest- gation by competent authority he was immediately released and exonerated, is of course of no consequence in such a quarter. The Telemorsel to feed upon, even if it be, as,

> THE ISSUE without protest or objection of Ontario charters to two spiritualist organizations may be reckoned as a sign of the times. And the claim fyled; "to teach the law of the universe in accordance with the Master's teaching," must, of necessity, be regarded with complacence by a dominantly Protestant community.

> FROM CATHOLIC faith to spiritist credulity, by the circuitous path of agnosticism, is the singular life history of Sir Arthur Conan Doyle. He has recently published what re. viewers call an "extraordinary" book on the subject of psychic phenomena. Sir Arthur was born of Catholic parents, studied as a youth under the Jesuits at Stonyhurst, graduated later as a physician, abandoned all faith in the supernatural and became a pronounced materialist. He has now taken the rebound from the latter extreme to the most advanced forms of spiritism, to the extent even of having himself developed mediumistic powers.

> AS A MATERIALIST Sir Arthur was accustomed to refer to Christian teaching in regard to the supernatural as "essentially immoral." In the light of his recent history it would be interesting to know if this opinion, proclaimed as it usually is with great decision and show of virtuous indignation, has undergone any revision. For spiritism is nothing if not the very antithesis of materialism. And if the tried beliefs of thousands of years, supported by an authority which, even if its divine institution be not for the moment insisted upon, won and held the adhesion of the world's wisest and best in all ages, in what position stands the vulgar tenets of the mushroom spiritism of the hour? This constitutes a problem which Sir Arthur might very well find worthy of solution.

THE VETERAN published in the interests of returned soldiers, thinks, fingers, the forty dollars given as "I their widows and children, has yet

IT IS SAID that Sir Douglas Haig nation until clearly defined steps have been taken by the British Gov. ernment to make decent provision for disabled officers and their families. true greatness upon the victorious Field Marshall. But should not the men of the ranks receive equal consideration? The discrimination along this line in Canada is becoming a public scandal, and cries aloud for

"THE BLOODY Ypres salient," as it has come to be called, the ground of blood of Canadian soldiers, and upon which they have left indelibly the imprint of their heroism and sacriable defenders, and as damning evidence to future generations of the infamy and malice of the Hun. The city itself, once beautiful and pros-

perous, is now but a heap of ruins. Like Melrose Abbey, whose ruins tell the story of the ravages of the Huns of another age and country, Ypres will for centuries be a place of pilgrimage and an open book in the library of the world's heroism.

SOME FURTHER LETTERS

THE CANON'S IDEA OF CONTROVERSIAL AUTHORITY."-CONFLICT OF STATEMENTS

To the Editor of The Advertiser: A rather lengthy absence from the city has prevented me from giving earlier attention to the attempt made by Canon Tucker in St. Paul's Cathedral on February 16 to justify the grave charges which I had asked him ther to substantiate or to with

In an effort to escape responsibility for having aroused religious controversy in our midst. Canon Tucker makes this amazing statement

I courted no publicity, attacked no one, and made no reference to the Roman Catholic Church. It is a serious matter if a minister of the gospel is not free to instruct his own people. If not, where is there free-dom of worship and of religion?"

The above statement is at direct variance with facts of public record. On February 3, Canon Tucker was reported in The Advertiser as having eclared that the doctrine of the Im maculate Conception was "the greatest aberration in the history of Christendom," and that "the name of the Virgin was substituted for the name of Jesus Christ in the Te Deum and other services of the Catholic

On February 4 Canon Tucker authorized the publication of the follow-

Canon Tucker declares that he did say that the whole Catholic doctrine of the Virgin Mary was directly contrary to the teachings of the Bible and the early church, and was the greatest aberration in the history

The Advertiser asserted its belief that there was "no substantial victs himself as a deliberate and wildifference between what was reported ful liar. It will take more than to have been said by Canon Tucker and his own version of his sermon. And in both The Advertiser's report and in Canon Tucker's own version there is a direct reference to the Catholic Church, and an attack on

the beliefs of every Catholic. I then challenged Canon Tucker
"to show proofs for hie indefensible
distortions of facts that are within
the reach of all." What proofs has
fore." It was at the time when
fore." It was at the time when
the reach of all." What proofs has I then challenged Canon Tucker to show proofs for his indefensible ch of all." What proofs has Tucker produced? With a second-hand scholarship of which he should be ashamed, and which is far from establishing his boastful claim that he is " not a man to speak without knowledge and without authority, or to make false accusations quences." the Canon brings forth a book entitled "Manual of Romanish Controversy," written by a Protestant minister named Rev. R. P. Blakeney Canon Tucker not under stand that the authority of the Rev. R. P. Blakeney is no better than his own? Can he fail to realize that such testimony would not be accepted same criticism applies to every other authority adduced by Canon Tucker. He might as well have offered as evidence against the Catholic Church "The Awful Disclosures of Maria Monk," or the files of the Orange

If it is for that kind of a abuse that the Canon claims "freedom of worship and of religion," I have no desire to deprive him of any scrap of honor or of enjoyment that ber 14: "I accept without reserve, may accompany such an occupation. your denial of responsibility for the And if his people find instruction in such abuse of the Catholic Church. shall raise no objection so long as the performace is kept behind closed But if, and whenever, it is reported in the public press, I shall sert the right of pinning the canon down to proofs. I may be met, as in the present instance, by only I may be met, shiftiness and evasion. But at length I shall hope to show Canon Tucker in his true colors. For the Canon appears to have an itch for baseless him at it before. Two years ago he publicly asserted that "Bishop Fallon announced a year ago there was no salvation for anyone outside the Roman Church." As a result of my private request that the Canon in form me when and where I had used such language, he published a half-hearted retractation in which he exmy words." Whereas the fact was that I had never used words susceptible of any such interpretation nor could Canon Tucker find in the pub lic press to which he appealed any semblance of justification for the charge he had so impudently made, but which he had neither the manliness nor the sense of public decency to withdraw unreservedly.

Canon Tucker's misrepresentation and misinterpretation of the teaching of the Catholic Church concerning the Blessed Virgin Mary recalls the amusattack in Moscow on the British upon for proof. Whereupon, with an catechisms which contained

Blackstone's "Commentaries on the laws of England." And this is what he read: "The King can do no wrong. In his political capacity there is ascribed to the King absolute perfection. The King is not only in-capable of doing wrong, but even of thinking wrong; he can never do an improper thing; in him is no folly nor weakness." To make his case complete, the Russian cited Addison's line on Queen Anne: "Thee, Goddess, thee Britannia's Isle Adores." And then, with an exultant shriek, 'Was I not right my dear cried out: compatriots, in using the words flendish and atheistical with regard to the British sovereign and British constitution?" To all the British constitution?" To all of which, of course, there was but one reply: That the flery orator, either in ignorance or in malice, had

distorted and misrepresented Black-Canon Tucker is the local counterpart of the Russian nobleman.
| M. F. FALLON.

Bishop of London. London, March 1, 1919.

CANON INSISTS "ROMANISH CON-TROVERSY " IS AUTHORITATIVE HISTORY

To the Editor of The Advertiser : Bishop Fallon must have a very poor opinion of the intelligence of the name of Christ." the people of London when he imagines that, with a mere stroke of the pen, he can rule out of court, as un-worthy of credence, some of the best historians and writers of the nineteenth century. And it is precisely in a court of law that those distinguished names would carry weight; for I did not cite them as exponents of Roman doctrine, though even thus they are not to be lightly esteemed but as witnesses to a fact. I stated what I thought to be a fact. Fallon denied it. I produced those witnesses to establish the fact. Dr. Blakeney, e.g., says: "The author of these pages has before him an edition of this Psalter of the Virgin published in Rome in the year 1834, with the imprimatur of the Roman of the truth or falsehood of Roman of Christianity; and that in societies in fact. Either Dr. Blakeney had been subher glories, her name had been subher glories, her name had been subhad not. If he had all Bishop sounds. If he had not, then h Bishop Fallon's mere ipse dixit to place in that category such men as Archbishop Trench and Dean Mil-

> Then Bishop Fallon recalls an incident that occurred two years ago, and adds: The Canon appears to have have made the statement that "marriage by the Anglican Church or by any other denomination of the Protestant Church, is no marriage at all in the sight of God." In the course of an interview with The Advertiser on the subject. I attributed to Bishop Fallon, from the report of a sermon preached by him some time before the statement, "Outside the Roman the statement, "Outside the Roman Catholic Church there is no salvation." My statement, however, appeared in The Advertiser in the following form: 'there is no salvation for anyone outside To this statement Bishop Church.' Fallon objected. This led to a respondence that will serve to establish the facts of the case.

1. It was not my words which the Bishop objected to, but those of the reporter. December 12, 1916, I wrote to the Bishop saying, "The reporter. item was the result of an interview over the telephone. I am not responsible for the wording of the

report."

To this the Bishop replied Decemwording of the report." It is on the strength of that report that the Bishop now charges me with "baseless misrepresentation." The charge lies at the Bishop's own door.

2. My statement was "outside the

Roman Catholic Church there is no salvation." This may be proved by a letter which I addressed to The This may be proved by Advertiser December 18, 1916. What does the correspondence reveal? December 19, the Bishop wrote. "Outside the Church there is no misrepresentation. I have caught him at it before. Two years ago he publicly asserted that "Bishop Fallon Christian truth." December 31, he further wrote, "Of course, in Catholic teaching, outside the Church there is no salvation and outside the Church, Catholic, Apostolic Roman there is no salvation, are identical propositions. By Church, I mean, the Holy Roman Catholic pressed regret "if he misunderstood | and Apostolic Church." Hence the Bishop's doctrine is identical that which I attributed to him. Where, then, is the "baseless misre presentation?" A tree is known by its fruit. If such doctrine produces the bearing and manners of Bishop Fallon who would care to be a bishop of the one and only church?

3. A curious incident occurred in that correspondence. In a letter to the Bishop December 17, I alluded to my experience in the province of Quebec, where I had seen catechisms sanctioned and taught by the Roman ing story of a Russian nobleman who | Catholic authorities, which contained reported to have made a violent the words in French, "Outside the ck in Moscow on the British Caurch Catholic and Apostolic and sovereign and the British constitution. Roman, there is no salvation. This "foreign potentate," having December 19, the Bishop replied, "I asserted that the tenets of the British have never met the formula, etc., in constitution were "atheistical" and any manual of Catholic doctrine. was called I sent the Bishop forthwith two imph that was intended to statement in full. I had thus be overwhelming, he quoted from opportunity of teaching Bishop

Fallon something regarding his own Church which he never knew before and he returns the compliment by saying that my ignorance of the teaching of his Church is " colossal. I am, yours most truly,

L. NORMAN TUCKER. The Rectory, St. Paul's Cathedral. London, March 10, 1919.

BISHOP INSISTS ON PROOF. - GARBLEI LETTERS TO BE PUBLISHED To the Editor of The Advertiser:

I consider that Canon Tucker, in his latest communication to you, has garbled the contents and distorted the meaning of certain letters that passed between him and me some two years ago. In consequence I have asked his consent to the publication of the entire correspondence As it is too lengthy to expect that it

should be given space in the columns of the daily press, I propose to issue and circulate it in pamphlet form, and let it speak for itself. Some weeks ago Canon Tucker stated that "the whole Catholic doc-trine of the Virgin Mary was directly contrary to the teachings of the Bible," that "leaders of the Catholic Church have been ascribing to her the attributes of Christ himself," and "her name has been substituted in Psalms and in the Te Deum for

Canon Tucker thereby revived the old slander and calumny that the Catholic Church gives supreme honor or divine worship to the Virgin Mary. If he did not mean that, then what possible purpose could his words serve? If he did not mean that, what did he mean? And if he did mean to charge Catholics with idolatry, then it would have been the part of honesty for him to have said so frankly. How he has been under-stood is well illustrated by a correspondent who signs himself "On-looker," and who refers to Canon Tucker's charges as representing what is commonly known by those outside the Roman Church as mariolatry. Did Canon Tucker really mean to accuse Catholics of mariolatry?

When I requested Canon Tucker to substantiate his statements. I naturally expected him to produce proofs from Catholic sources. authentic and authorized catechisms books, missals, breviaries, doctrinal treatises, works of devotion and books of liturgy. They are to be found by the hundred here in the city of London where Canon Tucker's charges have been publicly made. All the services in Catholic churches are open; we welcome inquiry and are ever ready to explain our doctrines. We claim, perhaps not unnaturally, that we know our beliefs better than those who are strangers to the Catholic faith; we object, perhaps not without reason to have Protestant writers offered as

authorities of Catholic teaching. In answer to my challenge, what course did Canon Tucker pursue? Did he offer as justification or proof one iota of Catholic teaching? assuredly not. He produced a book. written in 1834, by a Protestant min ister, and the very title of which Manuel of Romanish Controversy would render its contents suspect to any fair minded man. In point of fact and law such testimony is inad missible in any court; it is precisely equivalent to hearsay evidence. addition of the names of Milman, Trench and others, does not add a particle of strength to the argument. The only competent evidence is authentic Catholic doctrine. evidence Canon Tucker has not produced, and cannot produce. hence I repeat my accusation that he has made baseless charges, and has misrepresented and distorted Catho-

Let me submit to Canon Tucker and to your readers a parallel case.
A London newspaper, let us suppose, quotes Bishop Fallon as having said in St. Peter's Cathedral:

It would not be considered heresy in the Church of England for the Archbishop of Canterbury to deny

the existence of God." Canon Tucker at once vigorously protests and calls upon me to prove so monstrous a charge. Instead of referring to the recognized doctrinal formularies of the Anglican Church produce a book entitled "The Com edy of Convocation," written in 1834. by A. F. Marshal, a graduate of Cambridge, and from it I quote: "We find that the Church of England is not opposed to the existence of a God. At the same time, we cannot overlook the fact that the nineteenth article, in affirming that all churches even the apostolic, have erred in matters of faith, obliviously implies that the Church of England may err in teaching that there is a God. We conclude, that whilst, on the one hand, the archbishop has taken an extreme or one sided view of the teaching of the Church; on the other for the reason assigned, it is undoubtedly open to every (Anglican) clergy man either to believe in or to deny the existence of a God.'

What would Canon Tucker think of my controversial decency and "The Comedy of Convo 'is a satirical attack on the Church of England. Its author is a convert from Anglicanism to Catholic Church. Would C Tucker consider him a competent witness? Is his testimony admissible on a point of doctrine of the Church of England? Or is it only the Catholic Church against which such untruthful, unfair and shame methods may be ful controversial used with impunity?

+M. F. FALLON, Bishop of London London, March 14, 1919.

THE CANON SUMMONS ROBERT E. SPEER AS WITNESS!

Editor Free Press: Bishop Fallon may be a very great prelate. He certainly is a mighty poor logic-ian, unless, indeed, as "Onlooker" says, he merely wishes to throw dust in people's eyes.

I quoted an accurate and serious Catholic Psalter, published in Rome in 1834, with the imprimatur of the papal authorities, with the name of

How does Bishop Fallon meet as the principle of freedom of speech.
That obligation Canon Tucker has parallel case. He then proceeds to quote a facetious graduate of Camquote a facetious graduate of Cam-bridge, A. F. Marshall by name, who Catholics of being idolators, let us Comedy of Convocation," and con-cludes with the words. "It is unclergyman either to believe in or to deny the existence of God." By the same process of reasoning this would be equally true of every Presbyterian. Methodist and Baptist minister.

Let me point out to Bishop Fallon that this is by no means a parallel case. To make it a parallel case the Bishop would have to quote not a satirical comedian, but John Henry Newman or some other serious Roman Catholic author, not as giving ais own views, but as saying, hold in my hand a Church of England book, published by the Society for Promoting Christian Knowledge, with the imprimatur of the Arch-bishop of Canterbury, which contains the following statement: 'It is undoubtedly open to every clergyman either to believe in or to deny the existence of God,' and that he supported this with the corroboration of Cardinal Manning, Cardinal Wise-man and Cardinal Vaughan. There would be a strong presumption, not that such a book to say a certainty existed and that it represented, in some measure, the teachings of the Church of England. This would be not only a parallel case, but a very strong and perfectly legitimate argu In the other case, to be very frank. I think as little of Bishor Fallon's "controversial decency and honesty" as I think of his logic.

The Bishop asks me if I really mean to accuse Roman Catholics of mariolatry. I have no desire to use the word if it be offensive. me again quote a serious writer, Robert E. Speer, one of the outstand-ing figures in the religious world today. Dr. Speer spent months in America, where he studied all classes and conditions of men and institu-tions. He calls South America a Roman Catholic continent, where Protestantism is non-existent practically and where the Roman Catholic Church has held undisputed sway three centuries. After scribing the deplorable moral condition that widely prevails among priests and people alike, in a book entitled "South America Problems." he mentions one of the causes as follows: "The great mass of South American people Christianity. The very crucifixes of which South America is full misre-present the Gospel. They show a dead man, not a living Saviour. And even the dead Christ is a subordinate figure. The central place is Mary's. Mary is the central religious person. She, as Bishor Romero declared in the Argentine congress on December 31, 1901, for all Catholies is the centre of piety and virtue in the family circle. Mary, not Christ. And Mariolatry is the re-Friday morning, 1910, the two processions bearing the images of Mary and Jesus moved out of the church of San Nicola, in Barran quilla, the multitude followed the figure of Mary, and the figure of the Saviour was deserted. The popular religion of South America accepts the view of Mary, which is set forth in St. Alphonsus Liguori's "Glories of Mary"—if Jesus is the king of the universe, Mary is also its queen, and, as queen, she possesses, by right, the whole kingdom of her son. many creatures as there are who serve God, so many there are who serve Mary. For as angels and men and all things that are in heaven and on earth are subject to the Empire of God, so are they also under the dominion of Mary. In the great La Merced Church, in Lima, over the chancel is the motto, "Gloria a Maria." And in the wall of the ancient Jesuit church at Cuzlo, known as the Church of the Campania are cut the words, "Come up to Mary all ve who are burdened and weary with your sins and she will give you

It would seem that Mariolatry is not too strong a word to qualify such a state of things.

I am yours most truly L. NORMAN TUCKER. The Rectory, St. Paul's Cathedral, London, March 17, 1919.

WITH SPURIOUS PSALTER AND FORGED ENCYCLICAL CANON IS LEFT IN BAD COMPANY

Editor, Free Press: After squirming for six weeks Canon Tucker finally admits that the charge he levelled against Catholics in St. Paul's Cathedral on the 3rd of Feb. last, was idolatry. For mariolatry and idolatry are synonymous terms.

Canon Tucker to use the word "if it be offensive," but as a dignitary of the Anglican church and rector of St. Paul's Cathedral, he must instruct his congregation, and "it would seem that mariolatry is not too strong a word" to impart such instruction. Too polite to libel an individual Catholic, yet Canon Tucker does not consider it bad manners to slander author, Dr. Blakeney, who says in them in bulk. And to justify his effect, I hold in my hands a Roman weird notion of "instruction," he invokes the principle of freedom of speech. "If," asks Canon Tucker, "a minister of religion is not free to inthe Virgin substituted for that of God, and I quoted as corroborative matters, where then is freedom of evidences Archbishop French, Dean Milman, Archdeacon Hardwicke and others.

Milman, Evidences Archbishop French, Dean Speech, of teaching or of worship?"

The obligation not to bear false witness is, to say the least, as sacred

shamelessly violated.

writes a satirical attack on the church of England, entitled "The rests so foul a charge. His first argument is drawn from a book cludes with the words. "It is undoubtedly open to every (Anglican) by Rev. R. P. Blakeney, a Protestant minister, whom Canon Tucker canon By the izes as "an accurate and serious author." Dr. Blakeney quotes from a "Psalter of Mary," by St. Bona-venture. The British Museum Catalogue, an authority that even Canon Tucker will scarcely question, characterizes this alleged "Psalter of Mary" as "spurious." Your readers may choose between Canon Tucker on the one hand and the British

Museum Catalogue on the other. In his dash to South America Canon Tucker is still more unfortun ate. In this case his faithful navigator is again another Protestant minister, the Rev. Robert E. Speer, whom he vouches for as "a serious writer, one of the outstanding figures in the religious world today." Per mit me to throw a little light oh the reliability of this "outstanding figure.'

On April 27, 1910, the Rev. Robert E. Speer delivered a lecture before a missionary convention in Cincinnation "Our Duty to Our Benighted Brethren of South America." This led ture had been previously delivered in Rochester, N. Y. On both occa-sions the Rev. Mr. Speer repeated his slanders against Catholics of the South American continent, and quoted as his justification therefor pastoral letter of the Archbishop of Venezuela, and an Encyclical of Pope Leo XIII., to the clergy of Chile. It took more than two years to force the Rev. Robert E. Speer to acknow ledge that the documents he had used were forgeries. On Oct bir 18, 1910, this "outstanding figure in the religious world" was informed that Rome had pronounced the Encyclical in question "a palpable fraud and forgery," and that the Archbishop of Venezuela had styled his alleged pastoral "a wicked and vile calumny, a course fraud." It was only on the 30th of April, 1912, that Rev. Robert E. Speer, in a letter over his own signature, admitted the forgery. He made no apology for his unspeakable offense, but with a callous disregard for decency, expressed his pleasure that "the matter had been definitely settled, not only by the statement of the secretary of the archbishop but also by the acknowledgment of the part of the original inventor." Mean while the vile calumny had been given wide publicity by Dr. Beach, a professor in Yale University, and by Dr. Ward.

editor of the New York Independent Thus the latest charge of mariolatry against Catholics rests on the authority of the Rev. W Blakeney, who makes use of a "spurious" work; of the Rev. Robert E. Speer, a circulator of "a palpab e forgery, a wicked and vile calumny Norman Tucker, canon of the Anglican church and rector of St. Paul's Cathedral.

posed some years ago by the late Cardinal Newman. On that occasion the culprit was also a minister of the Church of England. He had been on a visit to Belgium, and, his return, made the following de claration which was reported in the London Times in June 1851: "On my visit to Brussels I was led to inspect the door of St. Gudule's Cathe dral: I saw fastened up there a catalogue of sins with a specification of the prices at which remission of each might severally be obtained." On investigation it was found that there was indeed a the first call of France in distress. catalogue fastened to the door of St. Gudule's Cathedral. The inscription The inscription translated ran as follows: "A chair without cushion, one cent; a chair with cushion, two cents. On great festival days, a chair without cushion, two cents; a chair with cushion, four

It is not on record that either the London Times or the Anglican minister made an apology. It looks as though Canon Tucker was running true to form.

M. F. FALLON Bishop of London. P. S.-Would it be an indiscretion to request the anonymous letter writers "Onlooker," and "Bystander," to reveal their real identity? Their style and matter arouse my curiosity and suspicion.

London, March 20, 1919.

Satisfaction puts the brakes on progress. A gentleman never heard a story

It was a good old woman who had known all the hard knocks of the world who said, "Honey, don't world who said, last, was idolatry. For mariolatry and idolatry are synonymous terms. Being a gentleman, of course, it hurts a hole in your shadow."

THE ONLY ANTIDOTE

A little more than a hundred years ago a Democratic statesman, whose name is often on Democratic lips and whose main theories and principles of government the Democratic Party has wholly rejected, expressed these moderate, sensible, and sound opinions upon a subject of living interest and importance to the United States 'I rejoice, as a moralist, at the

prospect of a reduction of the duties on wine by our National Legislature. It is an error to view a tax on that liquor as merely a tax on the rich. It is a prohibition of its use to the middling class of our citizens, and a condemnation of them to the poison of whisky, which is desolating their houses. No nation is drunken where wine is cheap, and none sober where the dearness of wine substitutes ar dent spirits as the common beverage. It is, truth, the only antidote to the bane of whisky. Fix but the duty at the rate of other merchandise, and we can drink wine here as cheap as we do grog, and who will not prefer it? Its extended use will carry health and comfort to a much enlarged circle. Every one in easy circumstances (as the bulk of our citizens are) will prefer it to the poison to which they are now driven by their Government. And the Treasury it-self will find that a penny apiece from a dozen is more than a groat from a single one So Thomas Jefferson wrote to Mr.

de Neuville, 1818. His judgment of the distinction that should be made between mild and strong drink night be contemporary. In the last sixty odd years beer has become the cheapest and commonest beverage of small alcoholic content. He could not foresee, he could not imagine that a party which still effects to honor him as its founder and saint would so utterly forget or deny him as to at-tempt, not a partial prohibition of healthful and comforting drink by means of the taxing power, but a total prohibition whose inevitable re sult will be the extension and multi plication of the bane of illicit whisky Today Mr. Jefferson would write that "no nation is drunken where beer is cheap, and no nation sober where the prohibition of beer and wine substitutes ardent spirits as the common beverage." That the Treasury loses a billion of revenue, and States and municipalities an immense sum; that Federal prohibition is an interference with private habit and a filching of State and local rights inconceivable to Mr. Jefferson, plain to everybody. That the Gov. ernment is driving its citizens to "poison" is plain to everybody but

the irreconcilable Dry.

Mr. Jefferson's words are commended particularly to his own party, because it has sinned against its own traditions and the great name it loves to invoke. To thoughtful men of every party those words, weightier today than a century ago, visualize the folly and the danger of attemp ing absolute prohibition. - N

WILL FRANCE RENEW WAR ON

RELIGIOUS

WOUNDED PRIESTS, WHO WON DECORATIONS FOR BRAVERY IN BATTLE, MAY BE EXILED AGAIN C. P. A. Servic

Paris, February, 13.-Unhappily gns are not wanting that the present French Government purposes to renew, at no distant date, the persecution of the religious orders, which one imagined the war had made a not concealing under the title diocesan missionary that he is a member | this fund. of the dissolved order of the Regular Tertians of St. Francis of Assisi states these existed at Ambialot Tarn, in 1901, and he asked the prefect to discover if there are members of this dissolved congregation about.

that he has in hand processes against several religious, accused of reconstituting their congregation.

This is a fine return for the valor of the religious, who, though exiled, rushed from all parts of the world at Are those who survive, their breasts covered with decorations and their bodies scarred with wounds, to take again the hard road of exile, now that their patriotic work is done? Yet, according to the letter of M Faure late head of M. Combes Cabinet, this great act of ingratitude is already in process of being put into execution

DISQUIETUDE IN ALSACE LORRAINE In Alsace Lorraine there is also

disquieting news of a similar charac-ter. The hopes of Lorrainers raised by the robust optimism of Canon Collin, were based on the solemn declaration of Marechal Joffre, of the Government and of M. Poincare. But now the first act to follow on these words causes not rene *ed hopes but alarm and dismay. Debierre, a leading Freemason, who has been charged with the task of studying the cultural question, has declared that the time has arrived for the separation of Church and State and laicization of the schools and their personnel in both the recovered

Have more than thou showest; speak less than thou knowest, spend less than thou owest.

Flowers Fade

Recently in a distant City we saw upon the walls of a church, within full view of the congrega-tion, a temporary "honor tion, a temporary roll" of those of number who had responded to their Country's call.

Fastened on the wall at the bottom of this roll was a vase containing flowers, which some loving heart and faithful hands changed weekly.

The thought which prompted this was beauti-

There comes the other thought, however, that "flowers fade" and such and such loving hearts themselves pass away.

Believing that there is scarcely a church, college, lodge, or corporation that would not wish to perpetuate the memory of its fallen brave in a more permanent form, we are now furnishing "Memorial Tablets" of a very high order in Bronze and other

Those already supplied by us range from \$35.00 to almost \$1,000.00.

As the designing and manufacturing of these are done entirely by our own staff, both high quality and moderate cost are as-

Designs and estimates cheerfully submitted without any obligation whatever upon your part,

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TORONTO

FATHER FRASER'S CHINA MISSION FUND

Dear Friends,-I came to Canada to seek vocations for the Chinese Missions which are greatly in need of priests. In my parish alone theve are three cities and a thousand vil-lages to be evangelized and only two priests. Since I arrived in Canada number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of these and others who desire to become missionaries in China. Five thousand dollars will found a burse. The interest on this amount will support a student. When thing of the past. The Minister of the is ordained and goes off to the the Interior, M. Faure, has written to mission another will be taken in and the prefect of Tarp, demanding to know if a certain missionary, advertised to preach at a church in Albi, is Faith to the ends of the earth will, I am sure, contribute generously to

Gratefully yours in Jesus and Many, J. M. FRASER. I propose the following burses tes

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FIVE MINUTE SERMON

FOURTH SUNDAY OF LENT

THE HOLY MASS

"Whence shall we buy bread that these ma eat?" (John vi. 5.)

The Gospel read to-day, my brethren, vividly brings to mind that other Bread which Christ was to bless and give for the food of our souls—that other bread, to consecrate which every priest has been entrusted with the power. The Gospel is so well chosen for this time. 'For a great multitude followed Him," as we know our Catholic people do in the holy time of Lent. And "the Pasch, the festival day of the Jews, was near at hand?" The Church, like her Lord, is anxious to feed her

children.
The Holy Mass, with Communion spiritual or sacramental, is devout thoughts to day. Need wany reminding, any exhortation about the Mass? Surely not. It is a Catholic's privilege and glory to be present at the Holy Sacrifice. To be allowed to come, to know he has a right to come, to know that he is so welcome, should make him look forward to and long for the holy time of Mass. Calvary to be renewed upon our altar, and we poor sinners made welcome, to pray. poor sinners made welcome, to gray, to be forgiven, to unite our hearts to the Victim offered for us. The bread and wine to be consecrated, and we to partake! The chalice of benediction, which we bless, is it not the Communion of the Blood of Christ? And the bread, which we break, is it not the partaking of the Body of the Lord?" (I Con. x. 16.) Yes, Christ is given to us as the food of our souls. Health, strength growth, life for our souls, are its re sults, as they are for our bodies, from the food and drink of which we must necessarily partake. How seldom do we find people voluntarily starving themselves to death—it would be a madman's deed! Ave. starve their bodies; but their souls, how common it is, scarcely noticed by others, and they themselves that do it think thereby (missing Mass and Commun ion) that they show their independence and superiority. What utter folly, starving, perishing, through our own fault, and ready to our hand the table laid, the minister of the Lord blessing and distributing the Sacramental Bread, the Body of the Saviour! Oh, here is the food of the wayfarer, the life-giving nourishment in which our souls are strengthened walk and persevere through this exile to the land of the Blessed!

Attending Mass, receiving the Blessed Sacrament are so meritorious because they are done in faith. The merit, my dear brethren, is beyond our calculation and understanding; but we know this: that we cannot give such honour, glory, and thanks-giving to God by any other means. We cannot so efficaciously supplicate His pardon and mercy at any other time. We cannot ask Him for favours, graces, privileges at any other time, that we can so confidently trust to obtaining as we can dur-ing Mass. We believe in the Holy Sacrifice, we believe that Christ is present, the very Saviour that died think that the popular writers have for us. We believe that which consecrated, though it may look like bread, is truly and really the Body of Jesus Christ. We believewe do not see-and the blessing and reward of faith is bestowed upon us. And the union of Christ and the souls words of the Mass: "Through Him and with Him and in Him there is to this Bread he shall live forever. (John vi. 50, 52.) Christ could do no more, for He

has given us Himself, and given us Himself freely. If He had made it a difficult and arduous task to attend Mass, men might have had an excuse but perhaps they would have been more in earnest. But Christ has ing the benefits, and yet is so anxious and pleased that He might

be receiving them. good as those who do go, and the rest. The real reason is that they this: they are slaves, and not icism and Germany be identified.

masters. Oh, we could go if we There followed the Hussite wars

DANGER LURKS IN EVERY ONE OF US

We Are As Full of Deadly Poisons As A Germ Laboratory.

AUTO-INTOXICATION OR SELF-POISONING

"FRUIT-A-TIVES" Absolutely Prevents This Dangerous Condition

The chief cause of poor health is our neglect of the bowels. Waste matter, instead of passing from the lower intestine regularly every day, is allowed to remain there, generating poisons which are absorbed by the blood.

In other words, a person who is habitually constipated, is poisoning himself. We know now that Autointoxication, due to non-action of the bowels, is directly responsible for serious Kidney and Bladder Troubles; that it upsets the Stomach, causes Indigestion, Loss of Appetite and Sleeplessness; that shronic Rheumatism, Gout, Pain In The Back, are relieved as soon as the bowels become regular; and that Pimples, Rashes, Eczema and other Skin Affections disappear when "Fruit-a-tives" are taken to correct Constitution.

"Fruit-a-tives" will protect you against Auto-intoxication because this wonderful fruit medicine acts directly on all the eliminating organs.

50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent on receipt of price by Fruit-a-tives Limited, O44swa.

of lethargy, which overcomes many souls and deprives them of the strength and merit of Holy Mass. Cultivate in your souls devotion and love for the Blessed Sacrifice in which Christ our Lord so freely offers Himself—our Redemption now, our re-ward hereafter. Those who are devote to Holy Mass have only one longing-to make Christ King of their hearts; that all they do and suffer should be for Him, that all their love and loyalty should own allegiance no one elsa save Him.

WENCELAUS OR HUS?

Joseph A. Vaughan, S. J., in America

The Czecho Slovaks are now free. President Wilson has recognized the independence of Moravia and Bo-hemia. Immediately it becomes the duty of every newspaper editor, magazine writer and super-illumin ating scribe to pass that little-known corner of the earth in review. And. sad to say, the narrations are such that historians will be tempted to

eaten of the insane root That takes the reason prisoner.

Or is it that "the fatal divorce of reason and passion" has obscured their vision? Certainly it is not lack of education nor experience, nor of men in the Holy Eucharist is so perhaps of good will, but rather maycomplete that we can say, in the which manifests itself by the indolence or inability to seek the sources the father and the Holy Spirit all honor and glory." Oh, the merit of the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the faith and the union! "This is the faith and the union!" This is the the Bread which cometh down from heaven: that if any man eat of it he heaven: that if any man eat of to the contrary notwithstanding. And someone has wisely remarked knowledge does not consist in knoving everything, but in knowing where to find it.

Behind every great wave of patriotism there must be found a personality, either past or present. Belgium has its Albert, Eogland its Haig, France its Foch and America its Pershing. So, too, these heralds given us Himself, freely and actually its Pershing. So, too, these heralds yearns for us to come. He is bestow- of Moravian and Bohemian glories here in our American land have glanced into the depths of history depths that are far from transparent How is it, my dear brethren, that and lo, they have discovered John men do neglect our Blessed Lord in Hus. Hus, the liberator; Hus the the Holy Mass? Is it want of faith? man, whose spirit shall free a not as regards the men to whom bonded nation from the German we refer—the Catholics. They know rule. Did their encyclopedic knowl-well what the Mass is and the obligades of fail to descry the anachronism? well what the mass is and the original statement with the mortal sin to attend if they are able. Where can one find a of the doctrines of Wyclif, already reason to refuse this loving invitation condemned in England, died in 1415; of the Saviour! The real reasons are not the foolish excuses, somethe rule of the Hapsburgs in 1526, times heard, that one does not like the priest; that home is so disturbed one cannot attend; that one is as was a liberator; it makes no difference whether he sought to free the mind from the spiritual authority of are so entangled in their sins that they cannot go, they are not free to go. Their pride will not like to own a personality, even though Cathol-

chose, they may say. No, you can lasting over a period of thirty years, not; that is not true. St. Paul tells that we cannot say the Holy Name years before the Hapsburgs came lasting over a period of thirty years, Jesus except by the power of the Holy Ghost. Much less, then, can you attend Holy Mass except the grace of the Holy Spirit is given you. And you must make room for the grace of God in your heart by turning out the sins and bad habits and indugences that disgrace that which should be the dwelling place of the

ater the nobles formed an offensive and defensive league. Ar ned crowds invaded the churches and monasteries, drove out all priests and monks unwilling to submit, robbed them of their possessions, and replaced them with Utraquist clergy, i. e., clergy who would adminster Communion to the Faithful "under both kinds," sub utraque specie. It is noteworthy that Hus himself never taught Utraquism. Since the then Emperor, Sigismund, a man sprung from their own soil and not a scion of the Hapsburgs, was allied with the Council, naturally these wars took on the aspect of a revolt. But was it a revolt against the Hapsburgs? And shall we now say that Hus, dead these 500 years, was the first to recog nize and repudiate the tyrannical sway of Germany? Enough gruesome, glaring truths lie ready at hand for the man who would slay with the pen; why dig falsehoods cut of the depths of the past? Fanaticism, recognizing neither law nor equity, considers at the present time all means legitimate provided it can be smirch an enemy; compromise whom else it may. One writer in his fren-zied zeal even regrets that Blucher arrived in time to save Wellington Waterloo. Shades of Napoleon they not rise and dance with laughter? What were England's thoughts on this subject prior to

The facts about Bohemia and Moravia of today are both illuminating and astounding. Latest statistics set forth that Bohemia has a population of 6,458,389, of which 6,210,385 are Catholics. A nation 96% Catholic! Of the 200,000 non-Catholics, over 92,000 are Jews. Moravia has a population of 2,487,706, of which 2,825,574 are Catholics, almost 100% Catholic. Of the non-Catholics 44,255 are Jews. Of What then has happened to the vali-ant Hussites? Have they suffered a change of heart and returned to the Fold, or have they, growing tired of the conflict with imperial Germany emigrated to other parts? To those who have the patience and courage to stand by their guns and bear the brunt of battle belong the spoils and glories of victory. Today not the Hussites who long since gave up the battle, but their more valorous and heroic Catholic countrymen the world must candidly acclaim. President Wilson in recognizing the independence of Moravia Bohemia, though he and thousands of others may not know it, has recognized the freedom of the most wholly Catholic republic on earth.

To whom in its hour of triamph does this new-born republic turn for its inspiration, its patriotism? to Hus, methinks, whom Catholics rejected 500 years ago, but to that gentle sainted King and Martyr, Wenceslaus, famed alike in sacred and profane legends. He loved God above all, and his people next to God. His regal power begot neither tyranny nor pride nor arrogance. His hands were reddened not with the blood of his nation but with the juice of the grape soon to become the blood of his God. His one earthly pleasure, more heavenly indeed than earthly, was found in crushing with his own hands the fruit of the vine and harvesting the wheat destined for the altar of God. Such was the man who inspired the entire nation up to the days of the Hussites. Today a mau should be chosen who will renew in the hearts of a new born people devotion to country and devotion to God. Is that man Wencelaus or Hus?

THE READY CATHOLIC WOMAN

It is not ours to say how the grace of God shall come or when it will come; it is the free gift of God.

Some months since a prominent Some months since a prominent actress was received into the Church. She had attained success; had everything that the world could give, and lived only for the world without a

She never received any religious education. After she entered the theatrical profession she never gave a thought to churches or religion. Sacred things and images." says, "always gave me the shivers and made me recoil."

One day when she was convales-

thought. How unlikely it seemed that she would ever become a Catholic. Yet are there not many who might repeat this experience if their Catholic friends were charitable to

point out the way?

The Catholic should ever have the zeal of an apostle. He should con sider himself his brother's keeper; he should ever be ready to take advantage of the opportunity to lead other souls into the light. Sometimes a mere hint is sufficient. What joy one should feel in the dulgences that disgrace that which should be the dwelling-place of the Holy Spirit. This is the work of Lent. Give up sin, pray to God, and He will grant you grace to come to Mass, and to prepare your soul for Communion. Be afraid of that state September 2, 1415. Three days of the opportunity to lead was unjust and insulting to their contents to the country; that there were no heresties in Bohemis, that any assertion to the contrary was itself the grav-est heresy. This document is dated September 2, 1415. Three days

RECONSTRUCTION

The world, as we well know, is in the throes of reconstruction, following on the heel of four years of bloody warfare. It is being made over, re built and revitalized, a painful and tedious operation. The period following the close of the Civil War was one of reconstruction for cur country. It was well remembered by the people of those days, and is marked in history as a time of anxiety and suspense, of trouble and turmoi doc dedly a period of unrest, world has been experiencing same thing since the close of the world War, but on a universal scale. Reconstruction or readjustment is affecting all classes of all peoples and in every sphere of activity. In the titanic struggle of world powers many national edifices and institutions (fixtures for centuries) were demolished, weakened fundamentally or torn apart, leaving nothing but what is worth while, and rebuilding in a bigger and better way. Provincialism and nationalism, it seems are no more. All such lines have been swept away. We are now world patriots and have world ideas. Hence, we talk of and plan for world. security through armament and nat onal facts and alliances are dis-carded. We are to have one set of principles or laws, a common court of justice and an international police for all nations; the same doctrines and code of morality, the same means of order and safety, and all under one head. It sounds like a definition of the mark of unity that distinguishes the true Church of Christ.

An ounce of prevention is worth a pound of cure. If the upset and suffering of reconstruction will prevent future wars, then we will take the dose, smiling. But scarcely a week passes that we do not hear a peep or a paeau of reconstruction in religion, too. We. Catholics, are not surprised that man made religions and religious institutions should be toppled over or wrecked by the world struggle. They could not stand the gaff for they were made of straw and wood and not founded on the rock of Truth. But their leaders preach and prate as if all religion was to be dis-solved and remade. We have read quite a few such dissertations by various ministers, but have learned little. If we are to be made over in our religion, our most sacred posses-sion, we should like more light on the subject. We know what we are; what we shall be according to the change, we know not. Are we to renounce what is fixed and certain and satisfying for what is vague and vapid? Even so renowned a neighbor as the Rev. Mr. Hillis cannot lull us into acquiescence with his nice sounding phrases which tested, sound hollow and lack the ring of truth. With all due charity (acquired before the War) we quote his article from

the Christian Herald: "Men have fo gotten the non essentials and remembered only the big mother Christian ideas. When the fields are bare in April, the traveler sees nothing but the fences that separate the fields. When the corn grows tall and ripens, the fences are blotted out and only the grain appears. Two million young men at the front have learned charity, tolerance, Christian Unity is approaching. The separations are going. The barriers are dissolving like icebergs caught in the Gulf stream. Never was faith in God so strong. Never was the horizon so bright for the Christian religion.

Nothing could be more desirable than Christian unity. "Go ye into the whole world and preach the Gospel to every creature." Catholicity ss well as unity is a mark of the thought of religion. But she was true Church of Christ. The doors of not happy. "All my life," she writes, that Church are ever open to receive "I had experienced an inexplicable all who come to the Light. Tais rethat Church are ever open to receive longing for something which I seemed never able to gratify. It was not success, it was not love, it was not money, for I had all of these, yet I kept right on searching for this which directs and instructs men with missing link in my life. How little I dreamed of the truth—that it was faith."

a voice of authority, infallibility and indefectibility, a voice that never falters, that is the same for all, that never compromises, that gives confidence and security. For Catholics, reconstruction applies only to the individual soul. For the Church, as the teaching and governing body left by Christ to bring men to sal-vation, the word has no force. Catholic chaplains could tell of this kind of reconstruction; the making over cing from an illness a friend who was a good Catholic suggested that she accompany him to Mass. She from the true fold of Christ. The did so. That visit to the church homeguard of priests will also bear was one of those means that God uses to bring His grace to a soul. But again one must ask, would the faith have come if that Catholic Such is Catholic reconstruction, in friend had not suggested going to
Mass?

The incident gives food for time immemorial; so it will be till man is no more.—Brooklyn Tablet.

PREPARE IN LENT FOR PEACE

We are in a transition period, pass ing from a time of war to an era of peace. It was striking how slowly we in America assumed the mental attitude necessary for a successful prosecution of our purpose in France. From our first intention of merely financing the Allies, we determined to give them the encouragement that a

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new step evidenced progress toward receive, each one, his due. Less attaining the state of mind of a clamor, less denunciation, more people at war. But that is avowedly not the outlook on life for a nation that hopes to spend the remainder of though, alas, they are seriously empty shells. Now that the struggle time in perfect concord with a peace-has ceased, there remains the work of clearing away the debris, repairing things of war, over and beyond mere uniforms cannons and airplanes. For the priests who have been released from military service the Holy Father has prescribed a spiritual retreat. That will accomplish the necessary reconstruction of the mind and hear from those of the warrior to those of reconstruction and world tafety, and the pastor. We, too, though we may this in a new way. The old ideas of never have contributed more than our money to the war, need this regeneration of mind. For us, too, it is to be had only in spiritual exer cises. Lent, with its days of prayer and fasting, is the retreat that the layman needs to purge from his mind the harsh judgments and conder tions of the day of war w obstruct the framing of a kindly Christian attitude of sympathy and toleration toward all mankind .- New

THE ANNUNCIATION

'Hail Mary, full of grace," the Angel saith. Our Lady bows her head, and is

ashamed: She has a Bridegroom who may not to know that I am their friend. be named Her mortal flesh bears Him who con-

quers death. How in the dust her spirit groveleth; Too bright a Sun before her eyes has flamed.

Too fair a herald joy too high proclaimed, And human lips have trembled in God's breath.

O Mother Maid, thou art ashamed to with thy white self, whereon no

stain can be, Thy God, who came from heaven to be thy Lover,

Thy God who came from heaven to dwell in thee. About thy head celestial legions Chanting the praise of thy humility.

MEN AND BOLSHEVISM

-JOYCE KILMER

Bolshevism is often in the mill of the former stuff in Bolshevismgreat heaps of it, in fact-no sane apparent at first sight. This latter fact is probably the reason why men are heaping indiscriminate condemnation upon the movement and the philosophy that actuates it. But is this procedure altogether just and prudent. Heaven and earth should clamor against the lust and needless violence that is reported to accompany the Russian revolution, but heaven and earth should also take thought of the underlying causes of the great convulsion. Oppressed people are seeking liberty, let them have it; hungry people are clamor-ing for bread, fill their gaping mouths; homeless people demand a plot of ground; give them two or even three. But above all else give them justice. For long bleak years they were treated as slaves, deprived of the exercise of those fundamental rights which distinguish upstanding men from mere clods that are driven hither and thither by a master who may be a man, but more often is

despair.

The Bolshevlki had grievances that became too great for human endurance, and just at the critical moment the agitator fanned their souls into a flame which bids fair to encircle the globe. Quench the flame by all means ; rather, put the Bolsheviki in a position where reason will compel th m to do it them the competitude of the control of th their thoughts and words and deeds in the same hasty breath, the result will be that when the Soviet spreads to other countries, as it will un loubt-edly spread, the world will be one red bayonet dripping with the blood of western civilization. It is time for the leaders of men to tell the Bolsheviki that if, tired of exploi-tation by Czars and capitalists, they wish to be governed by the Soviet, that is their privilege, but that it is neither their right nor their privilege to violate the natural and the Divine law. What is needed just now is not universal condemnation but persuasion by which the Bolshe-viki retaining their favorite mode of small American force in France would beget, and concluded by raising an army of three million men. Each that God, Cæsar and the proletariat

reason, more persuasion. The Bol-sheviki are not altogether wrong

ASSURES WORKERS OF HIS FRIENDSHIP

wrong in some ways. - America.

POPE BENEDICT WILL ADHERE TO POLICY OF POPE LEO XIII. IN ATTITUDE TOWARDS .LABOR

The Rome correspondent of the New York World reports that Pope Benedict recently received in audience a delegation from a popular Catholic association which is largely made up of workingmen. During his address the Pope stated that he sympathizes with the aspirations of labor throughout the world and realizes that the task of the next few years ditions. His Holiness promises to help to obtain this betterment when the time comes, although he said that this is too early a date for him defi-

"Nevertheless," the Pope is reported to have said, "I intend to follow the policy of Leo XIII. and I will disclose my programme later. Meanwhile, I want the workers of the entire world

Vatican circles are deeply impressed by the papal utterance which, they consider, marks the Pope's deter mination not only to march but, in some measure, to lead the new spirit of this after the war age, especially regarding better conditions which will make a better

THE HARVEST OF THE WAR The toll of human life taken by

the world war, as summed up in the Manchester Guardian, reaches the stupendous figure of 17,500,000. Yet even in this number, surpassing all our powers of realization, does not our powers of realization, does not include all the deaths indirectly attributable to the war. It includes, however, a mortality of 4,000,000 from influenza and pneumonia due to war conditions. The total number of Allied losses are placed at 5,500,-000, while the deaths suffered by their opponents are conputed at little more than half this figure, or these days; and perhaps it is well something over 2,900,000. The loss that it should be, for a smooth run ning stone always separates the chaff from the grain. That there is a deal is said to have lost three-fifths as many through diseases in the war zone (300,000) as through casualties in man will deny; that there are some battle. The number of Armenians, good kernels in it, also, is not so Syrians, Greeks and Jews massacred Syrians, Greeks and Jews massacred by the Turks is given as 4,000,000. A million Serbian civilians are thought to have succumbed to the sword, to

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CHATS WITH YOUNG MEN

WHAT HAVE WE DONE TODAY? We shall do so much in the years to

Today? We shall give our gold in a princely

sum, But what did we give Today?
We shall lift the heart and dry the

tear, We shall plant a hope in the place of

fear, We shall speak the words of love and cheer, But what did we speak

We shall be so kind in the after while

But what have we been Today ? We shall bring to each lonely life a

smile, But what have we brought We shall give to truth a grander

birth, And to steadfast faith a deeper

worth, We shall feed the hungering souls of earth, But whom have we fed Today ?

We shall reap such joys in the byand by, But what have we sown

Today? We shall build us mansions in the

But what have we built Today?
"Tis sweet in ideal dreams to bask,

But here and now, are we doing our task? Yes, this is the thing our souls must

what Have We Done Today?

The Missionar

A WITTY REJOINDER

Msgr. Dupanloup, the noted Archbishop of Orleans, once had a conversation with a young man, who boast-ingly declared himself a freethinker. "Indeed," said the Archbishop, you are a free-thinker, are you?" 'Yes," replied the young man, "I am a free-thinker."

Archbishop— Have you read the Young man-"No, I never cared

for all that nonsense.'

Archbishop—"Did you learn the Catechism in your young age?" Young Man—"I hadu't any chance as I was brought up in a secular col-

Archbishop -"Have you read Bossuet, or any good Catholic book on ance.

for these works."

'Oh, then, my dear sir," said the Archbishop, "I can assure you that knowledge

WHAT IS THRIFT

Before you can practice a virtue you must know what it is. When we speak of thrifty people we are apt to picture them living on cheap food, in cheap quarters, wearing shabby, worn clothes, having little or no with whom you come in contact. pleasures, and saving every cent possible. But that is not turift-far as attain success. -St. Paul Bulletin. from it. Thrift is a greater virtue than the mere saving of money. Don't forget that.

The prudent man looks ahead and gets ready. The frugal man lives carefully and saves persistently. The economical man spends judicously, buys wisely and wastes nothing. The industrious man works hard and saves hard; the miser hoards; but

important habit you can cultivate, the most profitable and the most sat-You can see what it does —it works here, not hereafter. Waste is the most costly evil you can tolerate in your material life. Thrift will get you further up life's ladder than any other quality, and

waste will carry you down taster.

Thrift of time will do more to give you an education than all the colleges, and thrift of food will make better fed than the rich man. Thrift of money will make you in-dependent of the loan shark, the pawnbroker and the landlord.

You must realize early or late, that if you have one thing worth while you may have to do without other things; sacrifice means satisfaction. Deny yourself in little things to get the big.-Catholic Bulletin.

HARD WORK

The trilogy of making good is industry, team work, success. There is no secret about making good. It fire. The nobility in any country simply means hard work, and the cannot be disguised, and no more in man who attains the greatest success is the man who has the sincerest

love for his work.

There is no sadder sight confronting an employer of men today than to see the large number of older men filling the menial positions of life-men who are of exemplary habits, who are honest, respectable, and intelligent, and stand well in the social yet they live out their lives in menial routine places. Many are who are not self-possessed. Those who are not self-possessed obtrude and "jacks of all trades" but masters of none, and while stoutly insisting that they can do almost anything do They fear to offend, they bend and not understand why they do not rise.

above their position.

a'e fate with that of his more fort by his own security and good

A well balanced self-esteem is also desirable, as it lends dignity and confidence—two qualities of infinite value in any walk of life. A man whose cupidity, unchecked by self-esteem and judgment, tempts him into committing acts of meanness which alienate business friends or

matter if you are not appreciated at first, you will finally land in some place where your work is appreciated and you will be able to make the best of the opportunity.—Catholic Colum-

OUR BOYS AND GIRLS

MY VIOLETS

What have I to bring Thee, Jesu. When this form lies in the dust? Just a few small bossoms, Jesu, Yet in Thy mercy, do I trust.

Just a few sad blossoms, Jesu, Just a few poor violets torn As my heart has beer, Oh, Jesu, Seeking love and meeting scorn.

Would that I had lovely blossoms. Ob, my Jesu, to bring to Thee. Yet accept my violete, Jesu, Tear wet flowers of humility.

Keep me from life's dangers, Jesu. Lest my wilful soul would stray. For many are the snares that gather 'Round tais fragile form of clay.

When the bars of life are broken-And this trembling soul is free, May it rest in Thy arms, my Jesu, Safe forever more with Thee.

-NINA in Catholic Bulletin TEN COMMANDMENTS FOR THE BUSINESS GIRL

Hear are ten commandments for the business girl: Work hard. Perseverance is a

great conqueror of difficulties. Let your work be your hobby; you will then take a pleasure in it. 2 Pay attention to your health, to cleanliness, and personal appear-

3 Work systematically, and for Young man—"No, I have no taste everything have a well-considered 4 Improve your education. Get

You are not a free-thinker at all.
You are only an ignoramus."—Catholic Columbian.

WHAT IS THRIFT

The individual to the position you may be placed in.

Be courageous and fear nothing; do not fear failure, but always work for complete success

Cultivate thought and memory. Remember the value of time.

By your behavior and your with whom you come in contact.

10 Endeavor to deserve, as well

MANNERS The soul which animates Nature is not less significantly published in is not less significantly published in the figure, movement and gesture of animated bodies than in its last vehicle of articulate speech. This silent and subtle language is Man-ners; not what, but how. Life ex-presses. A statue has no tongue and needs none. Good tableaux. saves hard; the miser hoards; but the man of thrift earns largely, spends wisely, plans carefully, manages economically and saves.

The virtue of thrift is the most The virtue of thrift is the most she tells it all the time, by form, attitude, gesture, mien, face and parts of the face and by the whole machine. The visible carriage or action of the individual as resulting from his organization and his will conbined we call manners. What are they but thought entering the hands and feet, controlling the movements of the body, the speech and behavior?

There is always a best way of doing everything, if it be to boil an egg. Manners are the happy ways of doing things; each one a stroke of genius or of love—now repeated and hardened into usage. They form at last a rich varnish with which the routine of life is washed and its details adorned. If they are superficial, so are the dewdrops which give a depth to the morning meadows. Manners are very communicable; men catch them from each other.

The power of manners is incessant —an element as unconcealable as fire. The nobility in any country a republic or democarcy than a king-dom. No man can resist their influence. There are certain manners which are learned in good society, of fluence. that fore, that if a person have them, he or she must be considered, and is everywhere welcome, though with. out beauty, and wealth or genius.

The basis of good manners is selfreliance. Necessity is the law of all who are not self-possessed. Those not understand why they do not rise apologize and walk through life with ove their position.

The trouble with man like this is dream that we are in a well dressed

Success never "just happens."
There is always a reason for it. It comes only after long persistent, hard work along intelligent lines.

A well balanced self-extern so long as he renders to society that sorvice which is native and proper to him— an immunity from all the observances, yes, and duties, which society so tyrannically imposes on the rank and file of its members. "Euripides," says Aspasia, "has not the fine manners of Sophocles;" but she adds good humoredly, "the movers and masters of our souls have surely a right to throw out

> one to an air and manner except by making him the kind of man of whom that manner is the natural expression. Nature puts a premium on reality. What is done for effect is seen to be done for effect; what is for love, is felt to be done for love. A man inspires affection and honor because he was not lying in wait for these. The things of a man for which we visit him were done in the dark and the cold. A little intregard are ministry. The news of the rity is better than any career. deep are the sources of this surfaceaction that even the size of your companion seems to vary with his freedom of thought. Not only is he larger, when at ease, and his thoughts generous, but everything around him becomes variable with expression. No carpenter's rule, no rod and chain will measure the dimensions of any house or house lot. Go into the house! if the proprietor of the house is constrained and deferring 'tis of no importance how large his house how beautiful his grounds—you quickly come to the end of all; but if the man is self-possessed, happy and at home, his house is deep-founded, indelinitely large and inter-esting, the roof and home buoyant as the sky. Under the humblest root, the commonest person in plain clothes sits there, passive, cheerful, yet formidable like the Egyptian colossi.-Emerson's Conduct of Life.

THE MARK OF THE CATHOLIC

If there is anything by which we may distinguish the Catholic, it is by his observance of the Lenten season. For, only in the Catholic Church has Lent preserved its significance. True, indeed, there is a perfunctory reminder of the season heard elsewhere a prompting to certain out-ward forms of penance. Nowhere, however, save in the Catholic Church is the law fixed and self abnegation the command. The Church is not does not consider their acceptability to the faithful. We are all inclined to seek the easiest course, and fast ing would be the choice of very few. Still, there is deeply ground in every human mind the certainty that in life the true treasures are acquired only at sacrifice and retained only by labor. The religion which effaces from itself everything that would en tail hardship in acceptance or observance, drains its veins of life blood. A love which does not hold itself worth a battle, is not worth possess Nor is the struggle feared by of knighthood. So the observance of Lent, where possible in its full rigor, otherwise in the self-denials do not wish to believe that Ameri deliberately arreste suggested, is the mark of the true can citizens elsewhere are much tellectual progress. Catholic. Habit may carry us along worse than in Arkansas. in certain religious observances, but

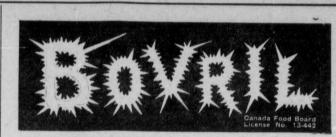
RETURN TO MEXICO

After an exile of five years spent Europe and in the United States,

unexpected return was received with great joy by the faithful in the City tion being absent boys and young men great joy by the faithful in the City of Mexico and throughout the Republic. Archbishop Mora now oc-cupies his old residence, the ancient episcopal palace on Santo Dominigo they have no craving for alcohol street, at present called Brazil avestreet, at present called Brazil ave-

On his return to his episcopal see, from waich he was banished five years ago, Archbishop Mora declared that all the ills incidental to the abuse of On his return to his episcopal see. though the burden of his years and sufferings were telling on him he face of our own country.

The attitude of the Mexican Government toward the Catholic Church seems to have undergone a marked to forego a wanted indulgence



to revoke iniquitious decrees against the Catholic Church issued by the State Legislature and Provisional State Legislature and Provisional But it will mean a decisive gain in Against Amedicine need not sco. The decrees prescribed the number of priests for every village flict was received with great joy by the people of the State. The city of Guadalajara has re-

sumed its former religious, social and commercial activities; the churches are open to the faithful, and the services are being conducted without disturbances as in the days

with the expected return of the exiled Metropolitan of Jalisco, the Most Rev. Francisco Orozco y Jimenez, Archbishop of Guadalajare, who has suffered so much for the cause | Church of today is an anachronism. of truth and justice. - Buffalo Echo

SOME REFLECTIONS ON PROHIBITION

Prohibition might be all right, it is said, if it did prohibit the abuses against which it has been invoked. But those who want a drink will get it anyhow. The only difference will be that indulgence will be accompanied by law breaking, and that the trouble of thinking for himself the government will not get its
It all depends upon the kind the wanted revenue from the traffic. truth that is being sought.

of complete acidity in America. Where is the law, divine or human, that has not known infraction? But if we are allowed to judge from experience we are ready for the statement that, for instance, in Ark the command. The Church is hos satisfied with urging the faithful to statement that, for instance, in any statement that, for instance, in any the observance of Lent. The rule is ansas prohibition has prohibited to a large extent. It is an exceedingly thing to find evidence of drunk it might work harm. The Church in formulating the Lental regulations enness anywhere. On the other enness anywhere. On the other hand there is plenty of evidence that the families of working men are better off, that dry good stores, gro-not because it does not stimulate the cery stores, meat markets, stamps and bonds are getting the money that used to be invested in wet will in the measure which acceptgoods. For while the desperado consorts with bootleggers and moon shiners for the gratification of his appetite, the average man who used to like his dram is weaned from Besides, fair and inquiring nonliquor by the very absence of tempta-tion. Remove liquor and you re-of the Catholic doctrines a far from move drunkenness or extravagant stultilying task. There are those expenditures for intoxicants from the whose search for truth has actually the knight. The test is rather his great bulk of the people. This is own seeking, and the fight the sign what prohibition has effected under great bulk of the people. This is | led them to the very threshold of the our eyes, and why should it not accomplish the same elsewhere? We mental stagnation, but because they

THE EXILED PRELATES aries in heathen countries know well enough that they cannot achieve very much with adults whose charafraid the Most Rev. Jose Mora y Del Rio, D. D., Archbishop of Mexico, has been reinstated in his metropolitan see of Mexico.

The news of the venerable prelate's libition is especially worth while the formula is the description and entertain that book. That is the attitude of a good many non Catholics, our contemporary commented. "Having been in the formula is the description of the formula is the formula in the formula is the formula is the formula in the formula is the formula is the formula in the formula is the formula in the formula is the formula in the formula is the form will not acquire the taste for liquor. And to them prohibition will not mean a sacrifice nor a privation for gence. Thus if prohibition is allowed

hoped to be able to consecrate his remaining days and energies to the take such a view of the situation. welfare of his country and to be en- The realization of this beautiful abled to lay down the burden of his dream largely depends on the far life among his Mexican countrymen. sightedness and generosity of the lish History," Father Keating ex-The attitude of the Mexican Govpresent generation to the humanity of tomorrow. Are we heroic enough charge since the beginning of the year. Bishop Emeteric Valder de y autred indugence in charge since the beginning of the order to make this a better world for year. Bishop Emeteric Valder de y our descendants to live in? If all torical view of the action of the men had the father and mother spirit Church in England," for "To be deep session of his see. His entrance our hopes would be great. For what in history is to cease to be a Prointo the city was the occasion for an impressive demonstration. Bishop Miguel de la Mora of Zacatecas has The trouble with man like this is he has simply learned to perform his company without any coat, so Godwork in a mechanical sort of way to enable him to hang on to his job, and probably spend the remainder of his time comparing his unfortun-

indignation of the Catholics of Jali- be a panacea to be worth while takthe ing .- S., in the Guardian.

UNTHINKING CATHOLICS

In a reprint of an article' appear ing originally in the "Occult Raview" of June, 1918, there is a paragraph that practically stigmatizes Catholics as mental sluggards and ascribes conversions to the Catholic faith to the desire of those converted of being relieved of the trouble of thinking before the revolution.

Nothing now seems to interfere fallacy that needs to be hit on the head at recurring intervals. Here is the paragraph to which we are referring

The fact is, the Roman Catholic It represents stagnation in a world of progress, and tradition and legend in a world of critical historical investigation. It sets itself in open opposi-tion to the search for truth on the ground that truth has already found once and for all. If a truth-seeker from time to time takes refuge within its fold, it is an admission on his part that he has abandoned this search for truth in despair. A spiritual weariness has set in, and he joins the Church which will relieve him of

It all depends upon the kind of Now what can be said about this phase of our subject?

No doubt the prohibition statute will not at once produce a condition caterist to be a subject to the first that is being sought. He who is seeking a certain kind of spurious religious truth which does not enjoin moral conduct and self-restraint but caterist to his vanity and love of ease, caters to his vanity and love of ease. will indeed find the Catholic faith irksome. It is very convenient to contemplate spiritual truths in a detached manner, but when it comes to conforming personal conduct to t ose truths, the will comes into play; and it is this corresponding exercise of the will that presents the greatest difficulty. If some bitter critics of the Church were honest with themselves they would confess ance of the Catholic faith would demand. The seat of the trouble lies

Besides, fair and inquiring non Catholic Church, but who retraced their steps, not because they feared deliberately arrested their own in

'The late James R. Randall," the in certain religious observances, but it requires a new profession of faith good effects from prohibition for to enter into the spirit of Leht. If we have failed to do so, we must see in it an indication to our very grave spiritual danger.—New World.

But even if we had to despair of time age, "used to tell of a Protestant the present generation—which we do not grant—the main benefit of a copy of Father Smarius' book that reformatory measure is not lost, viz. the salvation of youth. Mission-axis in heathen countries know well said: But even if we had to despair of Catholic Columbian recalled some

afraid to read any more. If I did, acter has been formed in opposite direction to Christian teachings.

Yet for that reason they do not give up their missionary efforts. It is enough for them if they can secure the catholic. I don't want to be consistent of the catholic of the catholic church is

brought up from childhood to hate the Catholic Church and to believe that it is a vile, low down, ignorant superstitious, evil organization, hostile to liberty, to progress, to enlight enment, to popular education, to human rights to the Bible, to pure religion, and to the Gospel of Christ don't want to hear about it. -Buffalo Echo.

'THE LIE IN ENGLISH HISTORY"

In an excellent paper in the January Month on "The Lie in Engy prevents English non-Catholics in from returning to the faith of their

stant." He goes on :
"As the archives are investigated the weakness of the Protestant view becomes more and more evident, and we have valuable admissions regard. ing the necessity of changing it the text books and the encyclopedias

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remain unchanged, and the rebutting evidence remains hidden away in monographs and particular studies. And the partisan is ever at work. Ingrained prejudice backed by self-

interest inspires a constant series of

books written in defense of Rationalism or Protestantism against the historical position of the Church.' But Father Keating finds comfort in the hope that owing to the work of honest men like Dr. James Gairdner, Dr. Jessop, William Cobbett, Mr. G. K. Chesterton, Mr. Hilaire Belloc, Cardinal Gasquet and Father Hull "it is gradually becoming possible to substitute for the travesty of the Catholic Church contained in English historical text-books a series of testimonies to her essentially benefi



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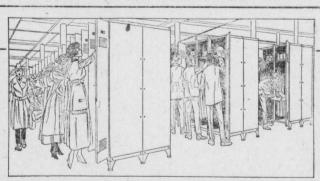
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CANADIANIZATION

The document following is from a Redemptorist missionary of the West who has labored for years among the Rathenian Catholics. His letter por-trays the conditions under which he carries on his work and tells especially of the well organized opposi-tion against which the young Church of the West must struggle to make headway. The words of this zealous priest should be heard by us here in the East as the cry for aid from a true shepherd of Christ who daily must defend his flock from attack but daily sees, however, his poor sheep snatched from him and de-

Yorkton, Sask, March 8th 1919 Reverend T. O'Donnell, President, Catholic Church Extension Society,

Dear Reverend Father: Herewith enclosed you will find a clipping from a Winnipeg daily telling of the opening of a new home for girls in con-nection with Teulon hospital. It has been built and opened for the benefit of the "new Canadians" of the place, and the W. M. S. is planning to build 20 more such hospitals and 10 more homes throughout the West within the next few years, for a like work among the "new Cana-

It is superfluous to state that this work is Protestant. It has been started and is maintained by the Presbyterian Home Mission Fund. It is in Teulon that quite a few Ruthenian boys received their educa-tion, lost their Catholic faith and are now as school teachers, instruments in the hands of the Presbyterians, to enlighten the growing generation.' Teulon is only seven miles from Komarno where I live and I know conditions there. The population of the place remained true to the old faith and old church and the Ruthenian apostate who is kept there as a Presbyterian minister has a very limited congregation. One day, I remember, when a super-intendent came visiting the mission, there were only two men, two women and three children present in the Church. This was during the holidays; in school time the children of both school homes (for boys and girls) are obliged to attend the

Presbyterian services.
Quite a few Ruthenians, even from Winnipeg and farther send their children there and one day I was told there were only 9 English children but more than 40 Ruthenian chil-

We Catholics have no chapel in that Presbyterian stronghold. We should have one, and to have one would mean to keep, strong and faithful to the old church all the residing families. Has the Extension no friend, who could help us in

If the Presbyterians build hospitals and schools for the Ruthenians, will the Catholics of the East not help the Ruthenian Catholics of the West to build schools of their own?

Reverend Father, I can tell you that in several places here, Ruthenians are going astray. Only the Catholic school and the Catholic teacher can keep them with the mother-church. We priests obliged to visit 20 missions and more, lost contact with the people. the day when an army of Catholic teachers will stand by and help us. It will be the day of

I heard that the Brothers of Christian Schools are going to start build. ing in Yorkton, Sask. I could sing now my "Nunc Dimittis." I hope the Catholics will rejoice with us. Help us to start and complete this grand work and pray the Lord to be and the most noteworthy is doubtless the Rev. A. O'Leary, D. D., pastor of the assassination of the late President Francisco I.

| Constant Toseph's Church, Toronto, the late President Francisco II. | Constant Toseph's Donnelly of New Abardeen Constant Toseph's Donnel us?" We hope so. Pray for us, Reverend Father and do believe that we pray for you and your dear

Hoping this letter will be agree-

EXPANSION OF AN EXCELLENT WORK | tion from the exiles of the Mexican opening of the Girl's home a very gratifying and praiseworthy addition was made in furtherance of the excellent work that is being done for the benefit and encouragement of the "Colonia Roma," and a prominent member of the English speaking parish in the City of the Montezuping and inspiring to trace the benefit and encouragement of the benefit and other for mas.

Like all Canadians and other for massionary to the colony of Ruthen ians already settled around Teulon. Differences in language and faith made it impossible for missionary to the colony of the people. He expressed himself as being amazed at the vast and wonderful possibilities of Mexico. From his lips fell the oft of Mexico. From his lips fell the oft Hunter and others conceived the plan of erecting a hospital, which was duly built and opened in the year 1904 by the W. M. S., at an initial cost of \$3,000, the same property now being valued at \$10,000. That same year Miss Bell was appointed, and remains to this day, the beloved matron of the institution. Almost

zenship. Kindness, sympathy and love, epitomized in the hospital, and its healing, were doing much to break down the barriers but this was not thought to be enough. The splendid results achieved by Dr. Hunter and Miss Bell were so striking that in January, 1912, a home, to accommodate 20 boys, was opened, and so numerous were the applications for admission that it was soon found expedient to add to the building to give further accommodation. Miss Isabel Beveridge was the first, and is still, matron of this home, and much of the success that has attended the efforts of the boys is due to her wise and kindly oversight.

The chief object of this work was

to prepare some of the brightest youths to be leaders and helpers of their own people. The occupants of the home range from eight to twentyfour years of age, and it is note-worthy that always some of their number carry off honors when tests are made. Until recently it has been considered by friends from overseas needless expense and trouble to care for the education of the girls. For some time past Dr. Hunter and Miss Bell have been receiving girls into their own box. into their own home circles and doing their best in this way to teach and train them, to encourage their parents to appreciate the advantages girls the same chance as the boys to make good?" has been their constant all sorts of people. olea, and now a home for the girls has been completed at a cost of \$6,000 and opened, with Mrs. Freeland, late house superintendent of the Y. W. C. A., Winnipeg, as matron. Already 16 girls are under her motherly care and it was fitting there should be such a rejoicing as took place last Thursday evening,

when the home was declared open.

The W. M. S. is planning to build 20 more such hospitals and 10 more the next five years, for a like work among the "new Canadians."

Dear friends of Catholic Extension learn from the above the need of co-operating with us in the work of saving souls.

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BETTER CONDITIONS IN MEXICO

RELIGIOUS WORSHIP RESTORED

CARRANZA DECLARES PERSECUTION WILL NO LONGER BE TOLERATED

IMPRESSIONS OF A CANADIAN VISITOR By Rev. Eugene Sugrames, C. M. F.

Verbatim copy of interview given March 6, 1919, by Rev. A. O'Leary, D. D., to the Editor, and published in the Southern Messenger of San Antonio, Texas, under date March 6,

Among the many visitors who have field. Help is rushing to us from Antonio last week en route to St.

Saint Joseph's Church, Toronto, the last Madero.

Antonio last week en route to St.

Father Louis, Chicago and Canada.

Dr. O'Leary is an alumnus of Saint Apolinare University and of the Canadian College, Rome. Last year he filled the Chair of Dogmatic Theology in Saint Augustine's Seminary, Toronto, Canada. He spent January able to you, I remain,
Yours faithfully and gratefully,
(Sgd.) Rev. L. V. D. Bossche, C.SS.R.

Toronto, Canada. He spent January
in the Southern States bordering on
the Gulf of Mexico seeking informa-Teulon, March 3.—In the formal Revolution. Then he passed the pening of the Girl's home a very

CITY OF MEXICO BAPIDLY RESUMING first.

NORMAL CONDITIONS

NORMAL CONDITIONS

Things are now readjusting themselves nicely in Mexico. Conditions in the large cities of Mexico are almost normal, traveling in the capital are almost normal. The Church and her ministers are not in the least molested. As of promising Ruthenian children while they attended the village school. These children came in as patients and one by one, were installed either and on These children came in as patients and one by one, were installed either with Miss Bell in the hospital or in Dr. Hunter's home, that they might be given a better opportunity to study the English language and learn of the control of the past in the control of the past in Mexico. This passenger train from the City of the past in Mexico. The Carbonal Car

is true especially of the Jesuit Church and of the Church for the English - speaking residents of Mex-

MASS AT THE SHRINE OF GUADALUPE Doctor O'Leary had the privilege of visiting Archbishop Moray Del Rio, who was recently reinstated in his archdiocese, and the Vicar-Gen-eral, Canon Antonio Parades, who gave him faculty to say Mass, which he did both at the Holy Family Church and at the shrine of Our Lady of Guadalupe. At this beautiful shrine on February 21, he had the honor and consolation of cele-brating the Holy Sacrifice of the Mass at the main altar before the "Sagrada Tilma"—the sacred Tilma or miraculous cloth bearing the image of Our Lady of Guadalupe, in the presence of a large concourse of pilgrims, to whom he administered Holy Communion.

The famous "El Pocito," or holy well, and "El Cerrito," the hill upon which the Blessed Mother appeared to the Indian neophyte Juan Diego, are constantly visited by pilgrims and tourists.

PIETY AND DEVOTION OF THE MEXICAN PEOPLE

The Rev. Doctor was deeply impressed by the piety and devotion of the pilgrims and of the Mexican people in general, evinced not only sults in the lives and work of the girls themselves. "Why not give the girls the same about 18 at all the churches, where Masses girls the same about 18 at all the churches, where Masses are daily colaborate. the morning and largely attended by

THE CASTLE OF CHAPULTEPEC

He visited the famous Castle of Chapultepec, the executive mansion called by the Americans "the White House of Mexico." The rooms formerly occupied by the unfortunate Emperor Maximilian and his wife. Empress Carlotta, and the private apartments of the late President General Porfirio Diaz were also shown to him, as well as the beauti mes throughout the West within a rounds and the magnificent park including the giant old tree at Popotla called "Arbol de la noche triste," the tree of the glowing night, under whose melancholy branches, foreboding outrageous fortune, once the bronzed and sturdy Spaniard. Hernan Cortes, the conqueror of Mexico, shed bitter and abundant

He also visited the national palace, the national museum and the national art and picture gallery with its Murillos, Guido Renis and other masterpieces.

He had the opportunity to examine in the national museum the famous Aztec sun dial or calendar stone, a replica of which is found in the Old San Gabriel Mission, California; also the sacrificial stones, ideals, monoliths and other products and monu ments of the wonderful Aztec civili-

MONUMENTS OF COLONIAL MEXICO Doctor O'Leary, who had visited many European Cathedrals, could not help expressing his wonderment of the beauty, massiveness, majesty and sumptuousness of the Cathedral of the City of Mexico and its adjacent church, called "El Sagrario," which is the Cathedral parish church proper. Services are now conducted in the Cathedral just as before the revolution. The canons daily sing the Divine Office. Holy Mass is daily celebrated in the Cathedral, and the Word of God is preached in all the

WASHINGTON'S BIRTHDAY IN THE FEDERAL CAPITAL

On Washington's birthday, Feb. 22, Dr. O'Leary was the guest of the American Club of the City of Mexico. Appropriate exercises were held by among the many visitors who have the members and guests at the club of late gone to Mexico to see and the members and guests at the club of late gone to Mexico to see and the members and guests at the club of late gone to Mexico to see and study conditions at first hand, one of lovingly call the "Father of Open

> Father O'Leary watched from a Father O'Leary watched from a review stand the monster parade in which over thirty thousand people took part. In the parade some walked, others rode in carriages. All carried wreaths and garlands of flowers and sundry other floral offerings and tributes which they laid on the tomb of the murdered President of the French Pantheon. Several military bands added to the magnification. military bands added to the magnificence of the parade and greatly enhanced the impressiveness of the manifestation.

CABRANZA ASSURES DELEGATION OF RELIGIOUS FREEDOM

Several days ago Carranza received a large delegation, composed mostly of Americans. The chief executive or Americans. The chief executive assured the delegates that religious persecution would no longer be tolerated in Mexico, and that religious liberty and freedom of conscience could reign supreme all over the Republic.

MESSENGER OF THE SACRED HEART the vast and wonderful possibilities of Mexico. From his lips fell the oft repeated regret: "It's too bad that such a beautiful land, such a wonderful country, should have been so devastated and abused by a handful Jesuit Fathers in the City of Mexico. The first issue appeared on March The first issue appeared on March

DESIRE FOR PEACE AND ORDER It cannot be denied that the present administration in Mexico means to restore peace and bring some kind of order out of the long and horrible or order out or the long and normals state of chaos caused by the late re-volution. Those at the helm of State seem to be anxious to ingrati-ate themselves both with the United States and with England. The finances of the Republic are in an awful shape; the treasury is practically bankrupt. Therefore, the Mexican politicians are seeking to conciliate the American and British govern-ments in order to be able to float a

In spite of Carranza's recommend ation to amend the new Constitution the Mexican Congress has not yet acted upon it. Unless the organic law is amended, or at least its impious provisions against the free-dom of conscience stricken out, the foreign clergy will always be in prox imate or remote danger of being disturbed in their spiritual pursuits and the discharge of their religious duties.

Still, if I read the signs of the times aright, the day on which tue longed for amandment will be passed seems to be not far off

THE NURSE OFF DUTY

(She speaks to a Friend from home. 'I'm tired—too tired to live,

To sleep or to laugh or to cry! I have given them all I can give, And yet I'm too busy to die!

'I'm tired-too tired to move, My head and my hands and my soul. Too weary to hate or to love,

To stimulate, scothe, or console. I'm tired of crutches and canes, Of bandages, medicine, dope, Of doctors and dressings and pains, Of sympathy, even of hope!

Of letters to open and read, From sister or sweetheart or wife The others, that question and plead Will haunt me the rest of my life.

I'm tired of striplings untamed-They laugh and you love and they die !-Of the scarred and the blind and the

maimed. And of forcing myself not to cry! It's the life of a dog or a slave, This salving the wreckage of war; You talk of our glorious Brave,

But we-ah, we know what they are! Do 'I like it'-this game I must play?

Does a doom-haunted prisoner sing?
. . . Don't listen—I'm tired to-Be quiet-yes, that was my ring. . .

No, Doctor, quite rested-What

Not red-headed Dan from Duluth! He shan't die . . . well save She ran

of such is our Kingdom of Youth! -ELIZABETH NEWPORT HEPBURN in N. Y.

DIED

McKay.-At Ottawa, Out., Feb. 27. 1919, Edward McKay. May his soul

rest in peace.
WALSH.—At Ottawa, Ont., March 8, Hilda McGuire, beloved wife of Edmund T. Walsh. May her soul rest in peace.

REGAN.—AtAdelaide, Ont., on Tuesday, March 11th, 1919, Margaret Harrington, beloved wife of Michael Regan. May her soul rest in peace. Robert Donnelly of New Aberdeen, C. B., aged thirty-seven years. May his

MURDOCK.—On March 15, 1919, at the residence of her daughter, Mrs. D. Sims, 277 Cambridge, Ottawa, Mary Mulroney, relict of the late John Murdock, aged eighty-three

years. May her soul rest in peace.

KAVANAGH.—On Monday, March 10,
at the residence of her father, P. H. Chabot, 124 Rideau St., Ottawa, Irene Florence, beloved wife of L. Kavanagh. May her soul rest in

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