

# The Catholic Record.

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

VOLUME XXXI.

LONDON, CANADA, SATURDAY, MARCH 29, 1919

2111

## The Catholic Record

LONDON, SATURDAY, MARCH 29, 1919

### THE RUSH AND ROAR OF JOURNALISM

It was Carlyle, we think, who had a ding at ex cathedra scribes in general, stating their case thus: "For editors, as for others, there are times of perplexity, whereby the cunning of the wisest will scantily suffice his own wants, to say nothing of his neighbour." 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 Grub Street was a scene of turmoil, an arena of struggle that often ended in failure and equal. 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 personal 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 historical or philosophical work 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 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 outside the literary field.

Still, we may be truly thankful for the solid and searching essays, brief but significant, which can always be found by intelligent selection. True masters of the art, like Charles Lamb in earlier and Matthew Arnold in later years, are rare. As in other 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 development now enforces private judgment in fact, not merely in theory. This does not imply less but more personal care in the choice of reading, more effort to treasure the 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 humourist of the finer sort, feel the charm of a brilliant stylist and an accomplished gentleman de lettres. But in the inmost sanctuary of our hearts the love of truth and the desire to refine and deepen our powers of judgment should be paramount in all our literary excursions. Matthew Arnold, referring to his 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 what he despised. Those who knew him well had the conviction that, even with time, these literary arts would never be his." Yet when we 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 critiques of Bagehot or Christopher North? Some happy instances of popular reviewing form exceptions to the rule. Andrew Lang, A. C. Benson, Hilaire Belloc and Augustine Birrell may be said to have caught their public as Augustus Sala did in an earlier day. We are not without competent writers who enliven the pages of our magazines and journals with interesting studies of current literature, though a new generation

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 assimilates its food, transmuting the raw material set before it into its own likeness—which conclusion reminds us of an epigram struck out by John Colline, 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 earth,  
And Peter's crammed with Potter's clay."

### WILSON MISGUIDED

#### PRESIDENT ERRED IN NOT APPEALING TO SOLDIERS

##### SEES ADVISERS AT FAULT

Frederick Palmer, American War Correspondent

Frederick Palmer, who talked on "Europe To-day and To-morrow" at the City Club, New York, March 14th, throws an interesting light on European affairs as he sees them. He 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 for fifty years in paying for the damage that their armies have done. 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 against her. This generation and the next cannot forget her crimes. A man speaking another language with a German accent will be received with the shrug of the shoulders. We may do business with him, but never by preference.

The United States will face the problem of a large flow of German immigrants—larger than that which the revolution of '48 sent us. When I was in the Rhine Valley many Germans were already talking about emigration. They saw no future at home. In the days of the Kaiser emigration was suppressed by police propaganda. The intending emigrant was told that he would be only a servant in America and that Germany would have her day. The day came, but it was a day of disaster and disillusion. Now the German, seeing that Germany can offer him only taxes will seek a new career in a new country.

"The Germans relied upon the President to soften the peace terms for them. It was his influence holding the Allies to the fourteen points which brought the armistice and probably kept the war from being fought to the end. He wanted to save further cost in blood and treasure. His influence was that of the head of a powerful nation who sought to harmonize all the antagonistic interests of the Allies in the remaking of the map of Europe and lay the foundations for a future free of bitterness and territorial and racial causes 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 table to gain his ends. For the Peace Conference, with the war won and men beginning to consider their material stakes in the future, exploited very practical politics—as human as that of any small community where local trolley lines and fighting 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 men in Europe dependent largely upon allied transports to reach home.

"Of course, if the Germans needed any further pounding, the Allies would join together to do it; but with the Germans beaten it was time for each to consider its own bank account. Some of us, as we face the taxes which we have to pay for the war are in the same mood. Europe has to face much heavier taxes. Germany has no counter except to threaten to turn Bolshevik. The President had still another counter—his great popularity with the masses of Europe.

"The name of Wilson was better known than that of Washington or Lincoln from Warsaw to Paris and Scotland to Sicily. Our Government

propaganda had spent many millions circulating his speeches and posting his pictures and inculcating the phrases of his speeches which bespoke world idealism. He might appeal to the people of Europe—for they had suffered most from the war—to support him in his policies.

"The political leadership of each country 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 hung with banners in his praise as 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; no doubting its great service to the world.

"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 Europe under forty-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 mothers 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 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 Lanzo and to Verdun where the French in the shambles kept the enemy from passing; to the Ypres salient, where the little Belgian Army dared the German avalanche—and eye to eye with the survivors of veteran divisions on their battlefields with a simple red-blood message to them as the men whose red-blood heroism and sacrifice had saved the world, he could have given them a message which would stir the hearts of Europe and every woman and wife of the millions who have fallen.

"It was not the President's fault, but that of his advisers 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 doctrinaire at the Peace Conference who can have no greater honor than to claim them as fellow citizens. He did not come to see the battlefield of the Argonne. Some of them were thinking of Lincoln at Gettysburg. The address that he gave in reviewing divisions in our old training area struck our 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 and four wound stripes. If the suffering that one had seen had not made one charitable to all opinions he might have resented a certain attitude on the part of some attaches of the conference fresh from home and of military age who seemed to think that the fellows who had to go into uniform and were studied in France were out of luck. I was glad that Mr. House stopped some of the joy riding in Government cars about 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 have their wives in France appreciated such a little act of thoughtfulness. Mr. House has been a fine influence. The world owes a lot to that little man.

"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 had been little in Europe coming over to teach Europe its geography and ethnology; yet those very professors may be useful as arbiters.

"The President went on a shining Ojessway for a great ideal. All men who know war in its dreag want his ideal to prevail. I am for a League of Nations, any League of Nations—any formula which will be a start in ending war. But no league of any kind, nothing the lawyers can devise, will end war unless we put violence 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, and even more violent at home.

"How are we to make peace if we are not charitable and broad-minded in considering even a draft of a League of Nations? How gentle, peaceable, and reasonable the group of polius or British Tommies over in the occupied country seems beside the political circles in Washington. The soldiers have fought their violence out—and the political circles in Washington have a lot in store. Disarmament will not end war. Preparedness is only a relative term. If one side has pitchforks and the other has not it is relatively prepared, and when leaders have bred the people into fighting rage they will fight—even if they have to give three months' notice—and that again proves the need of international good-will and a curb on international suspicion and prejudice."

### 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 realize that he is dead, and as impossible to realize what we have lost in him. Young, full of vigour, radiating enthusiasm, he seemed more like a boy with the world at his feet than the soldier, traveller, statesman 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 aliveness of mind, quick intuition, rapidity of perception and unflinching 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 contemptuous of mere politicians. It was this that brought him as near understanding the Irish mind as any Englishman—English of the English—can. It has been lately said that 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 a 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 riches divorced from responsibility, 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.

More especially has the Catholic Church in England suffered a grievous loss. Looking round on the mass of good-will and high aspiration in the Catholic body today, and the miserable lack in its laity of cohesion, clear purpose and leadership, one is tempted to think the loss fatal. The Catholic public knows something of the short and brilliant campaign in which Sir Mark Sykes scotched at its inception the threat of a persecution launched against the Church in this country by the governing classes, under pretext of the action of the Irish Hierarchy last year. It knows less of what he did in connection 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 opposition. It was his ambition to do the same service for the other great social reforms that are upon us in the period of reconstruction, and we believe he would have succeeded. But equally do we believe and pray that his spirit and example may inspire others to attempt the task. In proportion as it is attempted with the disinterested and whole-hearted enthusiasm which he showed, it will 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 July 26, 1916, he wrote these words about Edward Bagshawe of dear memory, a kindred soul and the intimate friend of their boyhood's days:—

"Time passed and he grew to youth, always reading, dreaming, and drawing, but always his dreams, his books, and his sketches centred on certain themes with a few variations—England, patriotism, loyalty, sac-

rifices. 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 Armageddon, and as those first 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 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 of patriotism endeared him to the North countrymen whom he loved and led. 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 coveted so long," for his country needed him elsewhere than in the trenches. But he died the soldier's death, obeying orders for his country's sake, and so we may think of him reunited with his friend, "the dream reached, the mind at rest." 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 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 Univers.

### "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 director of Fordham University, School of Sociology and professor of Psychological Psychology at Cathedral College, New York, on "Marshal Foch." The speech was both inspiring and instructive. It gave Buffaloians 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 history. 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 advantage, not wasting lives yet attacking vigorously, once he had held the enemy in his grand assault announced as sure to get into Paris, is now a matter of history. Once the tide of battle turned there was no rest for the enemy, and whenever the Germans attempted to shift their forces so as to reinforce a position that was being attacked, so that yielding was inevitable, they found that almost as sure as fate Foch's next attack would be at the weakest spot. He will go down in history as probably the most wonderfully gifted general of armies that the world has ever known.

"Perhaps the most surprising thing to our generation in Marshal Foch is his deep religious spirit. He said not long since: 'I approach the end of my life with the conscience of a faithful servant who reposes in the peace of the Lord. Faith in life eternal, in a God of goodness and compassion, has sustained me in the most trying hours. Prayer has enlightened my way.'

"The man who sent the telegram during the battle of the Marne met the divisional chaplain the morning of the battle and said: 'Do pray for us. We must advance or die at our posts. All my trust is in God.' The day after the victory he said to the bishop of Cahors: 'Monsieur, do not thank me, but Him to whom alone victory belongs.' His motto is that of the patron saint of his Jesuit brother, St. Ignatius, who said: 'Do everything as if all depended on you and then expect everything from God as if all depended on Him.'

"It is easy to understand then that when the Baron of marshal presented by the Knights of Columbus of America came to him, Marshal Foch declared to friends that nothing had touched him quite so deeply as he had taken of honor. Here were nearly half a million of lay Catholics like himself recognizing the supreme task that he had accomplished for the Allies. He knew their work among the soldiers and knew how much it had meant for the maintenance of morale and morale among the soldiers, and more than any other he appreciated how much this maintenance of morale meant

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 companionable, interested in many things, polished and erudite, a savant, an exquisite writer, the sort of a soldier the French academy loves to honor by membership.' His intelligence is of the highest, 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 fierceness so that his officers almost fear him. He has no patience with fumbling nor half hearted obedience, and above all none for weakness. He is marvelously kind, but pitiless to those at fault, if the fault is lack of will in any way. Though he resisted so successfully the fierce German attacks when they held the key of offensive attack, Foch is essentially a combatant. At times he feels that it is fatal to give ground. He once told the Belgian king that he would lose his throne if he lost his foothold on the Yser river. He told Lord French at midnight when the British line had been pierced that retreat was impossible. He promised him that the French would hold at the cost of all their lives.

##### FAVORITE AS YOUTH

"Foch was born at Tarbes in south western France, not far from Lourdes, in 1851. He went to school to the Jesuits and was a universal favorite among his fellows. The boys gave him as 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 foresaw 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. He 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'—whole, complete, rounded—and it is wonderful to think that he should now be looked upon as probably the greatest character among mankind.

### ANGLICANS AND ALL SOULS' DAY

By a very large majority, but with one or two prominent dignitaries opposing, the meeting of Convocation recently decided to add the festival of All Souls to the calendar of the Church of England. In practice this decision is likely to make little or no difference to existing custom; for High Churchmen have for many years past observed All Souls' Day on their own account, while the Protestant element will continue to disregard it, whatever the Calendar may direct to the contrary. Such opposition as there was to the proposal was, of course, due to disbelief in the underlying doctrine of the Feast itself, a want in the minority which is not likely to be supplied to them by the action of the majority. All the same it is not without significance, from a Catholic point of view, that this decision should have been arrived at. Convocation is an official and representative gathering in a sense in which other Anglican assemblies are not; it stands, in a loose sort of way, for such authority as the Establishment can invoke within its own borders and membership; and the fact that this gathering has in no uncertain way expressed its adherence to the doctrine of prayers for the dead—for that is what the recognition of the Feast of All Souls come to—is another proof of advancing lines of Catholic thought and departure from the Protestant attitude. It may well be that 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 work, and the measure of the restoration of Catholic belief is each year greater. It is, perhaps, allowable without fantastic vision to look forward to the time when Convocation may take Corpus Christi also under its protecting wing.—The Univers.

### CATHOLIC NOTES

Washington, D. C., March 11, 1919.

—The statement that former aviator ace, Edward Hickenbacker 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 occasion 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. Cardinal Logue sent out a circular letter to his priests, asking all to do their best. He pointed out at the same time that it was the first time 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 Frenschberg—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 University 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 misfortune. He says professors and students, commencing again their scholastic life, are anxious to tell their friends how greatly they feel the help, which has been given especially for the reconstruction of the famous library, for which volumes are pouring in from all parts, although the German crime has caused an irreparable loss.

London, February 3, 1919.—The Church of England is getting into a hopeless plight. Bishop Hensley Henson of Hereford has just proposed a new Reformation. He says it is the duty of Parliament to reform the Church; and, if the Church objects to the interference of the State in the matter, then there should be 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 sects for facing both ways, they state that no offices should be confided to women other than those which have already been filled by laymen, as otherwise it would be likely to alienate the sympathies of a large number of Anglicans.

The King of the Belgians has decorated Cardinal Bourne of London 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 Moncheur, 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 services, and is likely to recognize the fact. The King of the Belgians having decorated, last year, several 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, Dr. Casertelli, who has been most kind spiritually and temporally, to a large Belgian population. He receives the Order of Leopold.

Dr. Thomas Addis Emmet died at his home in New York on Sunday night in his ninety-second year. Dr. 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 Catholicism, having become a Catholic in 1867. He was born at the University of Virginia, whence 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 League of America he served as its president. At different times he has been officer of nearly every national medical association.

A DAUGHTER OF THE SIERRA

BY CHRISTIAN REID

Published by permission of the B. Herder Book Co., St. Louis, Mo.

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," she returned. "But you have maddened me—you have played with me, fooled me, led me on to professional failure—"

"I don't understand all that you mean," said Victoria, who was indeed very much puzzled; "but I am sure that you are mistaken about the Santa Cruz. There can be no doubt 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. 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."

"There was an instant's pause, filled with the soft rustle of the leaves over their heads. Nothing could have enraged Armistead more than this climax to an interview which already mortified him beyond endurance. To obey Victoria's command was intolerable. Yet to disregard it was only to bring on himself worse humiliation; for the determination in the dark eyes was unmistakable as their command. He seized the bridle of his horse and turned to Miss Rivers."

CHAPTER XXVI LLOYD BRINGS A WARNING

"I am afraid that you are tired of Las Joyas, senoritas."

"Miss Rivers started and looked around. She was seated on the 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 valley and mountains—and she had been so absorbed in thought, with her gaze fixed on the sunset fires burning 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."

ing the wisdom of prudence and other admirable qualities of which one has fancied oneself possessed, one has these—well, then disgust sets in with deadly earnestness, and even the Sierra ceases to have power to charm."

"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 conviction, "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 odious a 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 and 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 comfortable if I had let it alone."

"I don't understand all that you mean," said Victoria, who was indeed very much puzzled; "but I am sure that you are mistaken about the Santa Cruz. There can be no doubt that you saved the mine when you sent Mr. Lloyd to warn us—"

identification difficult even for her vision, so that it was not until the horseman rode up before the corridor that she exclaimed:

"It is the Senor Lloyd!"

"It was a joyful exclamation—so joyful that even her quick ear did not catch the sharp indrawing of her companion's breath. At this moment 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 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 given so hastily withdrawn, so entirely without the magnetic cordiality which is felt in the hand clasp of friends, he knew that a change had occurred. For the brief instant that he held her hand he glanced at her questioningly."

"How do you do, Mr. Lloyd?" she said. "This is very unexpected, seeing you at Las Joyas."

"My coming is unexpected to me," he answered. "This he turned to Victoria. "Is Don Mariano here?" he asked.

"No," she replied. "He is at the hacienda de beneficio. The conducta for Culiacan started today, and there has been much business needing attention."

"Ah! the conducta started today!" said Lloyd. He was silent for a moment, as if reflecting. Don Arturo, then?—he is here?" he asked.

"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?"

the influence of another person—and perhaps the old feeling revived. At all events, he decided after hearing my 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 overhung the sleeping pools; but he divined that it was something that had to do with her own information of Armistead's intentions. "And 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 returned to me at Urbelaja 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—Pedro Sanchez—to collect the men already employed and bring them to 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 with it."

"I am sure that you are right," said Isabel. "It is all perfectly plain. He came here a few days ago—ob, yes, he ventured even that!—to tell me that he was leaving the Sierra, having given up all intention of trying to take the Santa Cruz. Perhaps this was really his intention when he came; but afterward he determined 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, probably relaxed—to surprise and seize it. In his anger he permitted himself to say something before he left—to make a threat which should have prepared me for some such action on his part."

"This settles it," said Lloyd. "I haven't the least doubt now that he hopes to find the mine unguarded, and so surprise it—probably tonight."

"But if you have just had your dispatch from Canelas, the men can not have reached him—"

Benson settled himself back in his chair and took up his papers again. An instant later he dropped them from his long, lean fingers.

"Blessings, blessings," he repeated, and a quick pain shot through his heart. "Confound these French and Irish with their customs and their lingo!"

But his quarrel was not with either he had mentioned, but with his own thoughts 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 argued.

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 fine night, Dad?"

"Yes, Bab," he assented, but his voice lacked vim.

then entered. In the inner gloom he distinguished the shadowy forms of a few people. His eyes sought the crimson flame that marked the earthly thrones of the heavenly prisoner.

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

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 recalled 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 hands. Unrecognized they passed him by. Still the man knelt and waited—his eyes on the throbbing flame that echoed the pulse of his heart.

Father Egan, small, bent and white-haired, quitted his confessional. Tom Benson rose and followed the old pastor into the sacristy. He stumbled in the darkness.

The priest turned and hurriedly switched on the light: "Ob, 'tis you, Tom Benson!"

"Father," the man began huskily. "You married me and baptized my children—would you help me?"

"My help. You you surely will have," replied the priest kindly. "And then Tom Benson related his long story and pledged his new resolution. When he had finished Father Egan said: "Yours was one of the hundredth cases, son. You have been a Catholic at heart for years, yet you lacked—"

PROFESSIONAL CARDS WATT & BLACKWELL BARRISTERS, SOLICITORS, NOTARIES ETC.

M. P. McDONAGH BARRISTER, SOLICITOR, NOTARY, ETC.

U. A. BUCHNER BARRISTER, SOLICITOR, NOTARY

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

H. L. O'Rourke, B.A. BARRISTER, SOLICITOR, NOTARY

DAY, FERGUSON & CO BARRISTERS

Reilly, Lunney & Lanna BARRISTERS, SOLICITORS, NOTARIES

DR. BRUCE E. FAID

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

Funeral Directors John Ferguson & Sons 180 KING ST.

E. C. Killingsworth FUNERAL DIRECTOR

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 Benedict XV., who always charms with his gracious democratic manner those who have the happiness of an audience, the most Rev. Bonaventura Ceretti, D. D., Under-Secretary of State, declared recently in Washington, D. C., while attending the celebration of the episcopal golden jubilee of Cardinal Gibbons.

A Bird House for a THRIFT STAMP

The Birds have your stamp—save the Birds. We offer this artistic Ru-Ber-Old Bird House—made of genuine long-wearing Ru-Ber-Old Fabric. Send a 25c. Thrift Stamp or its equivalent, this notice, and your name and address—of four stamps for four. Start a bird colony. This Bird House is endorsed by the Audubon Society. Your speedy response is urged. We have many requests to fill.

RU-BER-OLD BIRD HOUSE

Pleating In All Styles—Accordion, Knife, Box, or any Combination.

ASTHMA INSTANTLY RELIEVED WITH ASTHMADOR

BLESSINGS

The last straggling gleams of sunlight had faded farewell to the windows of mill and shop, which a few minutes before they had playfully gilded. The curling riggs and tunnels of smoke that now rose from the tall chimneys of these hives of industry told of a day that was spent.

TO BE CONTINUED

At once he directed that word be sent them to the effect that if they could secure supplies he would send them 20,000 francs, which he did, through the Apostolic Delegate of Constantinople.

DELICACY OF HIS CHARITY

A very beautiful example of the delicacy of his charity was the following: A certain religious community owned the Vatican Administration 30,000 francs; the debt had been standing for twenty-five years and no interest had been paid on it. The superiors 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 opportunity," he said, when I placed the matter 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 administration office and direct them to cancel the debt of that community but say nothing of where the money comes from."

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 comes the daily audience with the Secretary of State; at 10, the audiences of Curia, and after that the public audiences. At 1:30 he dines—always 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 nations, a task made easier by his marvellously comprehensive and accurate memory.

The mention of the Catholic University, and the fact that its existence is due in a special manner to the wisdom and energy of His Eminence Cardinal Gibbons, led His Excellency 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 Archbishop Cerretti, "for I had the privilege of knowing Cardinal Gibbons for many years, and admire his qualities and his work."

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 result in solutions being found.

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 conception 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 life 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 contemplated, first, a set of conditions in which war is imminent, and second, a conference between the Prime Ministers, Foreign Secretaries, or other principal officers of the sovereign 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 outbreak. The League of Nations, in this view of its efficacy, is to be based on an arrangement for the application, if necessary, of irresistible force. Such a League commends itself so little that even its advocates make all kinds of reserves. M. Clemenceau, in his frank way, expresses his satisfaction provided the weight of the League is always on the side of France. In England they made two important provisions against mischief. Foreseeing the possibility of a decision contrary to British interest, they shrink from any engagement under which British force could be called into requisition as a matter of course; against the still more unpleasant possibility of

the resources of the League being invoked against their claim, they insist upon their right to naval supremacy, the ultimate object of which is to protect England against that economic exclusion which is to be one of the League's most powerful weapons.

The advocates of the judicial, as opposed to the military, conception of the League are troubled by the inability to establish conditions in which judicial action is ordinarily effective. As at present contemplated, the parties in interest before 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 sovereign State is that it does not and will not and cannot recognize or admit, as against his own interest, any authority superior to its own. To set up a court from whose jurisdiction the major occasions of war could be withdrawn, as happened at the Hague, would be to make the court inoperative where it was not contemplated to be. To leave to such a 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 inalienable.

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 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 by 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 Governments 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 idea, that the victors have in their own hands the means of making peace permanent, is found to conform to the idea of Alexander the Great, and to that of Imperial Rome. During the Middle Ages the papacy sought to maintain peace by the exercise of its spiritual authority, and Lord Hugh Cecil, who was returned the other day to a Parliament from which he has long been absent, signalled his political resurrection by a speech in which he questioned whether the world is as enlightened 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. Helena was the elaboration of a plan of world peace. In Tolstoy's "Peace and War," which deals with Russia in 1805, one finds on the first page a reference to the "influenza, or grippé," 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 impose the peace of Europe, as was said, but really to control Austria. In 1718, while the Peace of Utrecht was in preparation, 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 treaties under which the spokesmen of England, Russia, Austria and Prussia could meet and talk things over at frequent intervals reaching agreements 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 Bismarck" 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 them.

On the other hand, the peace efforts made at the Hague overemphasized the importance of the judicial function. 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, may 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 disclaimed the existence of any superior authority, and some of which, as the event proved, were prepared at need to base all legal

definition upon the degree of force with which they could back its assertion. 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 consideration will show that, even at the present 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 organized 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 to be foreseen that in any arrangement for the future under which the sovereign State would be the unit, there would be as many "exceptions," in the sense in which Lord Parker uses the word, as there were States represented. The mere constitution of a court would not, therefore, 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 yesterday but some of which may be in conflict to-morrow.

"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 bringing about the desired condition is the present difficulty of establishing anything like uniformity in the way the peoples of the world govern the problems from which wars arise. Within each sovereign State the currents of opinion can be, and are, directed towards support of the 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 full 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 reasonable 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 original intention 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. Second is that many millions of the components of the human race have gone back from the war with a message to communicate to their families and their friends. There has been constituted under pressure a society numbering tens of millions of members who are opposed to war, who know where war finds its victims, and who have 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 maintaining 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 becomes increasingly difficult and ultimately impossible. Courts may react decisions, and States may enforce 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 intolerable.

Statesmen who have found themselves 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 continuously, 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. These see a body including in its membership directly chosen representatives of every national entity; whatever its political status, they see bureaus of investigation accumulating 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 a rule of conduct formed under which the awards of international courts will be honored.

But they also see the principals in the Peace Conference, or some of them, so eagerly intent upon carving the carcasses of this and that empire as to be uncertain whether there is any conscious concern whatever for mere humanity; whether the League of Nations is anything more than a convenient subject on which to engage conversation while business of immediate and intimate importance is being dispatched. Italy, in her cold, calculating way, is postponing a show of interest in the projects concerning the League until such time as the business in which she is now interested is disposed of. If she then is to be a League of Nations she will study the conditions.

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 the great struggle against sin which the soul is called upon to wage as an earnest of her devoted adherence to her Creator and Redeemer. How cunningly do the soul's enemies 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; our barques can make port.

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 sees fit, he could act otherwise than he actually does. But understanding and free will are purely spiritual gifts. As the soul is the seat of body and spirit so intimately united that the resultant is one sole agent. In other words, it is owing to this twofold element in man that we must speak of that sensitive tendency which 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, unreasoning tendency; hence, in order to hold the passions in check, man's understanding and free will must come in to direct them, or any of them towards 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 scope, is sufficient to render impossible the attaining of the true good of the whole man. An uncontrolled passion means a bad habit, and a bad habit spells spiritual harm, failure, ruin.

When our missionaries in China wish to bring home to their converts the awful consequences of yielding to a guilty passion, they picture to them the fate of the opium-smoker, who becomes, through weak indulgence, 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 imperious appetite. When our missionaries in China wish to bring home to their converts the awful consequences of yielding to a guilty passion, they picture to them the fate of the opium-smoker, who becomes, through weak indulgence, 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 imperious appetite.

When our missionaries in China wish to bring home to their converts the awful consequences of yielding to a guilty passion, they picture to them the fate of the opium-smoker, who becomes, through weak indulgence, 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 imperious appetite.

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 sloth. But all the children of Adam carry the treasure of purity of heart "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 upon them as beings of an essentially different constitution, for it would tend to lessen our endeavors to become worthy children of a spiritual household, so exalted as the goodly company of the Blessed now in the blissful enjoyment of their everlasting reward.

Despite 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 him unawares, the saints traversed that ocean without falling victims to its dangers. What was it that so gloriously crowned them with success? If we but find the truth answer to our question, their triumph may be ours, their glory may be ours, crowns like unto theirs may one day deck our brows. The saints walked in the presence of God. "Thou God seest me," was

the heartening thought that vanquished temptation and preserved their souls unblemished throughout the ordeal. They walked in the presence of God, because they understood, loved, and cultivated the spirit of prayer. This spirit of prayer affected and influenced their lives. Its presence was manifested in their devotions, in their confessions, in their Communion, 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 virtuous men, whose trials and triumphs have been unto the consolation, the edification, and the heartening 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 eternity, where the remembrance of their tears and struggles remains as a bright gem in their crown of victory. According to the Divine promise, they "see God." O blessed gerard! 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 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 the saints in times of trial, and it was 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 his wickedness, unbrotherly cruelty, Joseph, when, in a candid and honest appeal, he said to his father: "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, that is, He unutterably surpasses all that our limited minds can picture of His excellence. Mighty and majestic above the power of tongue to express, He is our Creator and Lawgiver; therefore, we fear Him with a holy fear. Mighty and majestic, He hides His greatness in the manger of Bethlehem and comes to us as our Saviour; therefore, ought we to love Him. Not simply buoyed up but really and solidly sustained on the twofold foundation of the fear of God and of the love 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 Leader. Their reward? They now "see God," whose promises never fail. By emulating their fidelity, as our Holy Father bids us do, we too shall hear the gracious welcome: "Thou shalt see God; enter into the joy of thy Lord."

HENRY J. SWIFT, S. J.

THE HERALDS OF FREEDOM

Freedom at last! It has come to all or 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 leap with a new and hopeful 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 look them of small value, as their words and other acts testify. The cry from the street and from the 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 forgetting in all our cities to congratulate and enhearten in other ways, the new born States, and Ireland, a land not forgotten, rather her past woes and present triumph are the principal inspiration of the throngs 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.

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., a prominent Congregationalist minister of Brooklyn, in an address he recently delivered before a Y. M. C. A. gathering. He sees in religion "the chief barrier against the violent dissolution of society" and and 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 of the life unseen. It does not live by bread alone any more than by arithmetic and grammar, but by every word that proceeds out of the mouth of God. Churches are crippled as evangelizing institutions by reason of the popular ignorance on these questions. The home does not answer them. They will not subsidize, and while we find no satisfactory solution for them, the skeptic and the political Ishmaelite 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 that the Catholic Church has consistently and tenaciously held for ages. The reason American Catholics maintain with such costly sacri-

fices their admirable parish-school system, is because they realize thoroughly that the home and the Sunday school do not furnish, as a rule, adequate means for giving the child its proper religious training. By bringing up in her parochial school millions of American boys and girls, each of whom is made a barrier against the violent dissolution of society," the Catholic Church is rendering the United States a 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 began 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 spiritualized views of war and suffering that he uttered. I was of the Star of the South. To this we added that as Mr. Gibbs was a convert to the Catholic Church just before the war, he was fully alive to the spiritual problems of murdered France. This seemed to explain much to our companion. 'I am a Hebrew,' he said later, 'but I'm very much against Zionism. It is but a political move. If the Jews were not so many Americans would 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 Far Rockaway Jew is proud of one thing,' 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 Sea parish. Among us there is the 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. A temperate man himself, he was indignant at the imposition on the unsuspecting 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 revolt, it was folly, to stir up the working classes by taking away from them the pleasures of even light wines. Farrell, of the Star of the Sea parish. Among us there is the 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. A temperate man himself, he was indignant at the imposition on the unsuspecting 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 revolt, it was folly, to stir up the working classes by taking away from them the pleasures of even light wines. Farrell, of the Star of the Sea parish. Among us there is the 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. A temperate man himself, he was indignant at the imposition on the unsuspecting public and wisely said:

THE HERALDS OF FREEDOM

Freedom at last! It has come to all or 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 leap with a new and hopeful 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 look them of small value, as their words and other acts testify. The cry from the street and from the 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 forgetting in all our cities to congratulate and enhearten in other ways, the new born States, and Ireland, a land not forgotten, rather her past woes and present triumph are the principal inspiration of the throngs 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.

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., a prominent Congregationalist minister of Brooklyn, in an address he recently delivered before a Y. M. C. A. gathering. He sees in religion "the chief barrier against the violent dissolution of society" and and 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 of the life unseen. It does not live by bread alone any more than by arithmetic and grammar, but by every word that proceeds out of the mouth of God. Churches are crippled as evangelizing institutions by reason of the popular ignorance on these questions. The home does not answer them. They will not subsidize, and while we find no satisfactory solution for them, the skeptic and the political Ishmaelite 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 that the Catholic Church has consistently and tenaciously held for ages. The reason American Catholics maintain with such costly sacri-

answer. Why not? Ireland's people had attained the purpose of the war, democracy, and democracy they must be allowed to keep. There is the meaning of the Philadelphia race convention, 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.—America.

YEAR OF PILGRIMAGES

LOURDES AND HOME 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 seeing 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, including vestments, ornaments, furniture, etc., all of the finest quality.

The French Committee of Lourdes Pilgrimages will conduct a national pilgrimage of officers and soldiers and sailors of the French army and navy with their families in thanksgiving to the feet of the Madonna of the Pyrenees. 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 dioceses, and distinct also from the national pilgrimage of the sick which will take place in August next in pre-war days.—St. Paul Bulletin.

Hotel Lenox advertisement including address (North St. at Delaware Ave., Buffalo, N.Y.), amenities, and contact information for C. A. Miner, Managing Director.

Grand Atlantic advertisement for Atlantic City, N.J., highlighting the hotel's location, amenities, and contact information for W. F. SHAW.

ALAMAC HOTEL advertisement located at the Ocean Front with Heart of Atlantic City, listing various dining and entertainment options.

THE King Edward Hotel advertisement describing it as a delightful place to bring wife and family, listing amenities and contact information for Geo. H. O'Neill.

The Catholic Record

Price of subscription—\$1.50 per annum. United States & Europe—\$2.00. Publisher and Proprietor, Thomas Coffey, L.L.D.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order.

Approved and recommended by Archbishops of Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshawa, N. Y., and the clergy throughout the Dominion.

LONDON, SATURDAY, MARCH 29, 1919

A MATTER OF PRINCIPLE

In the plebiscite which the Government 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 principle 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 prejudices 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 beverages 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 regulation in the public interest and bases itself on entirely different 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 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 other form of absolutism. Have the people or a majority of them a right to command whatever they please? Are they the ultimate tribunal in matters of private conduct? The right to command involves the corresponding duty of obedience. Are we in conscience bound to obey whatever it may be their good pleasure to ordain? If so, where is individual liberty? or liberty of conscience? or any other form of liberty that is worth while? If we concede this right to the people or a majority of them then the people taken collectively are the absolute master of every man taken individually. Now this is absolutism, and absolutism is incompatible with individual liberty.

Under a monarchy the monarch is the State. "L'Etat c'est moi," "I am the State" said Louis XIV. and he expressed the whole theory of absolute monarchy. Under an aristocracy the nobility are the State and consequently if the State is absolute the nobles, the junkers, the aristocrats, are also absolute. If they require the many to be hewers of wood and drawers of water to them, hewers of wood and drawers of water the many must feel it their duty to be. Here, for the many, is absolutism as much as under absolute king, kaiser or czar. Everybody admits this. But is it less true under a democracy where the people in their associated capacity are held to be absolute? The people are the State, and the State is absolute. Is not this freedom? Yes, for the State,

Just as the State was free under Louis XIV., under the Kaiser, the junkers, the Magyar aristocracy or the Czar. But for the individual is it freedom? There are no kings, no kaisers, no junkers, no czars; but the people, in this perverted conception of democratic liberty, may exercise all the power over the individual that kings, kaisers or junkers ever had or desired to have. It may not be quite so easy to get a majority in a democratic State; but if there is no limit to the power of the majority the democratic State becomes as absolute as that of the monarch who declares: "l'Etat c'est moi." And the tyranny of the absolute majority is the more odious and insufferable because it is practised in the name of liberty and democracy. Whatever has been done under the most absolute monarchy or the most lawless aristocracy may be reenacted under a pure democracy if it be once laid down in principle that the majority has the absolute right to govern.

It is not the physical force of the majority that is to be dreaded, but the doctrine that legitimates every act the majority may choose to perform; and therefore teaches them to look for no standard of right or wrong beyond their own will. To the physical force of numbers may be opposed the moral force of right. The tendency, all too evidently the growing tendency, to make the majority of the people the ultimate tribunal legitimates every act for which a majority of votes can be obtained. Flatterers of the people take the place of the old time flatterers of the kings; and the demagogue is as unlovely as the sycophantic courtier. "You have absolute power, use it thus and so" is just as dangerous, just as immoral when addressed to the sovereign people as when it used to be addressed to the sovereign king ruling by "divine right."

No civil power can be absolute, whether it be that of king, aristocracy or democracy. Every form of government must be limited by justice, for all power is from God Who is absolute Justice. When civil power is not thus limited whether it be democratic, aristocratic or royal 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. The State was made for man, not man for the State. The State no matter how democratic in form can never be regarded as absolute without reducing the individual to slavery. As in days gone by liberty-loving 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 the people; to withstand the very essence of all tyranny, the absolutism of the State.

To come back to the Prohibition plebiscite. The question for the Government to decide is not whether undue and unwarranted interference with individual liberty in the matter of alcoholic beverages will command a majority of votes but whether the State has any right to interfere beyond the requirements of public order and social welfare. Not whether the proposed legislation is popular but whether it is right and just and based on a principle universal in its application.

It is an old heresy that wine is evil. Abstention from the use of wine was one of the tenets of Gnosticism in the second century. Tatian, the founder of the sect known as the Eucratites, forbade the use of wine, and his adherents refused to make use of it even in the Sacrament of the Altar; in its place they used water. These heretics mentioned by St. Irenaeus (Adv. Haer., i, xxx) are known as Hydroparastae, Aquarians, and Eucratites. The great Manichaean heresy followed a few years later, professing the greatest possible aversion to wine as one of the sources of sin. They made use of water in the celebration of Mass. (Cath. Encyc.)

In the life of Cosmas, 54th Patriarch of Alexandria, we read that the Egyptian Church had much to suffer at the hands of the Mohammedans. Among other things, the Arabs, themselves total abstainers since the days of Mohammed, forbade the use of wine under any pretext whatever, so that it could neither be bought or sold. The consequence was that the Christians were deprived of one of the essential requisites for the celebra-

tion of the divine mysteries. ("The Scriptural use of the word wine." Ecol. Rev. Feb. 1915.)

Now the revival of these old heresies in modern times would concern us very greatly—heresies have a habit of recurring—were it not for the revival at the same time of the pagan idea of the absolute state. If the people are the ultimate tribunal in this matter of Prohibition what is to hinder a plebiscite being asked for and granted on the question: "Are you in favor of allowing wine for Sacramental purposes?" And if the majority should decide that Prohibition should be absolute, bone-dry, with no exceptions; then it would be a crime to celebrate Mass. More, if we admit the modern, liberty-destroying interpretation of democracy, it would be treason against the sovereign will of the majority of the people.

A principle must hold good in all cases; it must be of universal application. The horrors of Bolshevism would not be lessened a particle if the Soviet Governments of Russia had the majority of the people behind them. The principle that the majority have the absolute right to impose their will on all the people is the very essence of tyranny, and is essential Bolshevism as well.

Mohammedans, Manichaeans or Methodists may hold to total abstinence from all alcoholic beverages as a religious tenet if they choose; but when they are in the majority or get the majority to their way of thinking on this matter, if they impose their religious tenet or honest moral conviction on others by civil enactment, they are as intolerant as the Arabs of the ninth century.

It may be said that there is no fear of such an eventuality; this is a Christian country. But that is a flimsy assurance if we surrender the very fundamental principle of democratic liberty to the advocates of democratic absolutism. The choice does not lie between the abuses of the old license system and Prohibition; there are many alternatives. But there is a matter of principle involved in Prohibition; a principle which profoundly affects civil, religious and individual liberty.

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 game."

"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 rule except the right of force?"

"Shall strong nations be free to wrong weak nations and make them subject to their purpose and interest?"

"No man or groups of men chose these to be the issues of the struggle. They are the issues of it; and they must be settled by no arrangement or compromise or adjustment of interests but definitely and once for all and with a full and unequivocal acceptance of the principle that the interest of the weakest is as sacred as the interest of the strongest."

"This is what we mean when we speak of a permanent peace, if we speak sincerely, intelligently and with a real knowledge and comprehension of the matter we deal with."

AND ON THIS:

"Undoubtedly," said Mr. Taft, the great protagonist of the League idea in the States, "the Covenant needs revision. It is not symmetrically arranged, its meaning has to be dug out and the language is ponderous and in diplomatic patois." Senator Lodge says that not only opponents differ from advocates in interpreting the terms of the League; but opponents differ from opponents and advocates from advocates. And now read the daily accounts of the Peace Conference. In this morning's Globe G. S. Adam writes: "It is impossible to give a clear picture of the chaos. The Council of Ten does not seem to have made up its mind on a number of important principles. . ."

Practically no one is satisfied with the League terms in present shape yet we are told that any attempt to revise leads to insuperable difficulties and endangers the whole project.

The Delegates of the Great Powers and many minor ones with plenipo-

tentary powers can not pacify the warring nations even while delimiting their boundaries; Italy threatens to withdraw if she does not have her own way; etc., etc., etc.

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, "and they must be settled by no arrangement or compromise or adjustment of interests but definitely and once for all and with a full and unequivocal acceptance of the principle that the interest of the weakest is as sacred as the interest of the strongest."

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 by Henry G. Wales (correspondent of the Chicago Tribune and the Toronto Globe) that the pretended League of Nations is the merest camouflage for a new balance of power arrangement:

Paris, March 21.—The United States will add the necessary weight to Great Britain to make the old pre-war balance of power remain among the English speaking races, is the belief of close students of the international political situation. Although the League of Nations ostensibly 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 together politically and economically than ever before, and their representatives on the Council of the League of Nations are expected always to vote solidly together.

And this further and franker prognosis:

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 formed, no matter how strong. And even at this barbed wire fest they sit the ghost of the murdered Banquo—Ireland.

AN INTERNATIONAL QUESTION

"That the principles proclaimed during the War as fundamental, essential 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 attention either in England or the States.

Henry M. Hyde is an American journalist set to investigate conditions in Ireland whose letters are being published in the Toronto Globe. In his first letter Mr. Hyde writes:

It is a delicate matter for a foreigner—an alien who must register with the police on entering and leaving a British city—to discuss with frankness what former President 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 an unanimous 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 domestic question" theorists in Canada. Amongst a considerable number of British statesmen and leaders of opinion he found "a unanimous opinion that Ireland had become an international question."

The second is none other than that clear-headed, human-hearted Englishman, Philip Gibbs, who needs no introduction wherever the English language is spoken or read. He is keenly desirous of promoting friendly relations and mutual understanding between America and Great Britain. He tells of much he found to gladden his heart in his conversations with many Americans; he then proceeds:

In Washington which I found as beautiful, with its white buildings under a blue sky, as a dream city of the world's capital, I had other conversations which were more disquieting. They were conversations about the state of Ireland and the renaissance of a great strain of

emotion among Irish-Americans on behalf of Ireland's liberty and independence. For a time popular sentiment swung away from Ireland because 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 thousands of people in the crowds wearing 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 Our Country."

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 depends upon American good-will.

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 and America until Ireland's desires have been granted."

That is the potent fact which Mr. Gibbs recognizes. Not the Sinn Fein but the "loyalist" or "imperialist" who obstinately closes his eyes to this undeniable condition of things is the enemy within the gates of whom the British Empire has most to fear.

SOME ADVANTAGES OF A SMALL PARISH

By THE GLEANER

It may be very convenient to be a member of a large congregation, where the ordinary revenue is more than ample to defray the expenses of all work in connection with the church and altar. It certainly relieves the parish priest and the individual parishioner of much worry and responsibility; but there are some compensations in a small parish that amply repay both. A reference to a few of these may convince some struggling pastors that they are more blessed than they wot of, and deliver us, mayhap, from the intolerable ecstasies of the lady who has been to the city where everything is "so grand."

First of all, a small parish is well calculated to foster the spirit of parish pride. The city Catholic may be proud of his grand church, but it is not his in the same sense as the less pretentious one belongs to each individual member of a small congregation. The pride of the former lacks the personal element, while the elation of the latter is that of a mother over her first born. The faithful people of a small parish have had to give until it hurt that God might be welcomed to a suitable dwelling place in their midst. Everything that meets their eyes on Sunday recalls the personal labors and sacrifices that they have made. They feel that the house of God is their house, not only because it is their father's house but because they, as one large family, have built and adorned it. This sentiment is not to be found, in the same degree at least, in large parishes where individual effort seems swallowed up in the grandeur of the accomplishment.

Then again, the smallness of a parish tends to the cultivation of the virtue of fraternal charity. Some may be incredulous on this point, remembering the little bickerings 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 are right in our contention. Because a parish is small everyone must do his or her part—especially her part. If a bazaar or lawn fete is announced for the raising of funds, all feel that they must cooperate, not only because the help of each one is needed, but also because shirkers cannot escape unnoticed and uncondemned as they do so often where there are plenty of willing workers to carry the burden. This, by the way is a good thing for the shirkers who often become more religious when they have done something for the church and consequently feel that it owes them something. All must work, and work together. This brings the members of the parish in to intimate relations with one another. Of course this may be the

source of some little frictions, such as often arise in a family, but this is not an evidence that the members 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 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 charge of the altar, to have the vestments laid out for the priest every morning, and a well-starved amice that scratches his neck; but the ladies of such a parish are deprived of a very great privilege, the privilege of following in the footsteps of the holy women who ministered to Our 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, of the proper manner of arranging everything about the altar for Mass and Benediction, and of the correct way to prepare the various linens—all of which information is, to the least, a very desirable accomplishment in a Catholic woman.

The pastor of a small parish, of course, has his troubles. He has to bestir himself to make ends meet. He has to forego many little luxuries that his confrere with ampler funds may enjoy. Brought into closer relation with his people than is the parish priest of a large congregation, he must exercise more discretion and diplomacy in order to avoid any disruption in his "parvulus greg;" for be it known that it is easier to rule a battalion than it is to rule a company. But he has his compensations. He is not a slave to the door bell. He has time for study and legitimate recreation. Above all, he enjoys the consolations of that priestly sense of paternity, the consciousness of which becomes necessarily obscured in the mind of the pastor who has to grapple with large business propositions and who cannot know personally the members of his flock, many of whom are here today and away tomorrow. In the little parish the priest can truly say: "I know mine and mine know me." He knows all the lambs of his flock; for he has baptized them and given them their first Communion. He knows each family, its joys and its sorrows, the failings and virtues of its members. Yes, more, he knows every black sheep, every prodigal. Not only does he know them, but all the parish knows them and thinks of them and joins with the priest when he prays during these Lenten days: "Spare, O Lord, spare thy people and give not Thine inheritance to reproach." We can well imagine a venerated pastor, who has been promoted to a large parish, saying: "I would rather be chatting with old John Hogan or listening to the children's voices in my little choir, than to be entertained by the self-conscious wisdom of some of my new prominent parishioners or the gushing 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 would care to have the above sentiments interpreted too literally in our regard by episcopal authority.

NOTES AND COMMENTS

COMMENTING ON the prohibition movement in the United States, an overseas contemporary, while wishing the bill every success, expresses the hope that it will produce more soda water than hypocrisy.

"COMPREHENSIVENESS" HAS ever been the distinguishing note of Anglicanism and it was strikingly manifested in the service of thanksgiving for the cessation of hostilities in St. George's cathedral, Jerusalem, on Nov. 19th. Not only did the

Orthodox Archbishop of Sinai participate and the Armenian, Coptic, Syrian, and Abyssinian Bishops of Jerusalem, but the Jewish Grand Rabbi, and the Mahommedan Mufti had each a part in the Te 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 Toronto Telegram has "hit the trail" again in 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 investigation by competent authority he was immediately released and exonerated, is of course of no consequence in such a quarter. The Telegram would die of sheer inanition if it had not some such delectable morsel to feed upon, even if it be, as it usually is, purely imaginary.

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 filed; "to teach the law of the universe in accordance with the Master's teaching," must, of necessity, be regarded with complacency 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 reviewers 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 that since a workman was recently awarded \$2,000 for the loss of three fingers, the forty dollars given as monthly allowance to women whose husbands were killed in action may be regarded as something like an insult from a grateful country. It cannot be denied that there is much to be said for this view. This whole question of pensions to the men who upheld their country's honor on many a bloody field, or to their widows and children, has yet to come before the jury of the people of Canada.

IT IS SAID that Sir Douglas Haig has refused to accept any honor or reward for his own service to the nation until clearly defined steps have been taken by the British Government to make decent provision for disabled officers and their families. This, if correct, sets the stamp of true greatness upon the victorious Field Marshal. 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 adjustment.

"THE BLOODY Ypres salient," as it has come to be called, the ground of which is forever hollowed by the blood of Canadian soldiers, and upon which they have left indelibly the imprint of their heroism and sacrifice, is to be left in its state of tragic ruin as a memorial of its unconquerable defenders, and as damning evidence to future generations of the infamy and malice of the Hun. The city itself, once beautiful and pros-

persons, 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 either to substantiate or to withdraw.

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 freedom of worship and of religion?"

The above statement is at direct variance with facts of public record. On February 8, Canon Tucker was reported in The Advertiser as having declared that the doctrine of the Immaculate 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 Church."

On February 4 Canon Tucker authorized the publication of the following statement:

"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 of Christianity; and that in societies interested in promoting beliefs in her glories, her name had been substituted in psalms and in the Te Deum."

The Advertiser asserted its belief that there was no substantial difference between what was reported 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 his indefensible distortions of facts that are within the reach of all. What proofs has Canon 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 and run away to avoid the consequences," the Canon brings forth a book entitled "Manual of Romanish Controversy," written by a Protestant minister named Rev. R. P. Blakeney. Does Canon Tucker not understand 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 by any court in the land? And the 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 Dislosures of Maria Monk," or the files of the Orange Santinel. If it is for that kind of an 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 may accompany such an occupation. And if his people find instruction in such abuse of the Catholic Church, I shall raise no objection so long as the performance is behind closed doors. But if, and whenever, it is reported in the public press, I shall assert the right of pinning the Canon down to proofs. I may be met, as in the present instance, by only shiftness 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 misrepresentation. He has caught 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 inform me when and where I had used such language, he published a half-hearted retraction in which he expressed regret "if his misunderstanding my words." Wherein the fact was that I had never used words susceptible of any such interpretation nor could Canon Tucker find in the public 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 amusing story of a Russian nobleman who was reported to have made a violent attack in Moscow on the British sovereign and the British constitution. This "foreign potentate," having asserted that the tenets of the British constitution were "atheistical" and "the maximum of mendacity" was called upon for proof. Whereupon, with an air of triumph that was intended to be overwhelming, he quoted from

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 incapable 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, he cried out: "Was I not right my dear compatriots, in using the words fiendish and atheistical with regard to the British constitution?" To all of which, of course, there was but one reply: That the fiery orator, either in ignorance or in malice, had distorted and misrepresented Blackstone and Addison.

Canon Tucker is the local counterpart of the Russian nobleman. M. F. FALLON, Bishop of London, London, March 1, 1919.

CANON INSISTS "ROMANISH CONTROVERSY" IS AUTHORITATIVE HISTORY

To the Editor of The Advertiser: Bishop Fallon must have a very poor opinion of the intelligence of the people of London when he imagines that, with a mere stroke of the pen, he can rule out of court, as unworthy 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. Bishop 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 1884, with the imprimatur of the Roman authorities. This is not a question of the truth or falsehood of Roman doctrine, but a simple question of fact. Either Dr. Blakeney had before him a copy of this Psalter or he had not. If he had all Bishop Fallon's brave words are but empty sounds. If he had not, then he convicted himself as a deliberate and willful liar. It will take more than Bishop Fallon's mere ipse dixit to place in that category such men as Archbishop Trench and Dean Milman.

Then Bishop Fallon recalls an incident that occurred two years ago, and adds: "The Canon appears to have an itch for baseless misrepresentation. I have caught him at it before." It was at the time when Father Richards was reported to 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 Catholic Church there is no salvation." My statement, however, as appeared in The Advertiser in the following form: "there is no salvation for anyone outside the Romish Church." To this statement Bishop Fallon objected. This led to a correspondence 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 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 December 14: "I accept without reserve, your denial of responsibility for the wording 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 Advertiser December 18, 1916. What does the correspondence reveal? December 19, the Bishop wrote: "Outside the Church there is no salvation." I have explained, in an undeniable 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 and Roman there is no salvation, are identical propositions. By Church, I mean, the Holy Roman Catholic and Apostolic Church." Hence the Bishop's doctrine is identical with that which I attributed to him. Where, then, is the "baseless misrepresentation?" 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 Catholic authorities, which contained the words in French, "Outside the Church Catholic and Apostolic and Roman, there is no salvation." December 19, the Bishop replied, "I have never met the formula, etc. in any manual of Catholic doctrine." I sent the Bishop forthwith two catechisms which contained the statement in full. I had thus the 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.—GARBLED 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 doctrine 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 that "her name has been substituted in psalms and in the Te Deum for the name of Christ."

Canon Tucker therein 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 understood is well illustrated by a correspondent who signs himself "Oatlooker," 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. We have our authentic and authorized catechisms, prayer 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 to all, and inquiry and are ever ready to explain our doctrines. We claim, perhaps not unreasonably, 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? Most assuredly not. He produced a book, written in 1884, by a Protestant minister, and the very title of which "Manual of Romanish Controversy" would render its contents suspect to any fair minded man. In point of fact and law such testimony is inadmissible in any court; it is precisely equivalent to hearsay evidence. The addition of the names of Milman, Trench and others, does not add a particle of strength to the argument. The only competent evidence in authentic Catholic doctrine. That evidence Canon Tucker has not produced, and cannot produce. And hence I repeat my accusation that he has made baseless charges, and has misrepresented and distorted Catholic teaching.

Let me submit to Canon Tucker and to your readers a parallel case. A London newspaper, the Standard, 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, I produce a book entitled "The Comedies of Convocation," written in 1884, by A. F. Marshall, 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 century, in affirming that all churches, even the apostolic, have erred in matters of faith, obviously 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) clergyman either to believe in or to deny the existence of a God."

What would Canon Tucker think of my controversial decency and honesty? "The Comedies of Convocation" is a satirical attack on the Church of England. Its author is a convert from Anglicanism to the Catholic Church. Would Canon Tucker consider him a competent witness? Is his testimony admissible on a point of doctrine of the Church of England? Or is it only referring to the recognized doctrinal formularies of the Anglican Church, I produce a book entitled "The Comedies of Convocation," written in 1884, by A. F. Marshall, 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 century, in affirming that all churches, even the apostolic, have erred in matters of faith, obviously 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) clergyman either to believe in or to deny the existence of a God."

What would Canon Tucker think of my controversial decency and honesty? "The Comedies of Convocation" is a satirical attack on the Church of England. Its author is a convert from Anglicanism to the Catholic Church. Would Canon Tucker consider him a competent witness? Is his testimony admissible on a point of doctrine of the Church of England? Or is it only referring to the recognized doctrinal formularies of the Anglican Church, I produce a book entitled "The Comedies of Convocation," written in 1884, by A. F. Marshall, 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 century, in affirming that all churches, even the apostolic, have erred in matters of faith, obviously 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) clergyman either to believe in or to deny the existence of a God."

What would Canon Tucker think of my controversial decency and honesty? "The Comedies of Convocation" is a satirical attack on the Church of England. Its author is a convert from Anglicanism to the Catholic Church. Would Canon Tucker consider him a competent witness? Is his testimony admissible on a point of doctrine of the Church of England? Or is it only referring to the recognized doctrinal formularies of the Anglican Church, I produce a book entitled "The Comedies of Convocation," written in 1884, by A. F. Marshall, 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 century, in affirming that all churches, even the apostolic, have erred in matters of faith, obviously 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) clergyman either to believe in or to deny the existence of a God."

What would Canon Tucker think of my controversial decency and honesty? "The Comedies of Convocation" is a satirical attack on the Church of England. Its author is a convert from Anglicanism to the Catholic Church. Would Canon Tucker consider him a competent witness? Is his testimony admissible on a point of doctrine of the Church of England? Or is it only referring to the recognized doctrinal formularies of the Anglican Church, I produce a book entitled "The Comedies of Convocation," written in 1884, by A. F. Marshall, 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 century, in affirming that all churches, even the apostolic, have erred in matters of faith, obviously 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) clergyman either to believe in or to deny the existence of a God."

What would Canon Tucker think of my controversial decency and honesty? "The Comedies of Convocation" is a satirical attack on the Church of England. Its author is a convert from Anglicanism to the Catholic Church. Would Canon Tucker consider him a competent witness? Is his testimony admissible on a point of doctrine of the Church of England? Or is it only referring to the recognized doctrinal formularies of the Anglican Church, I produce a book entitled "The Comedies of Convocation," written in 1884, by A. F. Marshall, 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 century, in affirming that all churches, even the apostolic, have erred in matters of faith, obviously 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) clergyman either to believe in or to deny the existence of a God."

What would Canon Tucker think of my controversial decency and honesty? "The Comedies of Convocation" is a satirical attack on the Church of England. Its author is a convert from Anglicanism to the Catholic Church. Would Canon Tucker consider him a competent witness? Is his testimony admissible on a point of doctrine of the Church of England? Or is it only referring to the recognized doctrinal formularies of the Anglican Church, I produce a book entitled "The Comedies of Convocation," written in 1884, by A. F. Marshall, 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 century, in affirming that all churches, even the apostolic, have erred in matters of faith, obviously 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) clergyman either to believe in or to deny the existence of a God."

What would Canon Tucker think of my controversial decency and honesty? "The Comedies of Convocation" is a satirical attack on the Church of England. Its author is a convert from Anglicanism to the Catholic Church. Would Canon Tucker consider him a competent witness? Is his testimony admissible on a point of doctrine of the Church of England? Or is it only referring to the recognized doctrinal formularies of the Anglican Church, I produce a book entitled "The Comedies of Convocation," written in 1884, by A. F. Marshall, 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 century, in affirming that all churches, even the apostolic, have erred in matters of faith, obviously 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) clergyman either to believe in or to deny the existence of a God."

THE CANON SUMMONS ROBERT E. SPEER AS WITNESS!

Editor Free Press: Bishop Fallon writes me a "very" attack on the Virgin substituted for that of God, and I quoted as corroborative evidence Archbishop French, Dean Milman, Archdeacon Hardwick and others.

How does Bishop Fallon meet this? He says, let me submit a parallel case. He then proceeds to quote a facetious graduate of Cambridge, A. F. Marshall by name, who writes a satirical attack on the Church of England, entitled "The Comedies of Convocation," and concludes with the words, "It is undoubtedly open to every (Anglican) clergyman 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 his own views, but as saying, "I hold in my hand a Church of England book, published by the Society for Promoting Christian Knowledge, with the imprimatur of the Archbishop 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 Wiseman and Cardinal Vaughan. There would be a strong presumption, not to say a certainty, that such a book existed and that it represented, in some measure, the teaching of the Church of England. This would be not only a parallel case, but a very strong and perfectly legitimate argument. In the other case, to be very frank, I think as little of Bishop 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 "it" be offensive. But let me again quote a serious writer, Robert E. Speer, one of the outstanding figures in the religious world today. Dr. Speer spent months in investigating conditions in South America, where he studied all classes and conditions of men and institutions. He calls South America a Roman Catholic continent, where "Protestantism is nonexistent, practically and where the Roman Catholic Church has held undisputed sway for three centuries. After describing 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 have not been given Christianity. The very condition of which South America is full misrepresents 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 Bishop Romero declared in the Argentine congress on December 31, 1901, for all Catholics is the centre of piety and virtue in the family circle. Mary, not Christ, and Mariolatry is the religion of the land because the Church has taught it as true Christianity. When on Good Friday morning, 1910, the two processions bearing the images of Mary and Jesus moved out of the church of San Nicola, in Barranquilla, the multitude followed the figure of Mary, and the figure of the Saviour was deserted. The peculiar 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. Hence as many creatures as there are who serve God, so many there are who serve Mary. In an angelic and man 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 Cuzco, known as the Church of the Campana are cut the words, "Come up to Mary alive who are burdened and weary with your sins and she will give you rest."

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 ENCYCLOPICAL 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 idiatry. For mariolatry and idolatry are synonymous terms. Being a gentleman, of course, it hurts

Canon Tucker to use the word "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 label an individual Catholic, yet Canon Tucker does not consider it bad manners to slander them in bulk. And to justify his weird notion of "instruction," he invokes the principle of freedom of speech. "If," asks Canon Tucker, "a minister of religion is not free to instruct his congregation on religious matters, where then is freedom of speech, of teaching or of worship?" The obligation not to bear false witness is, to say the least, as sacred as the principle of freedom of speech. That obligation Canon Tucker has shamelessly violated.

Now, Canon Tucker has accused Catholics of being idolaters, let us examine the basis upon which he rests so foul a charge. His first argument is drawn from a book, "Manual of Romanish Controversy," by Rev. R. P. Blakeney, a Protestant minister, whom Canon Tucker canonizes as "an accurate and serious author." Dr. Blakeney quotes from a "Psalter of Mary," by St. Bonaventure. 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 unfortunate. 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." Permit me to throw a little light on the reliability of this "outstanding figure."

On April 27, 1910, the Rev. Robert E. Speer delivered a lecture before a missionary convention in Cincinnati, on "Our Duty to Our Benighted Brethren of South America." This lecture had been previously delivered in Rochester, N. Y. On both occasions the Rev. Mr. Speer repeated his slanders against Catholics of the South American continent, and quoted as his justification therefor a 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 acknowledge that the documents he had used were forgeries. On Oct. 13, 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." Meanwhile 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. P. Blakeney, who makes use of a "spurious" work; of the Rev. Robert E. Speer, a circulator of "a palpable forgery, a wicked and vile calumny, a course fraud," and of the Rev. L. Norman Tucker, canon of the Anglican church and rector of St. Paul's Cathedral.

It is equally indefensible and similarly baseless falsehood was exposed 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, on his return, made the following declaration which was reported in the London Times in June 1851: "On my visit to Brussels I was led to inspect the door of St. Gaudule's Cathedral; I saw fastened upon there a catalogue of sins with a specification of the price at which remission of each might severally be obtained." On investigation it was found that there was indeed a catalogue fastened to the door of St. Gaudule's Cathedral. The inscription translated ran as follows: "A chair without cushion, one cent; chair with cushion, two cents. On great festival days, a chair without cushion, two cents; a chair with cushion, four cents."

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 "Oatlooker," 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 before. It was a good old woman who had known all the hard knocks of the world who said, "Honey, don't worry, don't fret, never give up until you get such a hard knock it makes 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 of 1919:

"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 middle class of our citizens, and a condemnation of them to the poison of whiskey, which is desolating their houses. No nation is drunken where wine is cheap, and none sober where the dearness of wine substitutes ardent spirits as the common beverage. It is truth, the only antidote to the bane of whiskey. 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 itself will find that a penny saved 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 might be contemporary. In the last sixty-odd years beer has become the cheapest and most common 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 attempt, not a partial prohibition of healthful and comforting drink by means of the taxing power, but a total prohibition whose inevitable result will be the extension and multiplication of the bane of illicit whiskey.

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 flouting of State and local rights inconceivable to Mr. Jefferson, is plain to everybody. That the Government 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, weighted today than a century ago, visualize the folly and the danger of attempting absolute prohibition.—N. Y. Times.

WILL FRANCE RENEW WAR ON RELIGIOUS

WOUNDED PRIESTS, WHO WON DECORATIONS FOR BRAVERY IN BATTLE, MAY BE EXILED AGAIN

Paris, February, 13.—Unhappily signs 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 thing of the past. The Minister of the Interior, M. Faure, has written to the prefect of Tarn, demanding to know if a certain missionary, advertised to preach at a church in Albi, is not concealing under the title diocesan missionary that he is a member of the dissolved order of the Regular Tertiaries of St. Francis of Assisi. He states these existed at Ambialot Tarn, in 1901, and he asked the prefect to discover if there are members of this dissolved congregation about.

A Paris advocate has also stated that he has in hand processes against several religious, accused of recon-stituting their congregation. This is a fine return for the valor of the religious, who, though exiled, rushed from all parts of the world at the first call of France in distress. 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.

DISQUETUDE IN ALSACE LORRAINE

In Alsace Lorraine there is also disquieting news of a similar character. 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 renewed hopes but alarm and dismay. Debiere, a leading Frenchman, 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 the laicization of the schools and their personnel in both the recovered provinces.

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 congregation, a temporary "honor roll" of those of their 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 beautiful.

There comes the other thought, however, that "flowers fade" 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 materials.

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 assured.

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

## Ryrie Bros. Limited

134-136-138 Yonge St., 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 there are three cities and a thousand villages to be evangelized and only two priests. Since I arrived in Canada a number of youths have expressed their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses for the education of those and others who desire to become missionaries in China. Five thousand dollars will found a bursar. The interest on this amount will support a student. When he is ordained and goes off to the mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will, I am sure, contribute generously to this fund.

Gratefully yours in Jesus and Mary,  
J. M. FRASER.

I propose the following burses for subscription.

|  |            |
|--|------------|
| SACRED HEART BURSE                           |            |
| Previously acknowledged.....                 | \$2,045 92 |
| A Friend of the Sacred Heart, Newcastle..... | 2 50       |
| W. E. Trainor, Charlotte-town.....           | 1 00       |
| Alex. J. McLellan, Rear Dunvegan.....        | 2 00       |
| M. F. A. St. John's, Nfld.....               | 1 00       |
| M. A. M., Norris Arm, Nfld.....              | 10 00      |
| Denis Ryan, Little Paradise, Nfld.....       | 5 00       |
| J. F. O'N., Bay de Verde.....                | 20 00      |
| R. G. Melisac, Sydney.....                   | 2 00       |
| QUEEN OF APOSTLES BURSE                      |            |
| Previously acknowledged.....                 | \$1,380 48 |
| St. Mary's Church, Almonte.....              | 91 85      |
| ST. ANTHONY'S BURSE                          |            |
| Previously acknowledged.....                 | \$167 70   |
| IMMACULATE CONCEPTION BURSE                  |            |
| Previously acknowledged.....                 | \$248 00   |
| COMFORTER OF THE AFFLICTED BURSE             |            |
| Previously acknowledged.....                 | \$67 00    |
| ST. JOSEPH, PATRON OF CHINA, BURSE           |            |
| Previously acknowledged.....                 | \$867 07   |
| BLESSED SACRAMENT BURSE                      |            |
| Previously acknowledged.....                 | \$81 50    |
| ST. FRANCIS XAVIER BURSE                     |            |
| Previously acknowledged.....                 | \$210 80   |
| HOLY NAME OF JESUS BURSE                     |            |
| Previously acknowledged.....                 | \$74 00    |
| Friend, St. John's, Nfld.....                | 5 00       |
| HOLY SOULS BURSE                             |            |
| Previously acknowledged.....                 | \$181 00   |
| P. Kearns, Barrie.....                       | 5 00       |
| LITTLE FLOWER BURSE                          |            |

FIVE MINUTE SERMON

FOURTH SUNDAY OF LENT

THE HOLY MASS

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

The Gospel read to-day, my dear brethren, vividly brings to mind that other Bread which Christ was to bless and give for the food of our souls...

The Holy Mass, with Communion, either spiritual or sacramental, is forced upon us as the subject of our devout thoughts to-day. Need weary reminding, any exhortation about the Mass? Surely not. It is a Catholic's privilege and glory to be present at the Holy Sacrifice.

Let us, my dear brethren, think of the Holy Mass as the food of our souls, as the food of our bodies, and as the food of our hearts. Let us, my dear brethren, think of the Holy Mass as the food of our souls, as the food of our bodies, and as the food of our hearts.

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 thanksgiving to God by any other means.

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 perhaps of good-will, but rather may be a certain poverty of disposition which manifests itself by the indifference or inability to seek the sources of knowledge; not active opposition to truth, but passive indifference.

Behind every great wave of patriotism there must be found a personality, either past or present. Belgium has its Albert, England its Haig, France its Foch and America its Pershing. So, too, these heralds of Moravian and Bohemian glories here in our American land have glanced into the depths of history, depths that are far from transparent, and lo, they have discovered John Hus.

Hus, the liberator; Hus the man, whose spirit shall free a bonded nation from the German yoke. Did their encyclopedic knowledge fail to decry the anachronism? Hus, a Catholic priest and advocate of the doctrines of Wyclif, already condemned in England, died in 1415; Bohemia and Moravia came under the rule of the Hapsburgs in 1526, 111 years after the death of Hus.

There followed the Hussite wars, lasting over a period of thirty years, all taking place about one hundred years before the Hapsburgs came into power. What was the origin of these wars? History reveals that 459 Moravian and Bohemian nobles, gathering together, took up the gauntlet and appended their seals to a joint note to the King and Council (Consentance), setting forth their conviction; that the sentence of Hus was unjust and insulting to their country; that there were no heresies in Bohemia, that any assertion to the contrary was itself the gravest heresy. This document is dated September 2, 1416. Three days

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 Auto-intoxication, 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 chronic Rheumatism, Gout, Pain In The Back, are relieved as soon as the bowels become regular; and that Pimples, Rash, Eczema and other Skin Affections disappear when "Fruit-a-tives" are taken to correct Constipation.

"Fruit-a-tives" will protect you against Auto-intoxication because this wonderful fruit medicine sets 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, Ottawa.

of lethargy, which overcomes so 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 reward 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 to no one else save Him.

WENCZLAUS OR HUS?

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

The Czecho Slovaks are now free. President Wilson has recognized the independence of Moravia and Bohemia. Immediately it becomes the duty of every newspaper editor, magazine writer and super-illuminating scribe to pass the little-known corner of the earth in review. And, said to say, the narrations are such that historians will be tempted to think that the popular writers have 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 perhaps of good-will, but rather may be a certain poverty of disposition which manifests itself by the indifference or inability to seek the sources of knowledge; not active opposition to truth, but passive indifference.

Behind every great wave of patriotism there must be found a personality, either past or present. Belgium has its Albert, England its Haig, France its Foch and America its Pershing. So, too, these heralds of Moravian and Bohemian glories here in our American land have glanced into the depths of history, depths that are far from transparent, and lo, they have discovered John Hus.

Hus, the liberator; Hus the man, whose spirit shall free a bonded nation from the German yoke. Did their encyclopedic knowledge fail to decry the anachronism? Hus, a Catholic priest and advocate of the doctrines of Wyclif, already condemned in England, died in 1415; Bohemia and Moravia came under the rule of the Hapsburgs in 1526, 111 years after the death of Hus.

There followed the Hussite wars, lasting over a period of thirty years, all taking place about one hundred years before the Hapsburgs came into power. What was the origin of these wars? History reveals that 459 Moravian and Bohemian nobles, gathering together, took up the gauntlet and appended their seals to a joint note to the King and Council (Consentance), setting forth their conviction; that the sentence of Hus was unjust and insulting to their country; that there were no heresies in Bohemia, that any assertion to the contrary was itself the gravest heresy. This document is dated September 2, 1416. 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, rebuilt and revitalized, a painful and tedious operation. The period following the close of the Civil War was one of reconstruction for our 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 turmoil, and a period of unrest.

The facts about Bohemia and Moravia of today are both illuminating and astounding. Latest statistics set forth that Bohemia has a population of 6,458,859, 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 2,437,706, of which 2,325,574 are Catholics, almost 100% Catholic. Of the non-Catholics 44,255 are Jews. What then has happened to the valiant Hussites? Have they suffered a change of heart and returned to the fold, or have they, regrettably, fled to 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. And President Wilson in recognizing the independence of Moravia and 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 triumph does this new-born republic turn for its inspiration, its patriotism? Not to Hus, methinks, whom Catholics rejected 500 years ago, but to that gentle sainted King and Martyr, Wenczlaus, 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 raised in prayer for 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 man should be chosen who will renew in the hearts of a new-born people devotion to country and devotion to God. Is that man Wenczlaus 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 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 thought of religion. But she was not happy. All my life," she writes, "I had experienced an inexplicable 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 missing link in my life. How little I dreamed of the truth—that it was faith."

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," she says, "always gave me the shivers and made me recoil." "One day when she was convalescing from an illness a friend who was a good Catholic suggested that she accompany him to Mass. She did so. That visit to the church accomplished her conversion. It 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 friend had not suggested going to Mass?

The incident gives food for 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 consider 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 knowledge that he has been the humble instrument in the conversion of even one soul!

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, rebuilt and revitalized, a painful and tedious operation. The period following the close of the Civil War was one of reconstruction for our 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 turmoil, and a period of unrest.

The facts about Bohemia and Moravia of today are both illuminating and astounding. Latest statistics set forth that Bohemia has a population of 6,458,859, 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 2,437,706, of which 2,325,574 are Catholics, almost 100% Catholic. Of the non-Catholics 44,255 are Jews. What then has happened to the valiant Hussites? Have they suffered a change of heart and returned to the fold, or have they, regrettably, fled to 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. And President Wilson in recognizing the independence of Moravia and 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 triumph does this new-born republic turn for its inspiration, its patriotism? Not to Hus, methinks, whom Catholics rejected 500 years ago, but to that gentle sainted King and Martyr, Wenczlaus, 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 raised in prayer for 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 man should be chosen who will renew in the hearts of a new-born people devotion to country and devotion to God. Is that man Wenczlaus or Hus?

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 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 thought of religion. But she was not happy. All my life," she writes, "I had experienced an inexplicable 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 missing link in my life. How little I dreamed of the truth—that it was faith."

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," she says, "always gave me the shivers and made me recoil." "One day when she was convalescing from an illness a friend who was a good Catholic suggested that she accompany him to Mass. She did so. That visit to the church accomplished her conversion. It 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 friend had not suggested going to Mass?

The incident gives food for 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 consider 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 knowledge that he has been the humble instrument in the conversion of even one soul!

PREPARE IN LENT FOR PEACE

We are in a transition period, passing from a time of war to a era of peace. It was striking how slowly 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 small American force in France would beget, and concluded by raising an army of three million men. Each

Buying a Packet of

"SALADA"

Is not a gamble, but a sure thing that you are getting the greatest possible Quality and Value to the limit of your expenditure. TRY - IT.

new step evidenced progress toward attaining the state of mind of a people at war. But that is avowedly not the outlook on life for a nation that hopes to spend the remainder of time in perfect concord with a peace-loving world. We must lay aside the things of war, over and beyond more 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 heart from those of the warrior to those of the pastor. We, too, though we may 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 exercises. Lent, with its days of prayer and fasting, is the retreat that the layman needs to purge from his mind the harsh judgments and condemnations of the day of war which obstruct the framing of a kindly Christian attitude of sympathy and toleration toward all mankind.—New World.

THE ANNUNCIATION

"Hail Mary, full of grace," the Angel said. Our Lady bows her head, and is ashamed; She has a Bridegroom who may not be named. Her mortal flesh bears Him who conquers death. How in the dust her spirit groveleth; Too bright a Sun before her eyes has flamed. Too fair a herald joy too high proclaims. And human lips have trembled in God's breath.

O Mother Maid, thou art ashamed to cover With thy white self, whereon no stain can be. Thy cold, who comes from heaven to be thy Lover. Thy God who came from heaven to dwell in thee. About thy head celestial legions hover, Chanting the praise of thy humility. —JOYCE KILMER

MEN AND BOLSHEVISM

Bolshevism is often in the mill these days; and perhaps it is well that it should be, for a smooth running stone always separates the chaff from the grain. That there is a deal of the former stuff in Bolshevism is great heaps of it, in fact—no man will deny; that there are some good kernels in it, also, is not so 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 clamoring 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 Bolsheviki 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 flames by all means, rather, put the Bolsheviki in a position where reason will compel them to do it themselves. They are wrong in many things, brutally wrong; they are right in other things, eminently right. And if those who disagree with them condemn all 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, undoubtedly, 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 exploitation 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 Bolsheviki retaining their favorite mode of government, will yet inform it by sound principles which will counsel that God, Caesar and the proletariat

ASSURES WORKERS OF HIS FRIENDSHIP

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 workmen. 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 must be the betterment of labor conditions. 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 definitely to state his programme.

"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 to know that I am their friend." Vatican circles are deeply impressed by the papal utterance which, they consider, marks the Pope's determination not only to march with, but, in some measure, to lead the new spirit of this after-the-war age, especially regarding better labor conditions which will make a better world.—Buffalo Echo.

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 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 computed at little more than half this figure, or something over 2,900,000. The loss of life for the British and Indian Empire is estimated at 898,824. Italy is said to have lost three-fifths as many through diseases in the war zone (800,000) as through casualties in battle. The number of Armenians, 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 hunger or disease. Truly a terrible muster-roll of the dead!—America.

FISH NETS WE SELL NETS AND NETTING FOR ALL KINDS WRITE FOR PRICES GUNS TRAPS SPORTING GOODS JOHN HALLAM, Limited 23 Hallam Building - TORONTO

THIS WASHER MUST PAY FOR ITSELF

MAN tried to sell me a horse once. He said it was a fine horse and had nothing the matter with it. I wanted a fine horse, but I didn't know how to tell. So I told him I wanted the most very well fitted. He said "All right, but pay me first, and I'll show you back your money. If the horse isn't all right, I'll give you back your money. I might have to wait for my money if I once parted with it. So I didn't buy the horse, although I wanted it badly. Now this is not my thinking. You see I had a washing machine. It was a "Grasby" design. And I said to myself, I'm giving greatest consideration of people may think about it with quick and thorough thought about the horse, work. Do not overlook the machine's detachable tub feature. But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if you don't want the machine after you've used it a month, I'll take it back and pay the freight, too. Sure, that's a fair enough, isn't it? But I'd never know, because they wouldn't write and tell me. You see, I'll pay the freight out of my own pocket, and if

CHATS WITH YOUNG MEN

WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come, But what have we done today...

We shall be so kind in the after while, But what have we been today?

We shall bring to such lonely life a smile, But what have we brought today?

We shall give to truth a grander birth, And to steadfast faith a deeper worth,

We shall feed the hungry souls of earth, But whom have we fed today?

We shall reap such joys in the by-and-by, But what have we sown today?

We shall build us mansions in the sky, 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 ask: What Have We Done Today?

—The Missionary

A WITTY REJOINER

Magr. Dupanloup, the noted Archbishop of Orleans, once had a conversation with a young man, who boastfully declared himself a freethinker...

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...

HARD WORK

The trilogy of making good is industry, team work, success. There is no secret about making good. It simply means hard work...

a's fate with that of his more fortunate competitor. Success never "just happens."

A well balanced self-esteem is also desirable, as it lends dignity and confidence—two qualities of infinite value in any walk of life.

Study your job. Don't let it slip into a humdrum habit. Arrange the details of it. Plan it, and plan it carefully.

OUR BOYS AND GIRLS

MY VIOLETS

What have I to bring Thee, Jesu, When this form lies in the dust?

Just a few small blossoms, Jesu, Just a few poor violets torn

Would that I had lovely blossoms, Oh my Jesu, to bring Thee.

Keep me from life's dangers, Jesu, Less my wilful soul would stray.

When the bars of life are broken— And this trembling soul is free,

TEN COMMANDMENTS FOR THE BUSINESS GIRL

Hear are ten commandments for the business girl:

1. Work hard. Perseverance is a great conqueror of difficulties.

2. Pay attention to your health, to cleanliness, and personal appearance.

3. Work systematically, and for everything have a well-considered plan.

4. Improve your education. Get knowledge.

5. Do your best at all times in the position you may be placed in.

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

7. Cultivate thought and memory.

8. Remember the value of time, and never waste it.

9. By your behavior and your work deserve the confidence of those with whom you come in contact.

10. Endeavor to deserve, as well as attain success.—St. Paul Bulletin.

MANNERS

The soul which animates Nature is not less significantly published in the figure, movement and gesture of animated bodies than in its last vehicle of articulate speech.

There is always a best way of doing everything, if it be to boil an egg. Manners are the happy ways of doing things...

The power of manners is incessant—an element as unchangeable as fire. The nobility in any country cannot be disguised, and no more in a republic or democracy than a kingdom.

The basis of good manners is self-reliance. Necessity is the law of all who are not self-possessed.

fort by his own security and good nature to all beholders. The hero is suffered to be himself.

Manners impress as they indicate real power. A man who is sure of his point carries a broad and contented expression, which everybody reads.

The city of Guadalajara has re-organized 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 before the revolution.

SOME REFLECTIONS ON PROHIBITION

Prohibition might be all right, if it is said, if it did prohibit the abuses against which it has been invoked.

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.

THE EXILED PRELATES RETURN TO MEXICO

After an exile of five years spent in Europe and in the United States, 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 unexpected return was received with great joy by the faithful in the City of Mexico and throughout the Republic.

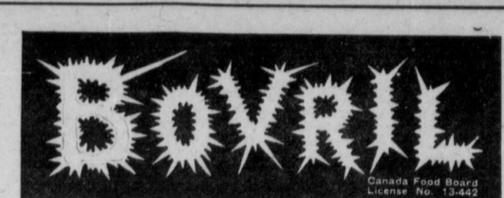
On his return to his episcopal see, from which he was banished five years ago, Archbishop Mora declared that although the burden of his years and sufferings were telling on him he hoped to be able to consecrate his remaining days and energies to the welfare of his country and to be enabled to lay down the burden of his life among his Mexican countrymen.

The attitude of the Mexican Government toward the Catholic Church seems to have undergone a marked change since the beginning of the year.

It may, indeed, be optimistic to take such a view of the situation. The realization of this beautiful dream largely depends on the readiness and generosity of the present generation to the humanity of tomorrow.

In an excellent paper in the January Month on "The Lie in English History," Father Keating expresses the opinion that "what chiefly prevents English non-Catholics from returning to the faith of their ancestors... is their false historical view of the action of the Church in England."

As the archives are investigated the weakness of the Protestant view becomes more and more evident, and we have valuable admissions regarding the necessity of changing it.



Canada Food Board License No. 13-442

of his office in the episcopal city of his diocese without being molested. Taking advantage of this peaceful condition Bishop Valdespino has called the first diocesan synod, which will be held in Aguas Calientes.

The city of Guadalajara has re-organized 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 before the revolution.

Nothing now seems to interfere with the expected return of the exiled Metropolitan of Jalisco, the Most Rev. Francisco Orozco y Jimenez, Archbishop of Guadalajara, who has suffered so much for the cause of truth and justice.—Buffalo Echo.

SOME REFLECTIONS ON PROHIBITION

Prohibition might be all right, if it is said, if it did prohibit the abuses against which it has been invoked.

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.

THE EXILED PRELATES RETURN TO MEXICO

After an exile of five years spent in Europe and in the United States, 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 unexpected return was received with great joy by the faithful in the City of Mexico and throughout the Republic.

On his return to his episcopal see, from which he was banished five years ago, Archbishop Mora declared that although the burden of his years and sufferings were telling on him he hoped to be able to consecrate his remaining days and energies to the welfare of his country and to be enabled to lay down the burden of his life among his Mexican countrymen.

It may, indeed, be optimistic to take such a view of the situation. The realization of this beautiful dream largely depends on the readiness and generosity of the present generation to the humanity of tomorrow.

promising sons because of the seductive presence of liquor and are heart-broken when they notice in them the first traces of indulgence.

As a prophylactic measure, then, prohibition ought to be considered especially to our judgment as removing a fearful temptation from the path of the young.

THE LIE IN ENGLISH HISTORY

In an excellent paper in the January Month on "The Lie in English History," Father Keating expresses the opinion that "what chiefly prevents English non-Catholics from returning to the faith of their ancestors... is their false historical view of the action of the Church in England."

As the archives are investigated the weakness of the Protestant view becomes more and more evident, and we have valuable admissions regarding the necessity of changing it.

As the archives are investigated the weakness of the Protestant view becomes more and more evident, and we have valuable admissions regarding the necessity of changing it.

As the archives are investigated the weakness of the Protestant view becomes more and more evident, and we have valuable admissions regarding the necessity of changing it.

As the archives are investigated the weakness of the Protestant view becomes more and more evident, and we have valuable admissions regarding the necessity of changing it.

As the archives are investigated the weakness of the Protestant view becomes more and more evident, and we have valuable admissions regarding the necessity of changing it.

As the archives are investigated the weakness of the Protestant view becomes more and more evident, and we have valuable admissions regarding the necessity of changing it.

As the archives are investigated the weakness of the Protestant view becomes more and more evident, and we have valuable admissions regarding the necessity of changing it.

As the archives are investigated the weakness of the Protestant view becomes more and more evident, and we have valuable admissions regarding the necessity of changing it.

OUR CHIEF WORK
In acting as Executor under Wills and as Administrator of Estates. Ask for our Booklet: 'The Will That Really Provides,' or consult us and we will gladly give full information. Correspondence invited.
We Pay 4%
Interest on Savings Accounts, and allow withdrawals by cheque.
We Pay 5%
Interest on staged sums of money for investment for terms of from two to five years.
We Collect
Rents, attend to repairs and assume entire charge of properties in trust for the owners at ordinary agency fees.
We Act as Business Agent
for persons who desire their investments attended to and the income delivered to them through our Company.
We Rent
Safety Deposit Boxes at \$2.00 per annum.
Capital Trust Corporation
Head Office: 10 Metcalfe Street, Ottawa
Write us for free advice on any financial matter.

DON'T CUT OUT
A Shoe Boil, Capped
Hock or Bursitis
FOR
ABSORBINE
J.R. PATENT
will reduce them and leave no blemishes. Stops lameness promptly. Does not blister or remove the hair, and horse can be worked. \$2.50 a bottle delivered. Sent 6 for \$12.
W. F. YOUNG, P. D. F., 299 Lyons Bldg., Montreal, Can.
Absorbine and Absorbine, Jr., are made in Canada.

QUEEN'S UNIVERSITY
KINGSTON - ONT.
HOME STUDY
Summer School
Work for Degree in Arts Faculty.
Register before May 1st.
Summer School, July 7-August 15
Languages, Mathematics, History and Science.
Write for Information to
GEO. V. CHOWN, Registrar.

20,000 Poultry Raisers
are making big money the Peerless Way. You can do the same.
Let Us Start You
In a home plant of your own, either as a business or as a side line.
Our Co-operative Plan,
the big factor in building up the poultry industry of Canada, will make it easy for you to start and get your share of the profits.
Write To-Day - Now - Ask Us to Show You
THOMAS W. LEE CO.
Pembroke Ontario Canada.

Peerless STEAM COOKER
Will reduce your food bills by making your food more nourishing and easier digested—requiring less food. The Peerless Cooker will cook meat, fish, vegetables—bake bread, cakes or pudding, and do all at once.
Write for free booklet telling how.
ONWARD MFG. CO., Kitchener, Ont.
AGENTS WANTED—Splendid proposition for live agents—easy sales—big money. Write for particulars.

DENNISTEEL Wardrobe Lockers Promote the Comfort and Health of Employees
All employees appreciate the privacy, comfort, cleanliness and positive security afforded by our all-steel lockers. In these days of warfare work for employees and efforts to better the lot of workers, DENNISTEEL Lockers are being adopted very generally throughout the Dominion. They save valuable time for employees, too, by making it easy for them to put clothes away and get things out ready for work. Handsome, indestructible, sanitary, thief-proof, modern, permanent and FIRE-PROOF. Made in Canada's largest locker plant. Finished in durable enamel of shade to suit. Write for illustrated folders.
THE DENNIS WIRE AND IRON WORKS CO. LIMITED
LONDON CANADA
Hamilton Winnipeg Calgary Vancouver

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

