

The Catholic Record.

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

VOLUME XXXI.

The Catholic Record

LONDON, SATURDAY, SEPT. 6, 1919

EMOTION NOT A SUBSTITUTE
FOR RELIGION

BY THE OBSERVER

Out of the loose thinking which is characteristic of the mental processes of non-Catholics at the present day, emerges, in a very large proportion of the non-Catholic writings on religion, this idea: Don't dogmatize; don't be positive; don't lay down rules; don't bother people with creeds; be kind to everyone; help the poor and needy; donate to hospitals; don't tell people they are sinful; tell them they are not helpful to the State; don't threaten them with eternal punishment; tell them they would be so much nicer and more refined and agreeable and helpful and well-mannered if they gave up drink and lust and covetousness and all the rest of those unmannly, disagreeable things of which they are so fond.

If all that does not work regeneration, tell them that they'll get along better and make more money by being chaste and honest and sober. That surely will touch the heart.

This is not a caricature of current treatment of religious questions; it is a true summary; and, absurd as it sounds when put into plain terms, it is an idea that is most popular and most prevalent amongst non-Catholic writers at the present day.

In other words, the popular heresy of the day, if anything so nebulous can in strict terms be called heresy, is, that religion is merely a sort of collection of the more respectable of those human emotions and sentiments which regard man merely in his human relations.

Religion is made to seem a set of rather flexible regulations intended as, and chiefly valuable as, an aid to the attainment of municipal good order and material prosperity; a set of glorified parlor manners rules.

And the Church of God is popularly supposed to be no more than a municipal training school, where people are taught to be considerate and kind and nice to one another but with an eye always to the main chance; for great is material prosperity in the new religions of the twentieth century.

When the Apostles went forth to convert the pagan tribes and nations of the world, they did not preach parlor manners; they preached things that were to be believed upon the authority and by the command of God; they preached certain things that were to be done and certain things to be left undone, on the authority and by the command of God.

The Apostles told no prospective convert that he would gain in a material sense by becoming a Catholic; they knew, and their converts for centuries knew, that the chances were very strongly that they would lose all their worldly possessions if they became Catholics. They did not tell their prospective converts that they would be healthier if they gave up their unbridled lust; they told them they must do it because God who created them so commanded. They did not tell them to be honest so that all men might trust them and so they would more surely grow rich. They told the fierce, war-loving, looting, robbing pagans of Europe that they must give everyone his own and leave everyone his own because thus saith the Lord. The apostles did not say to the raiding, looting tribesman that he would get rich quicker by work and labor; and the tribesman would not have believed it, because he knew an easier way to make a living, and that was by appropriating the goods of others. They preached to him the Commandments of God; the stonement of Christ; the authority which Christ had given to them; the love of God; the grace of God; and eternal punishment for disobedience to the laws of God.

That was the kind of preaching which won the lustful, thieving, drunken, blood-thirsty, idol-worshipping pagans to the Catholic Church; to the love and fear of God. Not milk and water materialism; not the bait of worldly prosperity or the promise of healthier bodies or longer life, such as is now offered in non-

Catholic sermons and writings as the chief reward of a good life.

The Apostles promised salvation; they promised an eternity of happiness with God in Heaven. They promised the peace of a good conscience. For the rest, about all they had to offer their converts in a material sense, for some centuries, was a fairly certain prospect of persecution, torture and an early death; for that was the common lot of Catholics in those days.

Emotionalism is sometimes useful; but it is not religion; and it can never take the place of religion. Emotions felt can never take the place of facts believed. There must be a basis; an unshakable basis, or else there can be no real religion amongst men. The vagaries of the human mind can never constitute a religion. Scraps of the natural law, interpreted in the light of a shallow and purely human philosophy can never be a religion or a substitute for a religion.

The whole history of the Catholic Church from the earliest ages is, mainly, the history of a never-ending fight to prevent man from worshipping his own human nature instead of worshipping God. Some of the earlier heresies were quite frank about it; they worshipped their own passions; and, though all the heresies have not been so gross, the taint of worldliness has been the common mark of their common falsity.

The Irish sermon was preached by Father Patrick O'Donnell, B. D., Maynooth Mission to China.—North-West Review.

HOLY FATHER'S LETTER

TO GERMAN BISHOPS

Translated for Catholic Press Association
"Venerable Brothers: Health and the Apostolic Benediction.—The day has at last arrived, which marks for your nation the end of the long and most distressing War; with the signing of the treaty of peace an end has been put finally to the blockade, which made many victims, especially among all those, who, in point of fact, were taking no part of the War. We who, as the universal father, have at heart the belligerents on both sides, and tried by every means in our power to put an end to the terrible conflagration, or to mitigate the consequences—we give the Almighty thanks for this boon, together with you and all your nation. It should be your care now to repair as soon as possible the immense harm produced amongst you by the War; and, inasmuch as nothing can be so useful to that end as the work of the Catholic Church assisted by divine grace, we have thought fit to send you this letter, and first of all in order that there may not come to pass in Germany public disturbances which would bring on your nation and, indeed, on Europe the ruin, which is overcoming other nations, every effort must be made that the populations may not lack food."

It is merely the latest form taken by the effort of fallen human nature to get rid of the things that are divine.

CROAGH-PATRICK PILGRIMAGE

INSPIRING SCENES ON THE MOUNTAIN

The pilgrimage to Croaghpatrick on Sunday, July 31st, was attended by fervent crowds. The Archbishop of Tuam celebrated Mass in the Oratory, and a sermon was preached by Father Maguire, late of All Hallows, Dublin.

The area of Westport has recently undergone the rigours of military law, and relaxations took place only a few weeks ago.

The pilgrims to the Mountain began to arrive in Westport as early as Friday, and on Saturday there was an influx from places as far away as Dublin, Wexford, Kildare, Limerick, Cork, and Derry, while all the western counties were well represented. Several hundreds encamped in the vicinity of the Peak on Saturday night, and climbed to the summit at daybreak to hear first Mass at 6 o'clock, and in many cases to approach the Blessed Sacrament. Masses were celebrated from 6 a.m. to 12, and during that time there was a constant stream of pilgrims to the base of the mountain.

Archbishop on the Summit

Archbishop Gilman, who was accompanied by several priests, ascended to the summit. It was the first occasion an Archbishop of Tuam had been on the same spot since some fourteen years ago, when the late Dr. Healy opened the Oratory.

Father E. Maguire, D. D., late of All Hallows College, preaching from the Mount, thanked God the Faith was today deep-rooted and unshaken. The people had refused to touch any educational system which might in any shape or form endanger that Faith, and any attempt that might be made to secularise primary education in Ireland would be an relentless opposition as it was by their people in the eighteenth and nineteenth centuries.

Their people were virtuous beyond, and superior to the people of other

LONDON, CANADA, SATURDAY, SEPTEMBER 6, 1919

2134

CATHOLIC NOTES

London, July 10.—The Government has decided to appoint a Parliamentary body to report on some measure for legislation evolution along the lines of Federalism. This was announced to-day in the House by Andrew Bonar Law, Government leader.

ASSOCIATED PRESS

11th. We publish below a London despatch, and an extract from the Dublin despatch, which appear simultaneously with the proclamation of the County of Tipperary.

12th. Meanwhile, as harbinger of heavenly gifts and witness of our great benevolence to you, venerable Brothers, and to all those entrusted to your pastoral care, we import from our heart the Apostolic Benediction."

CANADA AND THE IRISH PROBLEM

The Canadian Parliament on several occasions has supported Ireland's demand for Home Rule. Conservatives as well as Liberals have recorded their votes in favor of Irish self-government. Later developments in Ireland are not sufficiently understood or appreciated by the Canadian people to call for a decisive verdict on one side or the other. But, waiving for the moment the fact that about seventy-five per cent of the Irish people have gone much further than Home Rule, and set up a Republic, the final adjustment of the age-long feud between England and her first colony is one that emphatically concerns Canada.

It is the declared intention of the Imperialists, who are now in power in England, to take early steps to bring about a closer organic union of the Empire. This intention was voiced by Mr. Asquith when War broke out, and since then by Mr. Lloyd George and Lord Milner. The Englishman views this question from an entirely English standpoint. He has listened to the declarations of Sir Robert Borden, and Mr. Hughes of Australia, and is prepared to be magnanimous and to make personal sacrifices. Mr. Asquith, however, was careful to close the door against those who hoped that England would relinquish or share any part of her sovereignty in the control of foreign policy. But Mr. Lloyd George is not so frugal of promises, particularly if they tide over the difficulties of the day. History will record how far he has succeeded in making good his pledges. It is the hope of Mr. Lloyd George to bring about a closer Imperial union. This question, as it affects Canada, has been discussed by every newspaper from Halifax to Vancouver, and in nearly every case the Round Table proposals for the creation of an Imperial Parliament, representative of all the British self-governing dominions, were scouted as inexpedient and impracticable. The idea has been dropped during the war, save for the resolution passed at the last Imperial Conference, which makes the question one of primary importance on the conclusion of peace. With the signing of the Peace Treaty the Press propaganda for a reconstruction of the Empire has opened with hints of a suggested settlement of the Irish question on lines that will conform to the idea of Imperial federation.

For Canadians the Irish question now becomes a Canadian issue. For the proposed settlement on federal lines is the prelude to the reorganization of the Imperial Parliament on the lines of an Imperial federation. It may not likely come in the crude form suggested by the Round Table leaders, but it will be less dangerous in its subtle attempt to arrest the growth of Canadian national independence. The proposed for the settlement of the Irish question concern Canadians very closely, and will be watched with a jealous eye by those who look to Canada to emerge from the War with Germany with national rights equal to those of the British nation, including full recognition as a unit of international law. It is not the American people only whose good powers must be invoked in the settlement of the quarrel between England and Ireland. The Canadian people will regard any British proposal for the granting of political freedom to Ireland as a test of England's good faith and intentions in the wider Imperial schemes that affects Canadian national independence.

The Associated Press correspondent in Dublin, commenting on the Devolution scheme of Home-Rule-all round, says:

"It is not believed that such a policy would gain much popular support in Ireland. The moderates, who formerly favored it, generally have been identified with the new Irish Dominion League under the leadership of Sir Horace Plunkett. The Irish centre party, which was established to advocate a scheme of federalization within Ireland, with a Parliament for each province, has been dissolved, and the leaders have asked the members to support Sir Horace Plunkett's plan."

THE MENACE TO CANADA

What is the meaning of the false statements of the past month regarding Britain's intention to grant Dominion home rule to Ireland? Is it such deceptions that the Irish people can be won, or the good faith of British statesmen established in the minds of the American people? The danger of the outlook for Canada cannot be minimized. That the danger is real is evident from the activities of the press propagandists and the effects of the latter upon the Canadian Press. Only the other day Lord Milner spoke of "an equal partnership" between Great Britain and the overseas Dominions, and at once the Press took the bait. An unthinking paragraphist on The Globe staff wrote as follows:

"Lord Milner wants an 'equal partnership' between Great Britain and the overseas Dominions. He has travelled far since the South African War."

If The Globe had given the slightest consideration to the statement of Lord Milner it would not have permitted such a misleading paragraph to be published. But our daily news-

papers leave the thinking to the British Government agencies that seek to manipulate the Press. What has Lord Milner said that should any Canadian to hope that he has become more progressive? He stands with the Round Table policy which endeavored to bait its Imperialistic scheme with the same "phrase-prevarication" (to adopt Mr. J. S. Ewart's coinage) about equality of status. What does this equality of status mean? No one is better fitted than Lord Hugh Cecil to express the mind of the Imperialist in this matter.

In his little volume on "Conservatism" he regrets the fact that the Dominions live a separate existence, inasmuch as they "are not so organized as to be a regular part of our national force . . . such action is avoided by the action of independent allies rather than the co-operation of different parts of a single body. They lie outside the idea of a person called to a high function." (italics are ours.) Proceeding from this discovery of the Empire, "the monster of a heterogeneous personality," Lord Hugh, affirms:

"This brings us to the greatest problem of Imperial affairs, the problem of how to make the Empire a single organism without destroying or imperilling the full liberty which each part of it rightly and uncompromisingly claims. We want the people of the Dominions to be in the fullest sense part of the national power. We want them to hearken to a single ear to the dictates of the national vocation. We want the whole body to go forth on its appointed task with a single mind and will. But we want also that all citizens of our race, in whatever part of the King's Dominions they may live, shall be equally sharers in the great inheritance of free self-government. To the solution of this problem Conservatism is already addressing itself.

"It is important to remember that a main purpose of uniting the Empire is to organize it for war and what belongs to war, for the foreign policy that leads up to war and for the armaments and other means of defense that are necessary for carrying war on. It is in respect to our relations to foreign countries and to our dependencies that we feel principally the lack of imperial union and the consequent difficulty of fulfilling our national vocation as a single people. Organized unitarily for war, we should have the machinery which would be also available for carrying out any imperial policy within the dependencies of the Empire. We should, in short, act as one unit in so far as our vocation requires. But that further and closer union for all purposes which depends not a little on geographical proximity is, however, theoretically desirable, probably unattainable for the whole of an empire so scattered as ours. We do not desire to press the cause of union in a way inconsistent with the facts of distance, and consequently with well-informed and skilful government. We do not, in short, wish to interfere with any powers of the colonial Dominions now possessed. But we wish to bring them into activity as part of the operative power of the Empire as a whole, in order that a single national unit may fulfil to the world its appointed vocation."

It is important, therefore, from conceding the equality of status which The Globe reads into Lord Milner's pronouncement, the end in view, as Lord Hugh Cecil frankly confesses, is to make the Canadian feel that Imperial citizenship is greater than the part. A single national unit, in which Canadian nationality will be absorbed in the "equality of status" the Imperialists, including Lord Milner, have in mind. In fighting against this idea, Ireland is fighting the battle of all the self-governing Dominions.

There can be no real Anglo-American entente so long as the Irish question remains unsettled. The fight for Ireland's national rights is an international issue. Both Mr. Lloyd George and President Wilson—the former by his appeals to American opinion, and the latter by his enunciation of war aims in his famous Fourteen Points—have transferred the fight from Irish to American and Canadian soil. The Statesman.

RETURN TO FRANCE

The Trappist monks who for over a century have maintained a monastery at Tracadie, Nova Scotia, have decided to return to France, whence they were expelled in the early years of the nineteenth century. Every effort of the severe-lived religious to make their monastery self-supporting and successful has failed. It would appear that subjects are not attracted from among the Nova Scotians to a life of rigorous self-denial and perpetual silence. The men who elect to serve God in the gach of Trappist religious are called on to observe a renunciation of self that is, to say the least, heroic. In spite of all that has been said against the religious attitude of France, the erstwhile superiors of the Tracadie convent feel that they will thrive better in that, their native land.—Catholic Transcript.

Washington, July 28.—Legislation providing for the permanent rank of admiral for Admiral William S. Benson, Chief of Naval Operations, and Rear Admiral William S. Sims, who commanded American naval forces overseas during the War, was recommended unanimously last week by the House Naval Committee. The higher rank for the officers was requested by President Wilson in recognition of their services during the War. The rank of Admiral, United States Navy, was last held by George Dewey and was conferred upon that officer by special act of Congress in recognition of his services for his victory at Manila Bay. As the rank was bestowed upon him personally, it ceased at the time of his death. The pay of an admiral is \$13,000 a year. Admiral Benson will retire on account of age next September. He is a prominent Knight of Columbus, and is often heard before the meetings of the councils at Washington.

Rome, Aug. 21.—During the recent visit of the Italian Minister of Foreign Affairs to Belgium, he paid a special visit to Malines, and invested Cardinal Mercier with the Italian War Cross.

The late Cardinal Cassetti, who was left a millionaire by his father, has left all his means to the Sacred Congregation of the Propaganda, for poor Missions.

Joseph Cutshaw, a former soldier, of Burnley, England, suddenly regained his sight after bathing in the holy well at St. Winifred's, in North Wales, according to the "Express." He had been blinded in battle during the war.

When the divorce courts adjourned for summer vacations in Chicago, it was found that record of 6,220 decrees had been entered for the year. The war, liquor and an increasing trend toward free love were given by some judges as chief reasons for the increased number of divorces.

In a citadel at the foot of Mount Sinai is a church and a monastery that have been uninterruptedly used for more than thirteen hundred years. The light before the tabernacle has been burning all those centuries. The church was built by St. Helena, mother of Constantine, and is on the traditional site of the burning bush where Moses heard the voice of Jehovah.

Paris.—Plans are now being made for the erection of a chapel in memory of those who fell in the battle of the Marne, and as a thanksgiving for victory. The chapel will stand on the banks of the river at Dormans, on a height overlooking the fields where the decisive battle of the war was fought. The site was chosen by Marshal Foch, who stated that it was on this exact spot that the German offensive was broken, and the tide of invasion turned.

The Bishops of Holland have issued a pastoral letter denouncing socialist doctrines regarding property ownership, marriage, family authority and society, which disregard the eternal and immutable laws of God. "Socialism," says the pastoral, "is in conflict with the Catholic religion. It is therefore forbidden to Catholics to be members of or to support anarchist or socialist associations, and the Sacraments must be refused to any Catholic so long as he remains an adherent of anarchism or socialism."

Rome, Aug. 21.—Cardinal Giustini, as Protector of the Friars Minor, will visit Palestine this year, taking the opportunity afforded, by the seventh centenary of the foundation of the Franciscan guardianship of the Holy Places. Thus Jerusalem will have had visits from three princes of the Church in 1919: Cardinal Bourne, who recently returned from a journey to the East; Cardinal Dubois, Archbishop of Rouen, who is going next month; and Cardinal Giustini.

London, Eng.—One of the most amusing of the many strikes now in vogue, and one which should open the eyes of dupes, is that of the spiritistic mediums. All intercourse with the spirit of the world is cut off, because the mediums insist upon their patrons producing more money before they themselves produce more spirits. Sir A. Conan Doyle must feel a little out in the cold; and the disinterestedness of the cult has suffered greatly by this move, showing that filthy lucre is the underlying motive for practicing spiritism, according to the adepts themselves.

The Rev. W. Bradley, who has gone from St. Benet's Monkwearmouth, to St. Mary's Clapham, London, has a valuable record of war work as a radiologist at various hospitals in Sunderland, at the Jeffrey Hall, V. A. D. and at the Monkwearmouth and Southwick Hospital, where for some time he had held the post of official radiologist and where he was instrumental in having installed a new X-ray equipment. Father Bradley has in the course of a little over two years treated nearly 3,000 cases, thus rendering valuable help when so many medical men had to go into the army. Prior to leaving Sunderland Father Bradley was the recipient of numerous presentations from those with whom he had worked.

Washington, July 28.—Legislation providing for the permanent rank of admiral for Admiral William S. Benson, Chief of Naval Operations, and Rear Admiral William S. Sims, who commanded American naval forces overseas during the War. The rank of Admiral, United States Navy, was last held by George Dewey and was conferred upon that officer by special act of Congress in recognition of his services for his victory at Manila Bay. As the rank was bestowed upon him personally, it ceased at the time of his death. The pay of an admiral is \$13,000 a year. Admiral Benson will retire on account of age next September. He is a prominent Knight of Columbus, and is often heard before the meetings of the councils at Washington.

REAPING THE WHIRLWIND

BY CHRISTINE FABER

CHAPTER XXXII—CONTINUED

"When I learned," she said, "that Miss Burchill would dine alone, I at once offered to bear her company, but she refused, owing I suppose, to her generous consideration for me. She disliked to subject me to the loneliness which she so courts. And when I urged her to accede to your request, Mr. Robinson," smiling sweetly, "she said the meal would be much more enjoyable to her without society," glancing significantly at Gerald, but he was looking at his plate.

There was an exclamation from Cora, who sat directly opposite—an exclamation that sounded like angry astonishment at Mrs. Phillips' statement, and that brought upon the girl the wondering looks of her uncle and Thurston.

Helen was inwardly frightened, and she was also inwardly chafing that she had been so imprudent as to forget the girl's presence when she spoke. Anxious to avert a catastrophe, she leaned gracefully across the table, and said, with her most insinuating tone:

"Dearest Cora, you frightened me when you exclaimed so suddenly."

Her tone and manner brought about that which she feared. Cora exasperated by a show of affection that she felt was only assumed, and indignant at the covert disparagement of Miss Burchill, that the speech seemed to imply, and not having the governess near to warn or reprove her by a look, burst out with angry impetuosity:

"How could you tell such a story Mrs. Phillips? You know I never offered to dine with Miss Burchill, and when I wanted you to help me to coax her to dine down here, you said you guessed she was better off upstairs; that she might feel out of place with uncle and Mr. Thurston."

"My dear Cora, you forgot that Miss Burchill and I, being such intimate friends as we are"—there was a peculiar emphasis on the last words, used especially for Gerald—"have many conversations which you do not hear. The one that I have repeated has probably been such," and Helen turned to her plate with easy nonchalance.

"I don't believe it," answered Cora hotly, now so angry that she was quite regardless of everything but her own excited feelings. "I shall ask Miss Burchill the moment I get upstairs."

But Robinson was now aroused to a sense of propriety, and also to some regard for the feelings of his guest. He commanded Cora to be silent; and the meal was finished without any further reference to Miss Burchill. On Gerald's face a grim smile hovered, and more than once his eyes wandered in mirthful appreciation to Cora.

Cora hurried from the dining room in order to see Miss Burchill, and Mrs. Phillips also hurried out on the same errand. They arrived almost together, and before Mildred could recover from her astonishment at their sudden, and on the part of her pupil, excited entrance, the girl had told the whole story, Mrs. Phillips standing by with the air of a martyr.

Before the governess could form an answer, the widow was saying, reproachfully:

"You might have spared me, Cora, for in the excitement of my conversation with your uncle, I did not quite think of what I was saying; and I knew that if I had not already spoken to Mildred in the manner that I described, I should do so very speedily."

"But you had not done so, Mrs. Phillips," interposed Mildred, feeling as if her annoyance and disgust of the speaker had reached a culminating point, "and there is no excuse for an untruth at any time."

"You surely are not angry, dear Millie? I meant no harm, and it was all owing to an unfortunate habit of exaggeration which I possess."

"It would be well then, Mrs. Phillips, to cure yourself of a habit which may be the occasion of injury to others."

But the moment that the words had left Miss Burchill's lips she felt keen regret. She had spoken so hastily, out of the very heat of her annoyance, and she felt as if she had broken her promise to her dying mother—that promise which had enjoined upon her so strictly to be kind and gentle to any one whom she disliked or who had done her an injury.

Mrs. Phillips was crying, but then as Cora remarked, her tears came so frequently that they lost their effect.

"I am sorry if I have hurt you." Mildred forced herself to say as gently as she could, "and I shall be frank enough to tell you that your untruth caused me a good deal of pain." She was thinking of Gerald, and wondering whether Mrs. Phillips' avowed habit of slight untruthfulness had anything to do with her disappointment on the night of the ride.

"You are an angel, Miss Burchill. Oh, if I had only a mother to train me as you have been trained; but I had no one, no one, only harsh Barbara Balk." And the widow threw herself on her knees by a chair in a perfect abdication of grief.

That allusion to a mother brought out all Miss Burchill's sympathy. She forgave everything but the affecting picture before her, and she bent above Helen, as tender and forgiving as the little widow could wish her to be.

That interview, however, decided Miss Burchill on hastening to execute the plan she had proposed to herself.

She could not continue to associate with a person of such character as she now felt Mrs. Phillips to be, nor could she longer insist upon her pupil's entertaining much regard for the lady. So an hour later, when Mrs. Phillips had taken her departure, and Cora was about to descend to her uncle, Miss Burchill requested her to ask Mr. Robinson to grant her an interview that evening. The request was such an unusual one that the girl stared, and she asked at last as if impelled by some unpleasant presentiment:

"Is it something in reference to me?"

"I would rather not tell you until I have spoken to Mr. Robinson."

Forced to be satisfied, but by no means assured, Cora descended slowly, encountering Gerald as she was about to enter her uncle's study.

"All over your indignation?" he said playfully.

Glad of an opportunity to give entire vent to feelings that she had been compelled to restrain somewhat in Miss Burchill's presence, she answered:

"Well, Miss Burchill, her statement so far as taking her into the wagon under the impression that it was you, was correct; the rest of it I expect to say, was untrue. I did not discover the mistake until we were some distance from the house. It was impossible for me to turn back on account of the viciousness of the horse, and I was led to believe that you had gone with Mr. Robinson. I was impatient to meet you to hear the explanation which I deemed to be my right, and when I was disappointed I looked confidently to hearing from you the next day. Now I know that, with my usual impetuosity, I judged you wrongly, Miss Burchill. Again forgive me, and assure me that our thoughts are friends, perfect friends, and that you will let me help you whenever I can. Will you do so?"

She bowed assent. Her heart was too full to allow her to speak. It was such a change from the doubt and misunderstanding and unhappiness of the past weeks to the certainty and bliss of this moment.

"You must let me help you," he repeated; "and, in order to do that, you must tell me why you are not so happy in The Castle as you used to be. Tell me frankly what your grievances are."

"Let's wait a moment or so for Brian," said the mother kindly.

"Yes, he ought to be here, now," replied Donald. "Where has he gone?"

"He left almost immediately after dinner to attend the special services in the village church."

"Oh, sure enough, and didn't I see the crowds moving along that way?"

"Did you go this morning, Donald?" And the mother looked pleadingly at her darling lad.

"No, mother, I didn't have time, and besides—"

"You'll break my heart, Donald with your carelessness. God will never bless your work. Sure I remember well—"

"Don't be foolish, mother dear," he said, as he kissed her.

Just then a step was heard on the gravel path outside, the noise of the falling latch, and a creaked form stood in the doorway.

"Good evening, mother, and Donald and Margaret, how are you?"

Margaret curtsied and her bewitching Irish smile gave reply, and Donald:

"Fine, but hungry as can be; so let's enjoy our supper."

Brian invoking a blessing from the Lord of all sat down opposite his brother. A man of twenty-five he wore the habits of the cleric, having been a student at the seminary for the past five years—and in another year the sacred oils would be upon his hands and he would be a consecrated priest of God. Strong in his faith he was unable to understand the attitude of his younger brother in matters religious. Sitting there his gaze strayed from brother to mother and he could not but notice the streaks of silver that marked his darling mother's temples, mute signs of worry and anxiety born in secret, of age that never should have had place there.

And then that sad, anxious look in those loving eyes, ah, these things had burned into his very soul. Then his eyes rested on Donald, strong, affectionate Donald; he could not help admiring those handsome features, that honest face and noble brow, but deep within Brian's heart was the torturing thought that this same lad was the cause of his mother's premature ageing.

"Donald, were you at the Holy Sacrifice this morning?"

"No, Brian—and I wasn't."

"And why not?" This in a sterner tone.

The mother looked anxiously at Margaret as if conscious of the approaching storm.

"For my own reasons," and Donald's lips tightened.

"It's my business to know your reasons, Donald," said Brian, "for you're too dear to—"

"Then find out for yourself, for I'll not tell you."

"I will find out. For no brother of mine will ever go astray, while I can raise a finger to help him and bides—"

This assumption on Brian's part was too much for the younger man. In fact, he was not in the best of humor, anyhow; so at this last remark he leaped from the table with an angry gesture, and made for the door. Mother and daughter were almost paralyzed with fright and tears were their only relief.

"Enough of that rot," he cried defiantly, "and never let me hear you speaking to me again. I'm through with you"—and his quick, bounding step on the gravel path betrayed only too well his state of mind.

"Donald never seems to think about Sunday," she half muttered to herself and tears filled her eyes.

Footsteps approached, so she hastily dried her tears with the corner of the little linen apron.

"Come, Mother machine, else it will be too dark," and Margaret twining her arm round her mother's waist, the two chatted like two old cronies as they walked into the garden.

It was an hour or so after sunset; the gorgeous paintings on the west-

at the place to which we were all going."

Thurston's face looked for a moment as if it were frozen into the hard almost cruel expression in which it became set as she spoke, and he dropped her hand, that he had continued to hold, as if his own hand had become powerless.

"How did she come to be on the back porch instead of you, when her place was with the company in the front of the house?" he asked.

"She went to apologize to you for my sake."

"Did you send her to do that, or did she ask to be permitted to perform that kind office for you?" with a touch of sarcasm in his tones as he said the last words.

"She asked," was his reply.

"Well, Miss Burchill, her statement so far as taking her into the wagon under the impression that it was you, was correct; the rest of it I expect to say, was untrue. I did not discover the mistake until we were some distance from the house. It was impossible for me to turn back on account of the viciousness of the horse, and I was led to believe that you had gone with Mr. Robinson. I was impatient to meet you to hear the explanation which I deemed to be my right, and when I was disappointed I looked confidently to hearing from you the next day. Now I know that, with my usual impetuosity, I judged you wrongly, Miss Burchill. Again forgive me, and assure me that our thoughts are friends, perfect friends, and that you will let me help you whenever I can. Will you do so?"

"She bowed assent. Her heart was too full to allow her to speak. It was such a change from the doubt and misunderstanding and unhappiness of the past weeks to the certainty and bliss of this moment.

"You must let me help you," he repeated; "and, in order to do that, you must tell me why you are not so happy in The Castle as you used to be. Tell me frankly what your grievances are."

"Let's wait a moment or so for Brian," said the mother kindly.

"Yes, he ought to be here, now," replied Donald. "Where has he gone?"

"He left almost immediately after dinner to attend the special services in the village church."

"Oh, sure enough, and didn't I see the crowds moving along that way?"

"Did you go this morning, Donald?" And the mother looked pleadingly at her darling lad.

"No, mother, I didn't have time, and besides—"

"You'll break my heart, Donald with your carelessness. God will never bless your work. Sure I remember well—"

"Don't be foolish, mother dear," he said, as he kissed her.

Just then a step was heard on the gravel path outside, the noise of the falling latch, and a creaked form stood in the doorway.

"Good evening, mother, and Donald and Margaret, how are you?"

Margaret curtsied and her bewitching Irish smile gave reply, and Donald:

"Fine, but hungry as can be; so let's enjoy our supper."

Brian invoking a blessing from the Lord of all sat down opposite his brother. A man of twenty-five he wore the habits of the cleric, having been a student at the seminary for the past five years—and in another year the sacred oils would be upon his hands and he would be a consecrated priest of God. Strong in his faith he was unable to understand the attitude of his younger brother in matters religious. Sitting there his gaze strayed from brother to mother and he could not but notice the streaks of silver that marked his darling mother's temples, mute signs of worry and anxiety born in secret, of age that never should have had place there.

And then that sad, anxious look in those loving eyes, ah, these things had burned into his very soul. Then his eyes rested on Donald, strong, affectionate Donald; he could not help admiring those handsome features, that honest face and noble brow, but deep within Brian's heart was the torturing thought that this same lad was the cause of his mother's premature ageing.

"Donald, were you at the Holy Sacrifice this morning?"

"No, Brian—and I wasn't."

"And why not?" This in a sterner tone.

The mother looked anxiously at Margaret as if conscious of the approaching storm.

"For my own reasons," and Donald's lips tightened.

"It's my business to know your reasons, Donald," said Brian, "for you're too dear to—"

"Then find out for yourself, for I'll not tell you."

"I will find out. For no brother of mine will ever go astray, while I can raise a finger to help him and bides—"

This assumption on Brian's part was too much for the younger man. In fact, he was not in the best of humor, anyhow; so at this last remark he leaped from the table with an angry gesture, and made for the door. Mother and daughter were almost paralyzed with fright and tears were their only relief.

"Enough of that rot," he cried defiantly, "and never let me hear you speaking to me again. I'm through with you"—and his quick, bounding step on the gravel path betrayed only too well his state of mind.

"This will bring you home, Donald darling," she said. As he reached the brow of the hill he turned and waved a long farewell to that Irish mother standing there.

Night, dark, impenetrable night, hangs like a pall over the great metropolis. The trees in the park are all stripped of their gorgeous autumn coloring, while a chill, frosty air greets Donald as he hurries along.

The snow flakes are falling silently and steadily covering the streets with garments of white. Silence reigns supreme save for the soft crunching sound as the traveler

ern sky were just beginning to pale into the delicate tints of twilight. The tall pines on the hill crest stood silhouetted against the sky, like giants of old mourning the departing king of day. Donald, who had been working all day on the farm, came out of the wheat field and crossing the furrows, paused at the white fence lining the road. He was a broad-shouldered lad of twenty, a true son of Erin, with the laughing eyes, so characteristic of the Irish. His handsome features, bronzed by the daily sun's fiery face, seemed even then more beautiful in the evening's mellow light. He stopped and proceeded to tinker with a ploughshare that was standing against the fence. The youngest son and the best beloved, Donald was saddening his poor mother's heart by his carelessness in religious matters. Bad? Oh, no, God forbid that such a thought should enter your mind! Only negligent, careless. His mind was too much absorbed in the new ideal, money.

As soon as the mother saw her son starting across the field, she called to him and leaving Margaret and the girls hurried forward to meet him and to receive his affectionate embrace.

Tenderly he stooped to kiss her and then clasping her in his strong arms accompanied her into the cozy room, brightened by the ruddy glow from the peat fire on the hearth, whose ever present warmth is a figure of the love fire in the Irish heart.

There on the wall greeting the visitor at his entrance was the large picture of Jesus and Mary, their throne since the house was built; and there was the table all prepared for the evening meal—for Margaret had been beforehand—the dainty, white table-cover, the polished china dishes and the chairs drawn close to the board. The mother lit the oil lamp and set it on the table.

"Let's wait a moment or so for Brian," said the mother kindly.

"You must let me help you," he repeated; "and, in order to do that, you must tell me why you are not so happy in The Castle as you used to be. Tell me frankly what your grievances are."

"I must let me help you," he said, as he kissed her.

"Let's wait a moment or so for Brian," said the mother kindly.

"You must let me help you," he repeated; "and, in order to do that, you must tell me why you are not so happy in The Castle as you used to be. Tell me frankly what your grievances are."

"I must let me help you," he said, as he kissed her.

"Let's wait a moment or so for Brian," said the mother kindly.

"You

stands many a saddened mother or wife or sister; for New York's "Fighting Sixty-Ninth," the Fighting Irish are going off to war just as their fellow countrymen of the old Sixty Ninth had done in former days; and as they en train many a woman weeps as she bids farewell to her loved one. All this Donald sees as he takes his place with the remainder of the Rainbow Division and the hot tears moisten his cheeks.

In war-torn France, in the midst of destruction and desolation, the feast of the Prince of Peace has been celebrated by the Rainbow Division. Christmas with its joyousness and the memories of home and loved ones has come and gone, but still the cruel struggle wages fiercer and fiercer. Already these "Fighting Irish" had been in France long enough to learn all the minute details of warfare, and now, like so many thousands of their countrymen whose heroic blood has crimsoned every battlefield of this gigantic struggle, these sons of Ireland and Irishmen are in the front line trenches awaiting the word.

At last day came, scarcely brighter than the night; heavy, black storm clouds hung over the hills, while a chilling wind whistled through the spires of trees that remained standing. Far off to the right could be heard the continuous booming of cannon, heralding the beginning of the drive. For several hours this barrage continued sweeping over our lines, causing all to seek shelter. Towards noon the snow began to fall, covering everything and hiding the hideousness of war's destruction, but still the artillery raged; shrapnel burst in all directions. Then our artillery began to forth with its answer and soon our whole line was blazing away at the unseen foe. Finally the American artillery ceased, and the enemy, under cover of their own gun fire, were seen rapidly advancing over the broken ground, now rushing forward and dropping to the ground, then forward again, now disappearing into a shell-hole only to reappear a moment later. It was frightful to watch them, dashing headlong into the very mouths of the cannon. All of a sudden the American gunners opened fire and gaping holes are torn in the advancing ranks, but on, on they come, wave upon wave, fewer and fewer, as the American guns spit forth their fiery messages. Finally the few stragglers fall mortally wounded before our trenches, the enemy artillery ceases. Then at last silence reigns, the silence of death.

All one endless stretch of dead and dying as far as the eye can see. Suddenly all is activity in the American trenches. The command is given, the waiting American troops leap like deer over the top. The machine guns hiss, the blazing rifles spit, and the enemy artillery breaks forth again. The awful gassy smoke rolls on in belching clouds, racking the lungs, but on, on our gallant lads drive; some fall, wounded or dead, but there is no pausing. Over that treeless, grassless expanse, carpeted with the scattered limbs of heroes and flushed crimson with their blood, they rush on.

The shades of evening are creeping slowly across the plains of death; the moon with its horrible spectre grim looks down upon the awful scene. The lifeless forms gaze with ghastly sightless eyes in their last dreamless sleep. The mighty cannoneer are speechless; the murderous rifles are silent. In and out amidst the ghastly heaps of dead a silent figure passes, seeking out the spark of life among the awful stillness of the frozen hearts about. Side by side the cross of Christ and the cross of red men over the sad plain.

Suddenly the priest is amazed to see one of the American soldiers roll over painfully to the side of a wounded man; the American fumbles in his blouse, draws forth his crucifix, kisses it, then with weakening strength passes the cross of salvation to the other's lips. The priest hurries over. The American soldier, ah, he peers into the priest's face, a smile crosses his wounded features. "Brian, forgive me," and the cross falls between the dead heroes.

Those in New York who read the name "Donald O'Brien" in the casualty list, and who had known the lad, realized that he had given the supreme proof that no slacker blood had coursed in his veins, and they breathed a silent prayer for this valiant knight.

At the little white fence the heroic Irish mother is standing, she sees the soldier-chaplain swing over the brow of the hill; her Brian; she waits, she prays. A loving kiss, an affectionate embrace and Brian places in her trembling hands the crucifix. She raises the Saviour to her lips and a warm tear falls on the Pierced Christ, a tear of joy, for she knows now that her darling Donald is home at last.

A MISTAKE IS NO SIN

Pere Monsabre, the celebrated Dominican preacher, may appropriately be called the Father Burke of France. He was as fond of a joke as was his famous Irish brother. A story of him is that one day as he was going to preach, a message came to him that a lady wanted to see him. She was worried about an affair of conscience; she felt she'd like to see him etc.

After much waste of time she came to the point. She was given up to vanity. That very morning she had locked in her looking glass and yielded to the temptation of thinking herself pretty.

Pere Monsabre looked at her and said quietly: "Is that all?"

"That's all."

"Well, my child," he replied, "you can go away in peace, for to make a mistake is not a sin."

BEQUESTS FOR MASSES

DECLARED LEGAL BY ENGLISH LAW

(By His Honour Mr. Robert E. Noble in Catholico Opinion)

His Eminence Cardinal Bourne deserves to be heartily congratulated upon the triumph in our English Law Courts which has resulted from his steady and prolonged fight to secure a legal interpretation favourable to Catholics in regard to bequests for Masses for the dead. The case was carefully presented by Mr. Frank Russell, K. C., before three successive tribunals and the legal argument in favour of their validity was at length prevailed.

A tribute of appreciation is due also to the recently appointed Lord Chancellor of England on account of the vigorous judgment given without one taint of bias or bigotry which he delivered as to this important matter. Lord Birkenhead admitted in his able summing up that a duty devolved upon him as Supreme Judge of the Highest Appellate Court to overrule certain decisions which have been held binding for several generations and to declare his opinion that Roman Catholics should no longer be restricted in anyway from practising the tenets of their faith or in the matter of bequests which concerned those religious tenets.

The long established view which had obtained in our English Law Courts was that offerings for Masses were to be regarded as "void" because they were tainted with superstition and for superstitious uses. Fortunately this is now a view of the past and it is consoling to reflect that our English Law has thus brought into line with that of our Overseas Dominions and of Ireland our Sister country. It is a fact that the English Common Law had never placed any taint upon such bequests which, anterior to the Reformation, were of constant occurrence, but the statutes of Uniformity in the years 1549 and 1559 which tried to abolish the Mass as illegal carried with them the consequences that bequests for Masses were contrary to Law and unable to take effect.

In 1832, Roman Catholics emerged from penal times and were placed by Statute in a fairer and better position. They then received similar treatment in regard to their churches and schools to that of Protestant Dissenting bodies in the land. The Lord Chancellor decided that the bequests for Masses was void; but allowed as legal the bequests for maintenance of a religion which taught that Masses for the repose of her soul were beneficial. Our present Lord Chancellor (Lord Birkenhead) in aluding to this case has pointed out how inconsistent and paradoxical such a view seems at the present day to him. All the same Lord Tottenham's judgment has been followed and adopted as a precedent since 1832 in several important cases; though it has not escaped severe criticism at times. The Master of the Rolls (Lord Romilly) in the case of Re Michel (28 Ed. p. 39) remarked: "I have always felt this difficulty: so far as relates to these places of religious worship and the property held therewith, Roman Catholics and Jews are now placed in the same position as Protestant Dissenters; and if it be part of the forms of their religion that prayers should be said for the benefit of the souls of deceased persons it would be difficult to say that as a religious ceremony practised by a dissenting class of religionists it could be deemed Superstition in the legal sense in which those words were used prior to the passing of the Statute in question which practically have authorized them."

In view of all I have said it certainly argues well for the largemindedness of the present Lord Chancellor that he should have had the manliness to courageously reverse erroneous decisions which have been handed down over several generations. His actual words are worthy of quotation: "It is my view was well founded (said Lord Birkenhead) citizens of this country had for generations mistakenly held themselves precluded from making these dispositions. He could not conceive that it was his function as a judge of the Supreme Appellate Court of this country to perpetuate error in a matter of this kind. The proposition crudely stated amounted to this, that because members of the Roman Catholic faith had wrongly supposed for a long period of time that a certain disposition of their property was unlawful and had abstained from making it their Lordships who were empowered and bound to declare the law, should refuse to other members of that Church the reassurance and the relief to which their view of the law entitled them. He could not and would not be a party to such a proposal. The conclusion therefore as far as he was concerned was that a gift for Masses for the souls of the dead ceased to be impressed with the stamp of superstitious use when Roman Catholicism was again permitted to be openly professed in this country and that thenceforth it could not be deemed illegal."

A majority of the judges in the House of Lords upheld the view of the Lord Chancellor but Lord Wrenbury delivered a dissenting judgement. His argument amounted to a vain fear that to reverse Lord Tottenham would be to err against Public Policy, the House of Lords dislik-

effect of this Statute on bequests to superstitious uses the legal writer, Mr. Boyle says: "In truth, however, the illegality of this kind of bequest seems attributable not so much to the Statute in question as to the entire scheme of the Reformation."

There was little difficulty in the tradition of such a view being perpetuated after the Statutes of Uniformity in 1549 and 1559 were passed; for these made the Mass an illegal thing and consequently gifts of money to be used for the purpose of Masses shared the same taint of illegality.

THE CHANGE IN 1832 IN FAVOR OF ROMAN CATHOLICS

The long career of penalisation which followed the Reformation had made Catholics grow accustomed to suffer for their religious tenets and seeing that it was an offence even to be present at the Holy Sacrifice they could hardly expect that bequests for Masses would find in the eyes of the Law any sort of toleration. This lasted for a long period until a man named Harvey used to sing to summon back our smiles.

"In the good old summertime—How we yelled that ancient rhyme Marching through blizzard with a mountain yet to climb The snow was up above our knees, and the wind, it was a crime, But we made the Vosges re-echo with "The Good Old Summertime."

We were a dismal sight to see, the day we marched to Semilly, And none of us desires to hike to Daillecourt again. But we all said good-bye to care, when Harvey set "The Old Gray Mare"

A ringing down the column of five thousand marching men. We sang that Rabelaisian ballad cheerily. Nor marching wearily, Oh, "The Old Gray Mare" it raised our spirits airy, When we sang it on the road to Lengau. We forgot about the ice and snow, So old man Harvey made us roar it out again.

Echoing about again, And "The Old Gray Mare" it made us brave and stout again

When village after village passed and onward through the icy blast We trudged with feet and hearts that ached along the icy ways, Then Harvey lit his gay old voice, "The sidewalks of New York" for choice, And me better singing soldier under Heaven can be seen

Than yourself if you will lead us in "The Wearin' of the Green." With your rifle on your shoulder and your helmet cocked a bit, And your Yankee independence and your native Irish wit.

We Catholics may well rejoice that the days of bigotry seem to be numbered and it is a real source of gratification that this last remnant of bigotry in regard to bequests for Masses is no longer sanctioned by English Law.

Or thanks are primarily due to Cardinal Bourne who as head of our Catholic community in England was wise enough to seize the excellent opportunity afforded by certain substantial bequests for Masses left by the late Mr. Edward Egan in 1917 to raise the important question of their validity.

His Eminence has not appealed for justice in vain.

A tribute of praise is also due to Mr. Frank Russell, K. C., the able advocate who placed our Catholic cause before the Judges on three different occasions with the skill and eloquence we might expect to find in the son of so illustrious a father as the late Lord Russell, of Killowen, our first Catholic Chief Justice of England since the Reformation.

Lastingly (and by no means least) we should gratefully acknowledge in Lord Birkenhead's clear and vigorous judgment a genuine desire to once and for all lay those ancient ghosts of superstition which seemed to hover in Protestant opinion round the idea of bequests for Masses. None can say that the Lord Chancellor has not spoken out clearly in the name of British justice and made it impossible for any recurrence to old time prejudice in the matter of prayers for the dead.

THE SINGING SOLDIER

Catholic Sun

The following poem by Joyce Kilmer was written on the marching line and while it lacks his usual delicate trimming, it is typical of the spirit that kept the army in fine feeling. It was inclosed in a letter which tells something of Joyce Kilmer's life in the army.

"The poem which I inclose tells my town story and tells it vividly and truly. There was a four day hike from Grans to Longueau, Haute Marne, from December 26 to 1917, that was hell. Many of the 165th (old 69th) were poorly shod and left tracks of blood in the snow. For two of the four days a blizzard raged. Travel could not have been more difficult. At the rest periods men would fall in their tracks and have to be lifted to their feet again when the word came to resume the march. The supply wagons and kitchens fell behind in the drifts, and a crust of bread and a cup of coffee might be the fare for an entire day of this sort of hiking.

But the men of the old 69th kept up their spirits marvelously even under such conditions as that. They might have fallen half dead with frozen feet and fingers at the end of the days' hike, but a few hours later, when a fire was going in some billets, they would gather round and sing old songs. You couldn't daunt that bunch. (God help us that so many of them are no longer with us.)

And it was men like Joyce Kilmer and Constantin J. Harvey who most particularly embodied this fine fighting spirit of the old 69th. Joyce Kilmer had lived the life of a literary man in New York, and the hikes did not come easy to him. But no matter how hard or long they were, he always finished them. He was game, that boy. I've known him to hike mile on weary miles with blistered feet, hardly able to move, finishing purely on his nerve. If any offered to carry his rifle or ease his load in another

way, Joyce became indignant. He'd stick it to the bitter end if it killed him. And never a complaint from him. One could see how tired he was as one never learned it from the man himself."

THE SINGING SOLDIER

Before we knew Ancerville, the Parroy Woods, or Rouge Bouquet, We took a little Winter walk, about a hundred miles;

And when we all were frozen through, and hungry, sick, lame, and blue

A man named Harvey used to sing to summon back our smiles.

"In the good old summertime—

How we yelled that ancient rhyme

Marching through blizzard with a mountain yet to climb

The snow was up above our knees,

and the wind, it was a crime,

But we made the Vosges re-echo with

"The Good Old Summertime."

the religious world of tomorrow will be divided into two great camps, one composed of those who accept an undogmatic, social-service religion of which the Y. M. C. A. is the familiar type, and the other made up of those logical Christians who realize that only in the Church built on Peter have "Truth add Purity" always remained inviolable.—America.

Let us calmly, gracefully, sweetly, joyously go forth to fulfill our various offices; and in a subdued, peaceful and happy temper to encounter the world. So shall largeness of mind, abhorrence of strife, clemency of criticism, absence of suspicion, tenderness of compassion and love of the brotherhood be to us a tower of strength and a fountain of consolation now, in death, and in the day of eternity.—Cardinal Newman.



Kill them all, and the germs too. 10c a packet at Druggists, Grocers and General Stores.

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

ALAMAC HOTEL
FIREPROOF
OCEAN FRONT IN THE HEART OF ATLANTIC CITY
AMERICAN AND EUROPEAN PLANS
Hot and Cold Sea Water Baths
Grill, Orchestra, Dancing, Garage
MACKINAW LAKE
ALAMAC IN THE MOUNTAINS
Formerly The Breslin, Lake Hopatcong, N.J.

Free Guide of Buffalo and Niagara Falls

An illustrated guide to points of interest in and around Buffalo and Niagara Falls. Free on request.

When in Buffalo stop at the Hotel Lenox — Buffalo's ideal hotel for tourists. Quietly situated, yet convenient to theatre, shopping and business districts and Niagara Falls Boulevard. First-class garage.

European plan. Fireproof, modern. Unexcelled cuisine. Every room an outside room. \$2.00 up.

On Empire Tours. Road map and running directions free

C. A. MINER
Managing Director
North St. at Delaware Avenue
Buffalo, N. Y.

HOTEL LENOX

Canadians will find a warm welcome

AT THE
Hotel Woodward

55th St. and Broadway
NEW YORK

Rates: Rooms with Bath, \$2.50
An Exceptional Hotel
Exceptionally Located

From Grand Central Terminal Take Broadway Cars to 55th St.

J. D. GREEN, Proprietor

Catholic Ladies, Boys and Girls

Spread the Devotion of Saint Rita

In order to effectively spread the devotion of St. Rita (The Saint of the Impossible and the Hopeless) we have designed a handsome picture card 3 1/2 x 4 1/2 inches, in exclusive blue-black tones. It has decorative cut edges, showing a portrait of St. Rita on one side and a prayer for favors on the reverse side. This neat little card costs only 5c.

If you sell 50 of these cards we will give you a beautiful Statue of St. Rita 8 1/2 x 10 inches, tastefully painted in a jet black, portraying St. Rita in an attitude of meditation, clasping a Crucifix.

If you sell 100 of these cards we will give you a family size Statue of St. Rita 2 inches high.

If you sell 200 cards we will give you a family size Statue of St. Rita 2 1/2 inches high.

This is an excellent method to spread this popular devotion so it is recommended to every family who has five or six in one family. Furthermore, this is a very inexpensive way to get a beautiful Statue, which will be honored as a keepsake, never to be parted with, and we do not grant you favors for this meritorious work.

Address all communications to

CATHOLIC SUPPLY CO.
46 St. Alexander St. MONTREAL

Manufacturers of Religious Statues.
Publishers of Religious Pictures.
Send for our Catalogue.

HOTEL TULLER

PARK, ADAMS AND BAGLEY

DETROIT, MICHIGAN

EUROPEAN PLAN

\$2.00 UP

CAFETERIA PAR EXCELLENCE

Self Service

MEN'S GRILL

Japanese Waiters

We have recently added our entire

cal. Ulster does want to be left alone, and that also is what Ireland wants. We want Ireland for all her people of every sect and creed and class, working in harmony for that peace and progress which alone can spring from free institutions, broad-based upon the people's will... Ireland is not only a nation, but at heart she is an undivided nation, and it is for this undivided and indivisible Irish nation that we claim the fullest measure of self government and freedom."

Recent Associated Press dispatches announce the proclamation of Sinn Fein societies in Clare. The alleged reason is the increase in crime in that county. Last month a similar proclamation was applied to Tipperary. All the while military law is in full sway and the Premier of England is still silent on the Government's future Irish policy. T. P. O'Connor calls Ireland the center of a vicious circle "where repression creates disturbance, disturbance aggravates repression and the whole program is repeated over again." Lord French calls the British Government's present Irish policy "sheer madness. The average Britisher cannot see the Irish question sensibly." A real settlement is yet to be proposed by any English school of thought. According to a Dublin dispatch on August 17 to the London Daily Express, the Government stopped the monthly market day at Ennis. "County Clare is an armed camp, the hillsides are white with police huts and barracks occupied by soldiers, all in battle order."—America.

CARDINAL MERCIER'S PASTORAL

DEFEND'S POPE'S TREATMENT OF BELGIUM DURING THE WAR

Special to The Table

The complete text of Cardinal Mercier's remarkable pastoral on the attitude of the Pope toward Belgium during the War is now at hand. The document, which has great historical value, also describes the attempts made by the Germans to loosen the influence of the Cardinal and to silence his protests. The complete text is as follows:

"My very dear brethren, perhaps you remember a pastoral letter which I wrote you on March, 1916, on my return from a journey to Rome. In it I gave you an account of the cordial reception which the Sovereign Pontiff accorded me and of the paternal kindness which in my humble person he showed to Belgium.

"The abnormal conditions from which we were then suffering prevented us from speaking at that time with full liberty, and we spoke to you enigmatically. I was forbidden to tell before you openly certain facts which at that moment would have comforted you. Let it suffice for the moment," I added, "to assure you that my journey has been blessed and that I return to you very happy." The time has come to disperse the cloud which then surrounded my thoughts.

"At the end of the year 1915 the German press, and that section of the Belgian press which was in the pay of the enemy, set to work to draw a contrast between the acts of the Belgian Episcopacy and those of the Sovereign Pontiff. They tried to give color to the idea that the Holy See disapproved my conduct. We did not believe this statement, but our enemies from outside and from inside accused us with such warmth of mixing in politics and praised the neutrality of the Sovereign Pontiff in such a way that your affection for us was not without a certain apprehension; and the filial confidence in Our Holy Father was lowered with many in proportion as tears for our person became more lively.

"When in January, 1916, it came to your knowledge that the Pope had called me to an extraordinary meeting of the Congregation of Seminaries and Universities, your anxiety became more acute; the occupier (of our country) caused a report to be circulated to the effect that I had been called to Rome to hear a censure inflicted upon me by my spiritual superior. The enemy said to himself that if I left I should return no more. At the end of a religious ceremony, at which I presided in the Collegiate Church of Saint Gudule in Brussels, an officer had awkwardly allowed the remark to escape him that I had just passed the threshold of my 'Cathedral' for the last time."

These indications were a warning to the Cardinal. He redoubled his precautions in obtaining his passage. He warned the Vatican of the dangerous conditions in which he left Belgian soil. As a result the Vatican obtained first by telegram and then by letter the formal declaration that neither Brussels nor Berlin would oppose his return to Belgium when his mission to Rome was accomplished. However, in spite of these assurances, German diplomats in Rome tried to bar his return to Belgium on the eve of his departure from Rome.

HOW THE POPE RECEIVED HIM

"With great energy," continues the Cardinal, "the Vatican held its own; it declared that my liberty was curtailed the telegraphic correspondence and the letters relating to my journey would be published. Imperial diplomacy gave way; the day afterwards I was at liberty to leave without hindrance.

"As soon as I arrived the Holy Father received me with open arms,

gave me audiences on several occasions, allowed me to think aloud before him, received from my hands several dossiers regarding the invasion of our land, the crimes committed by the invaders and the resistance which we offered to the mischievous and perfidious proceedings of the general government."

When the Cardinal was taking leave the Pope, below a picture which he gave him as a memento, wrote these words: "To our venerable Brother Cardinal Mercier, we grant with all our heart the apostolic blessing, assuring him that we are always with him and that we share his sorrows and anxieties, since his cause is also our cause."

In the month of March, 1916, the date when three lines were communicated for the first time, the particular significance which this written declaration lent to the circumstances was by no means realized. The Cardinal continues:

"Consider it, I ask you: Your Bishops were accused in Brussels and in Berlin of mixing themselves in politics; the accusation was made by the highest authorities of the Empire at the tribunal of Benedict XV.; the accusers flattered themselves that they would gag us. They thought the Pope would make himself their servant because they were stronger, and they thought he would give away to force."

"The silence of the Pope should have already been a disavowal of the accusation. But here the Pope speaks; he speaks to demand liberty for my return to the midst of those whom I was expected to excite to rebellion; he speaks to declare in writing that he makes his own our cause, our sorrows, our agony."

The Cardinal then goes on to show how the silence of the Pope at other times must be interpreted as approval for the Belgian hierarchy in its struggles with the occupying German Power.

SUPPORTED THE BELGIAN HIERARCHY

"This tacit approval has applied to every day during fifty months. Every time the rights of our people were abrogated, your Bishops became your defenders; every time we made it a matter of duty to send to the head or our hierarchy the first copy of our protests. Our Chief never censured or found fault with our writings or our conduct. And besides the pastorals and documents to which publicity was given, I wrote to His Holiness several confidential letters to keep him in touch with the chief proceedings in my administration."

"Never, either directly or indirectly, has the Pope demanded a change of attitude. At one exceptionally delicate moment, several Belgians allied themselves to the Germans in order to try to make His Holiness believe that I was betraying the true interests of the people of my diocese and the Belgian people. The members of the self-styled 'Council of Flanders,' in a calumnious pamphlet, which they hoped to transmit to the Vatican through the Apostolic Nuncio asked the Pope to suspend me.

"The Nuncio refused the message. The 'Council of Flanders' had to send it to Rome by a roundabout route. Rome never even took the trouble to speak to me of it."

On January 29, 1917, Cardinal Mercier gave to the dean of the diocese the very clear instructions about the "activists" intrigues and the peril which they were to the unity of Belgium. The Pope, far from disowning these instructions, as the Germans would have wished, showed that he favored them and left the Cardinal entire liberty of action. In Cardinal Mercier's words:

"The Pope did not intend to substitute his action for that of the Belgian hierarchy in every particular instance, even if he had the right and power to do so; he left to his subordinates their liberty of judgment and of action."

But as Cardinal Mercier says a little later on: "Following the violation of Belgian neutrality, an unquestioned violation, admitted by the authors responsible for the heinous crime, the Pope in his consistorial allocution of Jan. 22, 1915, denounced before the world the culpability of Germany. German diplomacy was irritated by this; it tried to protest. The Pope recalled all the belligerencies equally to feelings of humanity. Since then his protests against criminal acts have been multiplied. It would be superfluous to enumerate them anew."

The Cardinal then shows how impossible it was for the Pope to pronounce a final judgment during the war. There was no procedure by which such a judgment could have been arrived at with due respect for judicial form. Besides, the belligerents did not ask him to arbitrate from common accord.

"My dearly beloved brothers," continued the Cardinal, "I do not flatter myself with the hope that these explanations will put an end to the campaign of insinuation and travesties which in certain quarters have been organized and carried out against our Holy Father, Benedict XV.; but I am confident in the name of truth and justice you will become more resolute and will face calumny boldly."

THE POPE'S REPLY

The pastoral ends with the reply which His Holiness has just sent to the address of the Belgian Bishop. The Pope's reply runs as follows:

"It is with the greatest pleasure that we have read the address which you, dearest son, and you, venerable brethren, have been good enough to send us the very day when, for the first time, you have been able to meet

again after more than four years' sad separation. Your letter recalls the long series of calamities which your beloved country has just suffered and of which the sad results are still felt.

"By great delicacy of feeling you bring to mind also our solemn protests against the injustices and violations of right committed in regard to Belgium as well as our efforts to lesson so much suffering, and bring to light particularly your undying confidence in our action."

"This confidence was well founded. We could not help viewing your people with special sympathy and feeling a particular pity for them."

"While we occupied ourselves with all our power to bring some alleviation to the suffering of so many of our sons in misfortune, we never ceased to work in order to restore complete political, military and economic independence to your dear nation and likewise to demand reparation for the damage she had suffered."

BERKELEY DIVINITY!

The Waterbury Republican, in a recent issue, spread before its readers some very interesting features of the brand of divinity that is dispensed at the Berkeley School in Middletown. It will be remembered that Bishop Kinsman, who is now a very much discussed man, was at one time a professor at the Middlebury school. Connecticut Episcopalianism is closely identified with Berkeley, and the suffragan bishop of the State is presented in the Republican as the spokesman for the Divinity school.

The Right Reverend Campion E. Acheson, assistant to Bishop Brewster, is not disposed to quarrel with Bishop Kinsman. He speaks of him with the respect and reverence that are due to an earnest scholar seeking diligently and courageously for the truth. The Suffragan Bishop of Connecticut does not, however, subscribe to the views of the quondam Bishop of Delaware. The Middlebury divinity is presented as holding the broadest views in matters of faith. He says:

"The Episcopal Church does not tell you to believe everything. It simply gives you the creed as the facts of religion. It is up to you to read and study them and establish your own belief." Nothing broader could be desired. And lest the Suffragan Bishop might be misunderstood, he was asked: "Then you believe that a person can be perfectly good Episcopalian without believing everything that the Creed says?" To which the Bishop replied: "I certainly do."

According to the Republican, however, the Bishop drew a distinction between the priests of the Church and the laymen of the Church. It was the prelate's opinion that anyone preparing for the ministry should be perfectly certain about his belief in the Very Rev. Theophilus Wucher, whose term expired July 1.

The new Provincial is a very young man, having been ordained priest ten years ago after completing his theological studies at the Propaganda. During these years he has been stationed at the houses of the order in Brooklyn, chiefly at Our Lady of Lourdes Church. It was in this latter parish, the far-famed grotto church, that Father Hanlon displayed rare qualities of organization and administration which stamped him in the estimation of his superiors as a likely candidate for some important office when he placed a few more years to his credit, and his selection now is extremely gratifying to all his conferees in this country, especially as he is the first American to occupy the office of Provincial here since the order was established in this country eighty years ago.—N. Y. Catholic News.

The latitude allowed modern "Believers" in the Creed was indicated very clearly in a case in point, submitted by Bishop Acheson.

The interview continues: For instance, he said that he did not believe that Christ actually rose from the dead, in the flesh, no more than he believed in the actual virgin birth of Christ.

This Church doctrine, he said, he took to mean that Christ rose from the dead in the spirit.

The Republican adds: "Bishop Acheson said that his views were shared also by the Berkeley professors."

If the Berkeley professors do not believe that Christ actually rose from the dead, how can they teach it to their disciples? If the Episcopal church gives harbor to men who believe that Christ actually rose from the dead, how can it give harbor to men like Bishop Acheson and the Berkeley Divinity professors, who do not believe that Christ actually rose from the dead?

Episcopalianism, both here and in England, pride themselves on the comprehensiveness of their communion. That which causes the pride was a rock of scandal to Bishop Kinsman. He believes that the Church cannot accept the allegiance of those who so interpret the Creed as to rob it of all its meaning and to make it what Luther would call "a creed of straws."

The broad views of the Suffragan Bishop of Connecticut are further stated in the Republic interview:

"Bishop Acheson, however, had no hesitancy in saying what he believed to be the ultimate goal. That, he said, would be a union with all other denominations, a union which should result in one universal church in which Catholics and Protestants, Episcopalians and Baptists, Presbyterians and Methodists, should be one."

The prelate then said: "We are not departing from our faith but adding to it, making it larger."

From which it seems just to conclude that when we deny that Christ was conceived of the Holy Ghost and born of the Virgin Mary, we are not departing from the Apostles' Creed, "but adding to it." Berkeley divinity seems to be a type by itself. The step taken by Bishop Kinsman is becoming more intelligible day by day.

—Catholic Transcript.

ABUSING A BENEFIT

One of the most beneficial inventions of modern economic life is the cold storage plant. By various processes meats, eggs, butter and many other products are kept in a state of comparative freshness for an indefinite time.

This accumulation can then be turned into the channels of consumption when there is a shortage in this line during an unfortunate year. In this way did the Egyptians benefit by the wisdom of Joseph in saving the surplus, during the years of plenty, for the lean years that soon followed. Viewed as a business and humanitarian proposition, therefore, the cold storage plant is an ideal institution.

The natural cupidity of man, however, will fasten itself upon the best and holiest things in life. Nor will it spare the immense profits that are to be made by abusing this beneficial safeguard of the nation's comfort.

It is possible during the prosperous years to gather in a vast quantity of food stuffs, to buy up crops before they are planted, and to hoard them all in the warehouses while people are exposed to famine or extortionate prices.

It is said that the agents of a certain welfare organization refused to sell their supplies to the soldiers without receiving the full price of the article. Or as the men expressed it, "If you had only nine cents and the article cost ten, you could not buy it from them." This surely was profiteering with a vengeance, as the soldiers frequently were obliged to go without the comforts of life through such a selfish policy. Is the abuse of the cold storage plant any different from this inconsistent conduct?

All patriotic men condemn with detestation such unworthy acts towards the nation's defenders; what is to be said of the cold storage pirate who operates along the same line of grasping selfishness? Legitimate profits can be denied no man: heartless extortion, such as we have seen of late, deserves what the Brotherhood of Trainmen threatened, "the firing squad."—Catholic Bulletin.

It is said that the agents of a certain welfare organization refused to sell their supplies to the soldiers without receiving the full price of the article.

Or as the men expressed it, "If you had only nine cents and the article cost ten, you could not buy it from them."

This surely was profiteering with a vengeance, as the soldiers frequently were obliged to go without the comforts of life through such a selfish policy.

Is the abuse of the cold storage plant any different from this inconsistent conduct?

All patriotic men condemn with detestation such unworthy acts towards the nation's defenders; what is to be said of the cold storage pirate who operates along the same line of grasping selfishness?

Legitimate profits can be denied no man: heartless extortion, such as we have seen of late, deserves what the Brotherhood of Trainmen threatened, "the firing squad."—Catholic Bulletin.

It is said that the agents of a certain welfare organization refused to sell their supplies to the soldiers without receiving the full price of the article.

Or as the men expressed it, "If you had only nine cents and the article cost ten, you could not buy it from them."

This surely was profiteering with a vengeance, as the soldiers frequently were obliged to go without the comforts of life through such a selfish policy.

Is the abuse of the cold storage plant any different from this inconsistent conduct?

All patriotic men condemn with detestation such unworthy acts towards the nation's defenders; what is to be said of the cold storage pirate who operates along the same line of grasping selfishness?

Legitimate profits can be denied no man: heartless extortion, such as we have seen of late, deserves what the Brotherhood of Trainmen threatened, "the firing squad."—Catholic Bulletin.

It is said that the agents of a certain welfare organization refused to sell their supplies to the soldiers without receiving the full price of the article.

Or as the men expressed it, "If you had only nine cents and the article cost ten, you could not buy it from them."

This surely was profiteering with a vengeance, as the soldiers frequently were obliged to go without the comforts of life through such a selfish policy.

Is the abuse of the cold storage plant any different from this inconsistent conduct?

All patriotic men condemn with detestation such unworthy acts towards the nation's defenders; what is to be said of the cold storage pirate who operates along the same line of grasping selfishness?

Legitimate profits can be denied no man: heartless extortion, such as we have seen of late, deserves what the Brotherhood of Trainmen threatened, "the firing squad."—Catholic Bulletin.

It is said that the agents of a certain welfare organization refused to sell their supplies to the soldiers without receiving the full price of the article.

Or as the men expressed it, "If you had only nine cents and the article cost ten, you could not buy it from them."

This surely was profiteering with a vengeance, as the soldiers frequently were obliged to go without the comforts of life through such a selfish policy.

Is the abuse of the cold storage plant any different from this inconsistent conduct?

All patriotic men condemn with detestation such unworthy acts towards the nation's defenders; what is to be said of the cold storage pirate who operates along the same line of grasping selfishness?

Legitimate profits can be denied no man: heartless extortion, such as we have seen of late, deserves what the Brotherhood of Trainmen threatened, "the firing squad."—Catholic Bulletin.

It is said that the agents of a certain welfare organization refused to sell their supplies to the soldiers without receiving the full price of the article.

Or as the men expressed it, "If you had only nine cents and the article cost ten, you could not buy it from them."

This surely was profiteering with a vengeance, as the soldiers frequently were obliged to go without the comforts of life through such a selfish policy.

Is the abuse of the cold storage plant any different from this inconsistent conduct?

All patriotic men condemn with detestation such unworthy acts towards the nation's defenders; what is to be said of the cold storage pirate who operates along the same line of grasping selfishness?

Legitimate profits can be denied no man: heartless extortion, such as we have seen of late, deserves what the Brotherhood of Trainmen threatened, "the firing squad."—Catholic Bulletin.

It is said that the agents of a certain welfare organization refused to sell their supplies to the soldiers without receiving the full price of the article.

Or as the men expressed it, "If you had only nine cents and the article cost ten, you could not buy it from them."

FIVE MINUTE SERMON

By Rev. M. BOSSAERT

THIRTEENTH SUNDAY AFTER PENTECOST

INGRATITUDE TOWARDS GOD

Jesus, Master, have mercy on us; these were the words with which the ten lepers, standing afar off, implored our Saviour's help, and they did not ask in vain, for He exerted His miraculous power and cured them. Imagine their happiness at being suddenly delivered from a painful and disfiguring disease, so that they could go back to their families and friends, and associate once more with their fellow-creatures. Was it too much to expect them to be grateful? Yet only one of them turned back to offer the thanks due to his benefactor. That the ingratitude of the rest caused pain to our divine Lord is plain from His question: "Were not ten made clear, and where are the nine?" We all feel indignant at their behavior, but are we not sometimes also guilty of ingratitude? We all receive countless benefits from God day by day, and how few of us ever feel truly thankful to Him! Let us consider briefly today how we show ingratitude to God.

1. In the first place we show ingratitude by failing to recognize His benefits. A grateful man thinks of all that God has done for him, and appreciates His gifts at their proper value looking up with thankful heart to the Father of light, from whom cometh every good gift. But an ungrateful man does nothing of the kind; he enjoys God's benefits daily without a thought of the Giver. He is like a careless child, who sits down at his parents' table and eats what he likes, without thinking of their kindness and without considering how much better he fares than many other children, who are glad to satisfy their hunger with dry bread. This is how an ungrateful man acts towards God; he never reflects that all good things are gifts to which he has no claim; he enjoys them without thinking of the Giver.

Most of you no doubt consider that you do not belong to the class of men devoid of gratitude; you say your prayers morning and evening, and grace before and after meals; yet it behoves you to examine yourself and find out whether your prayers really proceed from hearts full of gratitude, or uttered merely with the lips. There is a great difference between lip-service and the prayer of thanksgiving.

2. Secondly, we show ingratitude by not making a good use of God's benefits. Whenever He gives us anything, He intends us to use it in some particular way; He entrusts us, His servants, with few or many talents, not that we may bury them, but that we may employ them for our good and that of our fellow creatures according to His holy will. He gives us intelligence to acquire useful knowledge and so to benefit ourselves and others; He gives us health to enable us cheerfully to discharge the duties of our calling; He gives us property that we may not only live in comfort ourselves, but may be able to help others. Now an ungrateful man enjoys all these gifts, but overlooks the intention with which God bestows them upon him. He has intelligence, but does not use it in acquiring useful knowledge; he is healthy, but fails to appreciate his good health and takes no care to preserve it; he has property, but does no good with his money and does not attempt to lay up imperishable treasures. In fact, he takes all the good things God gives him, without remembering that he will have to render an account of them.

3. Finally, we show the basest ingratitude when we make a sinful use of God's gifts and benefits. It seems hardly credible that a reasonable being could act so outrageously, and yet it happens only too often. In their ingratitude men employ their gifts of mind and body for wicked purposes. God gives you a sound constitution, and you presume upon your strength and throw it away by yielding to drunkenness and excess. God gives you an abundance of worldly possessions, and you either hoard them up or squander them. God gives you good, kind parents, or loving relations, and you embitter their existence. God gives you intelligence, and you employ it in gratifying your feelings of pride, avarice, etc. God called you to Christianity, and you are no better than a heathen; you have misused all your good gifts!

Let us henceforth not shut our eyes to God's infinite goodness and still less make a bad use of what He bestows upon us. Rather let us be grateful for the benefits that He showers upon us so bountifully day by day, and show our gratitude by using them for His honor and for our own good and that of our neighbors. May we impress upon our hearts St. Paul's words: "Give thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father," and may we ever practice what he teaches. Amen.

THE DEVIL WOULD WIN

District Attorney Jerome was joshing the late Cardinal Farley one day in his usual free and easy manner.

"Suppose," he asked at last, "that the Pope and the devil were to litigate a cause, which do you suppose would win?"

"The devil," said the Archbishop, with a malicious twinkle in his eye.

HOW TO GET RID OF RHEUMATISM

"Fruit-a-tives" Point the Way to Quick Relief

VERON, ONT.

"I suffered for a number of years with Rheumatism and severe Pains in my Side and Back, caused by strains and heavy lifting.

When I had given up hope of ever being well again, a friend recommended 'Fruit-a-tives' to me and after using the first box I felt so much better that I continued to take them; and now I am enjoying the best of health, thanks to your wonderful fruit medicine".

W. M. LAMPSON. "Fruit-a-tives" are sold by all dealers at 50c. a box, 6 for \$2.50, trial size 25c.—sent postpaid by Fruit-a-tives Limited, Ottawa.

"He would have all the lawyers on his side."—Catholic Columbian.

CHURCH OF CHRIST IS INFALLIBLE

In the Gospel of Saint Luke we read: "He that heareth you, heareth Me; and that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me." In the Gospel of Saint Mathew we read: "And if he will not hear the Church let him be to the as a heathen and a publican." In the Gospel of St. Mark we find: "Go ye into the whole world and preach the Gospel to every creature. He that believeth and is Baptized shall be saved; but he that believeth not, shall be condemned." These words plainly show that Christ demands an absolute faith in the teachings of the apostles and their successors, who govern His Church on earth. If Christ demands that we must believe under penalty of being lost, if He says that to hear the Church is to hear Him and that one who will not hear the Church must be considered as the heathen and the publican, we have a right to the assurance that this Church shall never teach error.

John Mallock, the English Protestant philosopher, says: "Any supernatural religion that renounces its claim to absolute infallibility it is clear can profess to be a semi-revelation only. It is a hybrid thing partly natural and partly supernatural, and it thus practically has all the qualities of a religion that is wholly natural. In so far as it professes to be revealed, it of course professes to be infallible; but if it is revealed part in the first place hard to distinguish, and in the second place hard to understand; it may mean many things, and many of those things contradictory, it might just as well have never been made at all.

To make it in any sense an infallible revelation, or in other words a revealation at all, to us, we need a power to interpret the testimony that shall have equal power with that testimony itself."

Though the dogma that the Church is infallible in defining matters of faith and morals was not formulated until the Vatican Council, it had been explicitly taught long before and had been assumed from the very beginning without question down to the time of the Protestant Reformation. Our Protestant friends object that our proof to the infallibility of the Church is by a vicious circle. They charge that we prove the infallibility of the Church from the Scripture and at the same time base the inspiration of Scripture on the testimony of the Church. We are not guilty of a vicious circle because in establishing the infallibility of the Church we appeal to the Scripture only as purely human documents.

We take them as a trustworthy report of Christ's sayings and promises. We use the Scripture as an historical source of information to prove that Christ endowed His Church with infallible teaching authority. This is not a vicious circle, but a legitimate logical proceeding. The texts from Scripture defining the commission that Christ gave to His Apostles plainly indicate that the Church could not fail in continuing the Gospel of Christ.

Saint Matthew we read: "All power is given to Me in heaven and in earth. Going therefore, teach ye all nations; Baptizing them in the Name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold, I am with you all days, even to the consummation of the world." Note that Christ in giving this commission to His Apostles first appealed to the fullness of power that He Himself has received. This emphasizes the extraordinary character and extent of the authority that He is giving to His Church. It implies that He is giving an authority that He could not communicate were not He Himself omnipotent.

He promises to bewith His Apostles and their successors to the end of time in carrying out the commission He gives to them. They are to teach His name, and people are bound to receive that teaching as if it were His own. This can mean nothing more than that this teaching is to be accepted as infallible. The promises of Christ could not be effectively fulfilled unless the living voice of the Church could speak infallibly to the multitudes of the West. The

scapular was revealed to him in a celebrated vision with which the Mother of God favored him on the 16th of July, 1251, at Cambridge. Holding the scapular in her hand, she said: "Receive, my beloved son, this scapular of thy order; it is the special sign of my favor, which I have obtained for thee and for thy children of Mount Carmel. He who dies clothed with this habit shall be preserved from eternal fire. It is the badge of salvation, a shield in time of danger, and a pledge of special peace and protection." This address of the Mother of God is given in different words by different writers, but all agree substantially. The vision has been called in question by certain writers; but when it is stated that it has been confirmed by many well-authenticated miracles, that Pope Benedict XIV., among others, accepted it as genuine, and that the indulgences granted by several Sovereign Pontiffs also suppose its genuineness, there is little room left for caviling.

The word scapular, like many others, is derived from the Latin, and means the shoulder blade, or in the plural, in which it is more commonly found, the shoulders. As a garment the scapular is a broad piece of cloth, with an aperture in it for the head, which hangs down in front and at the back almost to the ground, as may be seen in the habits of the Carmelite, the Benedictines, and some other religious orders. The scapular worn by the faithful is a symbol of that worn by the religious of the Order of Mount Carmel.

Who may be invested with the scapular? The Church not only permits but also wishes that all the faithful should enroll themselves among the devout servants of Mary, as she wishes them to make use of all the means of grace which in her liberality she places within their reach; and hence all Catholics may be lawfully and validly invested with the scapular, there being nothing in the bulls or briefs of the Sovereign Pontiffs to forbid it. Even infants who have not yet come to the use of reason may be invested; and when they attain to the years of discretion it is not necessary for them to be again invested, or to do anything more than simply to comply with the necessary conditions for gaining the indulgences and immediately they will begin to reap these spiritual advantages.

By whom can a person be invested? By a priest of the Carmelite Order, or by any other priest duly authorized to invest with it. In this country it is customary for bishops to give all their priests the faculty of investing with the scapular. A priest who has power to invest others may also invest himself.

The spiritual advantages of wearing the scapular are five-fold: those which are received during life; those received at the approach of death; those after death; the Sabatine indulgence or privilege; and the other indulgences granted those who wear the scapular.

Although the wearing of the scapular and the conditions prescribed for gaining the indulgences and other

supernatural favors do not absolutely speaking induce any obligation binding in conscience, yet the person invested with the scapular

who through his own indifference or neglect should fail to fulfil the obligations of the confraternity, could be regarded as free from at least some venial fault before God. To gain the plenary and partial indulgences that are granted in addition to the favors enumerated, it is

necessary to fulfil the conditions prescribed for each of those particular indulgences.—Catholic Bulletin.

Time is a most precious gift, and yet how little we think of flinging away hours and days.

GOITRE

Gu-Solvo quickly removes it

WRITE FOR FREE BOOKLET — IT TELLS HOW

If you have goitre—no matter how

Gu-Solvo is true goitre dissolver. It is taken internally, passes through the blood; softens it and drives it entirely out of the system. It is harmless. No bad effects. Health improves with first dose.

All correspondence strictly confidential. Plain envelopes

and shipping containers used.

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

Phone Main 548 THE MONK CHEMICAL CO., LIMITED

(Dept. D.) 43 Scott St., Toronto, Canada

HEAD OFFICE:
OTTAWAHUGH L. HUMPHREY
32 MAIN ST. E., HAMILTON
SUPT. OF WESTERN ONTARIOACADIA LADIES' SEMINARY
WOLFVILLE, NOVA SCOTIA

The Aim—To prepare Girls and Young Women for Complete Living.

The Course—Twelve; including College

Matriculation, General, Modern Art, Expression, Household Science, Business.

The Faculty—Twenty-four Teachers of fine qualifications, including Practical Training.

The Equipment—Modern and First Class in every respect.

Academy—For Young Girls

Information—Write for illustrated book to

REV. H. T. DEWOLFE, D.D., Principal,

Next term begins September 3rd, 1919.

Acadia Collegiate and Business Academy
A Residential School for Boys and Girls

Ninety-Five Year

Courses—College, Manual Training,

Business, Special Courses.

Facilities—Large, modern residence, good equipment, ideal location, splendid environment. Experienced Teaching Staff. Moderate Cost.

For Illustrated Catalogue of Information apply to

Principal W. L. ARCHIBALD, Ph. D.

WOLFVILLE - Nova Scotia

Next term opens September 3rd, 1919.

Assumption College
SANDWICH - ONTARIO

Conducted by the Fathers of St. Basil

Boarding School for Young Men and Boys

with the following courses:

COLLEGE COURSE, offering a solid literary foundation for the study of the professions and specially designed for students preparing for the priesthood.

HIGH SCHOOL COURSE, fitting students for matriculation into Canadian and American universities

COMMERCIAL COURSE, equipping students for a business career

PREPARATORY COURSE for younger boys.

Good staff, good buildings, good equipment, new gymnasium, swimming pool, running track, handball courts, tennis courts, football and baseball grounds, acres of campus. Private rooms for 100 students.

The 50th Year Begins Monday, Sept. 3, 1919

For Catalogue and particulars, write

Rev. T. V. MOYLAN, C.S.B., Principal.

STAINED GLASS
MEMORIAL WINDOWS
AND LEADED LIGHTSB. LEONARD
QUEBEC : P.Q.

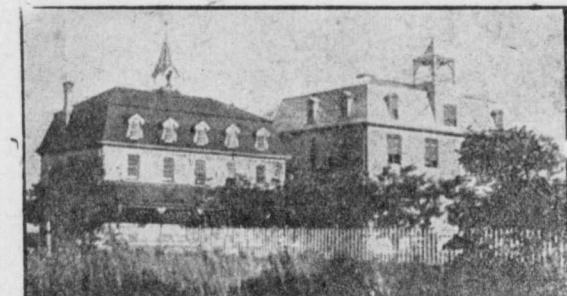
We Make a Specialty of Catholic Church Windows

SAVE FUEL

A lady in Toronto actually reduced her monthly fuel bill from \$2.25 to 90c. a month by using a Peerless Cooker and had more nourishing and digestible foods.

With the Peerless you can cook an entire meal on one burner. Let us tell you how. Write for particulars today.

AGENTS WANTED—Write for information on this quick-selling specialty. Big money—write for particulars.

Peerless STEAM COOKER
ONWARD MFG. CO.
Kitchener, Ont.

NOTRE DAME DE LA MISERICORDIA, ST. LAURENT, MANITOBA

Boarding School for Girls
ST. LAURENT, MANITOBA

ENGLISH AND FRENCH COURSES

Primary Intermediate High School Music and Art

Health Climate. Summer Home on Lake Man.

Only two hours from Winnipeg. Rates \$10.00 per Month

Address: REVEREND MOTHER SUPERIOR,
FRANCISCAN MISSIONARIES OF MARY.

UNIVERSITY OF

St. Francis Xavier's College

Antigonish, Nova Scotia

Courses in Arts, Science, Engineering, Law

SCHOOL OPENS SEPT. 11, 1919

Terms Moderate. Apply for Calendar.

REV. H. P. MACPHERSON, D. D.

PRESIDENT

REVEREND MOTHER SUPERIOR

FRANCISCAN MISSIONARIES OF MARY.

NOTRE DAME DE LA MISERICORDIA, ST. LAURENT, MANITOBA

CHATS WITH YOUNG MEN

VISIONS

There are hills too steep for our feet to climb,
There are goals too far to gain,
And in every breast there's a glorious best.
The dreamer shall never attain.
For the poet dies with his songs unsung.
And the artist at last grows faint,
And he sinks to sleep and the grave must keep.
The pictures he'd planned to paint.

We never can finish the work of life,
Nor live to our fullest here.
We must carry away from its house of clay.

The vision we've cherished dear,
We dream fair dreams for the years to be,

But merchant and toiler, too,
And the soldier brave, take into the grave.

Some deeds they had hoped to do.

Perhaps they sing at their sweetest now,

Those poets of yesterday,
And have caught the themes of the golden dreams

Which came from the far away,
Perhaps the painters on canvas true.

Now see with a clearer eye
And paint the things of visionings

That were theirs in the days gone by.

Oh, never we reach to our fullest height,
And never we do our all:

We must turn away, at the close of day.

When the tools from our fingers fall,
But it isn't failure to hold a dream,

That never on earth comes true,
Or the tasks of worth that we miss on earth

Are reserved for our souls to do.

—EGAR A GUEST

THE MAN OF BUSINESS

The capable business man is clear and explicit in all his bargains; leaves nothing to the memory which he can and ought to commit to writing; keeps copies of all important letters which he sends away; and has every letter, invoice, etc., belonging to his business, titled, classed, and put away. He never suffers his desk to be confused by many papers lying upon it; is always at the head of his business, well knowing that if he leaves it, it will leave him; holds it as a maxim, that he whose credit is suspected is not safe to be trusted, and is constantly examining his books, and sees through all his affairs as far as care and attention enable him; balances regularly at stated times, and then makes out and transmits all his accounts current to his customers and constituents, both at home and abroad; avoids, as much as possible, all sorts of accommodations in money matters and law suits, where there is the least hazard; is economical in his expenditures, always living with his income; keeps a memorandum book with a pencil in his pocket, in which he notes every little particular relative to appointments, addresses, and petty cash matters; is cautious how he becomes security for any person, and is generous only when urged by motives of humanity.—Catholic Columbian.

INTERIOR PRAYER

Interior prayer transforms itself, if we may so say, into all the various phases of our minds, and its ways are as diverse as are our multifrom temperaments. There are souls, writes Rev. Walter Elliot, C. S. F., in the Missionary, who are not helped by a stated method, and some are even hindered. David, clad in King Saul's coat of mail, with his helmet of brass and his great sword said to him: "I cannot go thus, for I am not used to it." (1 Kings xvii, 38, 39); so do these undrilled spirits go to their holy task with their shepherd's sling and stones gathered from their soul's running brook. They are so formed by God. He leads them with sweet aspirations, or deep musings, or direct perceptions; methods only clog their thoughts. Therefore the holy expedients of prayer must not be mistaken for its aim and purpose, nor be made an iron rule to be riveted on every spirit. And at its best method is methodical and not mechanical. A horse may be harnessed, but not a man.

Meditation is closely related to holy reading. The latter exercise is reading much and thinking sometimes; the former is thinking much and reading sometimes. Quick reading is slow meditating. So much as the sight of a familiar book is equal to the sight of God's altar to many a prayerful spirit. Holy thinking is also close joined to holy writing, which doubles the force of mental prayer by making it written also. Mental prayer thereby becomes an exceedingly deliberate verbal prayer, the intervals all enriched with precious thoughts. We are, however, supposing that one is not writing for anybody but himself and his good angel and God the Holy Ghost. Newman used to say that he liked to meditate pen in hand.

RULES POLITE BOYS OBSERVE

Little points of etiquette distinguish the well bred boy from the poorly bred. An authority has formulated the following rules:

"Keep step with any one you walk with."

"Always precede a lady upstairs, and ask her if you may precede her in passing through a crowd or public place."

"Hat off the moment you enter a street door and when you step into a private hall or office."

"Let a lady pass first always, unless she asks you to precede her."

"In the parlor stand until every lady is seated."

"Look people straight in the face when speaking or being spoken to."

"Let ladies pass through a door first, standing aside for them."

"In the dining room take your seat after ladies and elders."

"Never play with knife, fork or spoon."

"Do not take your napkin in a bunch in your hand."

"Eat as fast or as slow as others and finish the course when they do."

"Rise when ladies leave the room and stand still till they are out. If all go out together gentlemen stand by the door till the ladies pass out."

"Special rules for the mouth are that all noise in eating or smacking of the lips should be avoided."

"Cover the mouth with hand or napkin when obliged to remove anything from it."

"Use your handkerchief unobtrusively always."

"Always knock at any private room door."—St. Paul Bulletin.

OUR BOYS AND GIRLS

ONE BY ONE

One by one thy duties wait thee;
Let thy whole strength go to each;

Let no further dreams elate thee,
Learn thou first what these can teach.

One by one bright gifts from Heaven)

Joys are sent thee here below;
Take them readily when given,

Ready to let them go.

One by one thy griefs shall meet thee,

Do not fear an armed band;

One will fade as others greet thee,
Shadows passing through the land.

Do not look at life's long sorrow;

See how small each moment's pain;

God will help thee for to-morrow,
So each day begin again.

Every hour that fleets so slowly

Has its task to do or bear;

Luminous the crown, and holy,

When each gem is set with care.

—ADELAIDE PROCTOR

THE GIFT OF APPRECIATION

"There is one thing about Helen,"

said a girl speaker, "she has a genuine gift of appreciation. Whenever you speak of anybody, she always seems to bubble over with some kindly appreciation of her. When someone remarked the other day that Miss K—was not at all pretty, she broke in with, 'Yes, but they some people don't need to be pretty; they're nice enough without it.' It is always that way with her; she has seen the gleam of gold somewhere in somebody, that nobody else ever detected or thought of looking for."

"Her eldest sister is a splendid musician and her younger is quite a brilliant elocutionist, but I don't know but I'd rather have Helen's talent of appreciating people than to have the gifts of either of the others. I believe she gets more joy out of it and perhaps gives more joy with it."

It is a talent toward the acquiring of which we can do a great deal by practice, even if we seem to be lacking in it by nature.—Exchange.

GOOD FOR EVIL

Ode day last summer a dear little girl in a white frock and with a great bunch of flowers, passed by a boy who was playing in the dusty street. Somehow the sight of that dainty figure stirred the spirit of mischief in the boy's heart, and suddenly a handful of dirt struck the edge of the white dress, and fell in a shower upon the kid shoes.

The girl stood still. Her face flushed pink. Her lips trembled as if she might cry. But instead a smile broke over her face, and taking a flower from her bunch, and tossing it at the boy who stood waiting to see what she was going to do.

A more surprised boy no one ever saw, nor one more heartily ashamed. He hung his head, and his cheeks reddened under their tan and flesh. His unkind fun was quite spoiled, just because in return for a handful of dirt someone had suffered in consequence.—Selected.

TEMPTATIONS

We must not conclude that the mere presence in our mind of an evil thought or picture, the mere entrance into our heart of a sinful desire, will always tempt sin for us. It is no one to be tempted by any of those unruly emotions of which we have already made mention, any more than it was a sin for Our Blessed Saviour to be tempted by the enemy of souls, when He was approached by him in the desert. Many a misguided Catholic has been the victim of immeasurable and altogether unnecessary anxiety, because of his or her failure to distinguish between temptation and actual sin.

ESSENCE OF TEMPTATION

Anything that urges us to choose some personal satisfaction instead of the will of God may be defined as a temptation. Such subtle and insidious influences may arise in connection with the subject matter of any of the various commandments, from the first to the last. Adam and Eve were tempted to indulge their lust for wisdom and a share in the greatness of their Creator; the Redeemer of mankind was urged to a three-fold surrender of His allegiance to His Heavenly Father's will and a subjugation to the power of the devil, who took advantage of His weariness and His natural craving for food. A great many, if not most of the temptations by which people acknowledge themselves to be tormented are those evil thoughts and suggestions which have to do with what is unchaste or impure.

CONSENT IS NECESSARY

No matter how insidious or persistent may be the thought or the picture that is luring us to evil, we have no reason for disquietude as long as our will withholds its consent. Temptations may reveal the

existence of strong passions within a man's heart, the weakness of nature may incite him to the most monstrous violations of God's laws, but unless he deliberately acquiesces in the evil delight, his soul will not be stained. The essence of sin lies in a consenting will. Where there is no consent, there can be no sin.

IN CONFESSION

Only voluntary bad thoughts and desires, then, are sinful. In our examination of conscience, we can readily determine whether or not our struggle with such emotions has been productive of evil result. There is no necessity of accusing ourselves in confession of having been harassed by thoughts or by suggestions that were lewd and unchaste; there is no matter for confession in these. Did we repel or otherwise combat the temptation so as not to willingly entertain it? Then we have accomplished what was virtuous, not what was sinful. It is only when the temptation has been yielded to, when the will has consented, that accusation of guilt must be made, and forgiveness sought, in the sacred tribunal of Penance.

DEPENDENT ON FREE WILL

The real cause of every sin must be found in the will. The human will is free, and when an object is presented to it, it can consent to it, whereupon, if the object be evil, it becomes guilty of sin; or it can resist, that is to say, it can absolutely refuse to take the course pointed out when the conscience has given warning that such a course is contrary to the will of God. The only other course lies in what is termed a passive attitude, wherein, in the face of temptation, neither consent is given nor resistance offered. The choice rests solely and entirely with the individual. Each one is master of his own destiny, nor can even God Himself rob him of that liberty to choose between good and evil. Because of his free will, it remains entirely with man himself whether he shall enjoy the reward that is promised him in consequence of his good deeds, or suffer punishment, be it temporal or eternal, in punishment of his wrongdoings.

GOD'S ATTITUDE

Once more the artist summoned the prince and his courtiers, and the statue was again unveiled. Again the Elector exclaimed at its beauty, and then he turned to his courtiers, one after another, to see what they had to say.

"Admirable!" said the first. "Now that the horse's head is in perfect proportion, there is not a flaw."

"The change in the neck was just what was needed," remarked the second: "it is really very graceful now."

"The rear right foot is now as it should be," observed a third: "and it adds so much to the beauty of the whole."

"The fourth said that the tail had received a master's touch.

"My courtiers are much pleased now," said the prince to Herr Grupello; "they think the statue greatly improved by the changes you have made."

Herr Grupello smiled a little. "I am glad they are so well satisfied," he said; "but the fact is, I have changed nothing!"

"What do you mean?" asked the prince in surprise. "Have we not heard the sound of hammering every day? What were you hammering then?"

I was hammering at the reputation of your courtiers, who found as much fault as they could simply because they were jealous," replied the artist. "And I rather think that their reputation has suffered in consequence."

HELP IS NOT WANTING

No man is exempt from the incitements to sin that come in the guise of temptation. They are a feature of that probation which each individual must undergo, and a part of that battle which must be waged, before the crown of victory can be gained.

Yet we have the assurance of the Apostle of the Gentiles that God will not desert us in the hour of temptation, nor be indifferent to our welfare in the succeeding struggles into which we are enticed. In his epistle to the Corinthians, St. Paul gives the encouragement that "God will not suffer us to be tempted above that which we are able to bear."

As we learn from the story of Job, the devil can only tempt a man within the limits which have been set by God, who gives His grace as abundantly as it is needed, in order that no one need succumb to the evil assault.

When sin results, it is not because God's grace was not given, but because use of it was not made.

No sinner can argue that the temptations which have beset him were too great to resist.

THE PROPER COURSE

Catholics training has always made it clear as to what course must be pursued in the face of temptation. They are to be combated by the avoidance, where possible, of the occasions that give rise to them.

We are to flee those persons, places and things, which may easily lead us into sin, and we beseech the help of God daily, that such avoidance may be possible, when we pray: "Lead us not into temptation."

Next, we are to have recourse to prayer, turning our thoughts to Our Blessed Lord, His holy Mother, or one of our heavenly patrons, upon whose assistance we place our reliance, with an humble distrust of our own power, and an unbound confidence in the help that comes to us from above.

The resistance which we offer, on our own part, be it by directly repelling the evil suggestion, or indirectly by diverting the mind into other channels, will then become the more efficacious since we are not battling alone, but have the assistance of that help, against which the evil spirit will tempt us in vain.—Catholic Transcript.

A NOTABLE CONVERT

We learn with pleasure from our contemporary, the Second Spring, that the Rev. Frederick Pearce has been received into the Church. Mr

Pearkes was ordained in 1887, after completing his studies at Litchfield Theological College. For thirty two years he was a notable figure in the most extreme circles of Anglicanism, and worked at Christ Church, Wolverhampton; St. Mary's, Cardiff; St. Michael's, Shoreditch; All Hallows, Southwark; and St. Agnes, Kennington Park. He left St. Agnes at the beginning of this year, after sixteen years' work. He had been particularly associated with the group of which Mgr. Hinde, Mgr. Cocke, Father Evans, and earlier Mgr. Barnes had been the leaders. Mr. Pearce was received at Farm Street by Father O'Donohoe, S. J.—The Universe.

OUR CHIEF WORK

is 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 stated 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 through our Company.

We Act as Business Agent

for persons who desire their investments attended to and the income delivered to us 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.

The Woodstock

Is a Step in Advance of All Typewriter Science

and will sell on its merits.

De

GOLDEN WEDDING BELLS

[August 18, 1919.—Chapeau was the scene of a very unusual and pleasing event in the reunion of the family of Mr. and Mrs. John S. Poupart. It was on the occasion of the celebration of the fiftieth anniversary of their marriage. Owing to the interment of a much respected pioneer of Chapeau it was impossible to have the ordinary blessing and Holy Sacrifice of the Mass. However, all the family including the grand-children assembled in the Church where by a visit to the Blessed Sacrament and the recitation of prayers the choicest blessings of heaven were requested for the aged couple, their relatives and friends. The family repaired to their old home where dinner was served amidst many congratulations, toasts and finally the presentation of a goodly sum of gold by the members of the family. The tables were beautifully decorated in gold and white. At one table were seated the father, mother, sisters and brothers, at the other the twenty-three grandchildren. The afternoon was spent in enjoyable family converse and about 5 o'clock a delightful auto ride was very much in order. In the evening Mr. T. Barry, with his usual musical ability, presided as violinist while the aged bride-groom well known as an artistic step-dancer favored as well as astonished all present by giving an excellent Sooch Reel. A few hours of old fashioned dances added greatly to the enjoyment of the evening and brought back pleasant memories of yore. The day was brought to a fitting close by the song "The End of a Perfect Day" after which all present encircling the aged jubilarians sang the old-timed and oft-repeated "They are jolly good fellows." It was twenty-five years since all members of the family had met under the parental roof. May their next reunion be that of the celebration of the Diamond Jubilee. This is the heartfelt wish of their many friends and acquaintances. Those present at the Jubilee were: Mr. N. H. Poupart of Chapeau, Que., Mrs. Hennessy, Haliburton, Ont., Mrs. E. Matte, Chichester, Que., Mrs. J. Goulet, St. Catherines, Ont., Mr. M. J. Poupart, North Bay, Ont., Rev. Sister Bertha, St. Paul, Minn.

BUILDS AND BINDS A NATION

Truly national in character is the exhibit of the Canadian National Railways in the Railway Building at the Canadian National Exhibition, Toronto. The ensemble is most striking, and the electric lighting of the dome, combined with most artistic draperies, lends a spacious character to the whole exhibit, while the arrangement of the display in general permits of freedom of movement to view the various exhibits in detail.

The frieze decorations show typical landscapes views of the nine Provinces, with the coat of arms of each, the connecting link bearing the highly significant reminder that this is an exhibit of "a line that builds and binds a nation."

Three sides of the octagonal building are occupied by a huge topographical map of the Dominion, on which are shown in brilliant illumination the names of the principal points reached by the Canadian National Railways, "the great steel strand that threads the land" being indicated by a broad band of red.

No better or more comprehensive plan could have been adopted to demonstrate that 14,000 miles of railway are now under Canadian National management, and that the Canadian Northern, the Intercolonial and Transcontinental railways have been amalgamated into one vast system. To further demonstrate the fact that the system traverses every Province of the Dominion and reaches every Provincial capital, the observer by an ingenious arrangement of flashing lights, is taken in fancy right across the continent from Halifax to Vancouver and Victoria, stopping momentarily at the principal points enroute and then brought back again. The map should prove of much educational value in telling just what the Canadian National Railways are and the territory they build.

BEAUTIFUL TRANSPARENCIES
A rustic centrepiece and several rustic lanterns contain some really beautiful photographic transparencies which do not fail to call attention to Canada's innumerable scenic gems, while the hunter's log cabin with its sporting trophies is also utilized for the projection of dissolving views and moving pictures of scenic and sporting and industrial life.

Forestry, pulp and paper, minerals, Indian trophies and agricultural features complete an exhibit on which there has evidently been much careful preparation and considerable forethought. Nor has the royal visit been forgotten, for on the top of the pyramid devoted to a beautiful display of British Columbian fruit stands the Prince of Wales' crest, the three feathers worked in grain with the motto, "Ich Dien." Altogether it is an exhibit which every visitor should see if he would learn of Canada's national system of transportation.

LAST WORD IN INFAMY

Out in Los Angeles the Christian Scientists have resorted to a novel

THE HOME BANK OF CANADA



Joint accounts opened in the names of two or more persons, each having the privilege of operating the account under their individual signature. No legal formality is involved in case of the demise of one of the parties to the account.

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

Every Investor Realizes

that his most satisfactory investments have been those whose safety has been beyond question. This is a feature of Government and Municipal

Bonds

of which we always have on hand a comprehensive selection. We shall be pleased to furnish particulars on request.

Wood, Gundy & Company
Canadian Pacific Railway Building
Montreal
Saskatoon TORONTO New York
London, Eng.

When You Travel, Even in Canada

carry your funds in Travellers' Cheques, issued by The Merchants Bank. Personal cheques are often refused. Money may be lost or stolen. Travellers' Cheques, on the other hand, are cashed by banks, hotels, transportation companies and stores at their face values, and enable you to raise ready money wherever you happen to be. If lost, they are of no value to the finder; if stolen or destroyed, they will be replaced without extra charge. Use them for your next journey.

THE MERCHANTS BANK

Head Office: Montreal, OF CANADA Established 1864.
With its 107 Branches in Ontario, 34 Branches in Quebec, 1 Branch in New Brunswick, 2 Branches in Nova Scotia, 25 Branches in Manitoba, 34 Branches in Saskatchewan, 65 Branches in Alberta and 8 Branches in British Columbia serves Rural Canada most effectively.

WRITE OR CALL AT NEAREST BRANCH

A Suggestion for Investors

It is always wise to purchase securities that have behind them definite assurances of safety.

The Company issuing the security should be well established, and of demonstrated credit and earnings.

The ratio of assets to the Bond or Stock issue should be such that there is no doubt about the payment of the principal when due. The earning power should be assured, so that payment of interest is certain.

The security must have passed through the most exacting reliability tests that experts know how to apply.

Every Bond or Stock we offer you has behind it these three assurances of safety. Our August list of offerings combine the attractive investment features of dependable security—substantial income, and the maximum of convenience. Send for the List now.

Graham, Sanson & Co.
INVESTMENT BANKERS
Members Toronto Stock Exchange

85 Bay Street, Toronto, Ont. Phone Main 388

scheme to further the success of their propaganda. They have found that by garbing a woman in the habit of a nun, and locating her in a remote part of the meeting place, they can strengthen their appeal for credence in the power of Christian Science by calling on the "Sister" present for an account of her experiences. Nor can the assembled multitude fail to be impressed by the testimony of one whose assumed convent garb, made the more striking by a crucifix worn at her breast, puts her down as an authority on matters religious. That the effort is fraudulent, and intended only to deceive, does not appear to the promoters of the so-called "Christian" sect. A Western contemporary characterizes the trick as "the last word in infamy," and does not wonder that honest Protestants are flocking to the Catholic Church as the one means of saving themselves from the frauds.—Catholic Transcript.

DIED

Cox.—At Ottawa, on Sunday, Aug. 10th, 1919, Evelyn Marie Cox, wife of Vincent S. Cox of the CATHOLIC RECORD staff, aged twenty-two years. Funeral took place at Marmora, Ont., on Tuesday, August 12th, 1919. May his soul rest in peace.

CONNELL.—At Port Hope, on Monday, Aug. 11th, 1919, Patrick John Connell. Funeral took place on Thursday, 14th. May his soul rest in peace.

HOLMES.—At Chapleau, Ont., on August 23, 1919, Loretto Walters, wife of Garret Holmes. May her soul rest in peace.

DUFFY.—At his late residence 340 Atlantic Avenue, Lima, Ohio, on Saturday, August 16, George J. Duffy, Superintendent of motive power of the Lake Erie and Western Railway, formerly of Canada. May his soul rest in peace.

LAST WORD IN INFAMY

Out in Los Angeles the Christian Scientists have resorted to a novel

SHAW'S BUSINESS SCHOOLS

Give high-grade courses in all lines of Commercial Work and assure good positions to all graduates. Write for free Booklet. W. H. Shaw, President, Yonge and Gerard Sts., Toronto.

MISSION SUPPLIES

A SPECIALTY
Ireland's Case
BY SEUMAS MACMANUS

Paper 6c. Cloth bound, gold stamped, \$1.15.

St. Basil's Hymnal,
Old Edition, 75c. plus postage.

Prie-Dieu—\$10 and \$15.

Confessional—Price \$12.

All Steel, Fire Proof
Vestry Cabinet \$25

J. J. M. LANDY
405 YONGE ST. TORONTO

Mission Goods
and Catholic Church Supplies

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

MEMORIAL
WINDOWS
ENGLISH
ANTIQUE
LYON
GLASS CO.
41-3 CHURCH ST. TORONTO ONT.

7%
AND A
BONUS

We are offering a Corporation Security which has all the elements of safety of principal, surety of dividends and certain appreciated value of principal investment—through a bonus of common stock. We will be pleased to supply full particulars on application

Ferguson & Ormsby

159 BAY STREET
TORONTO, ONT.

Buller's Revised
Catechisms

First Communicants' Catechisms

Bible Histories

Bible Stories, etc.

Orders can be filled without delay

W. E. Blake & Son

Catholic Church Supplies LIMITED

123 Church St., Toronto, Can.

TEACHERS WANTED

QUALIFIED TEACHER WANTED FOR S. S. NO. 16 w. Montague. Duties to begin Sept. 1st. Apply to L. E. Carroll, Smith's Falls, R. R. 2. Telephone 902-14. 2133-2.

WANTED QUALIFIED TEACHER FOR R. C. Catechism School. Address, St. Louis Separate School, Medicine Hat, Alta. One as first teacher and the other for primary classes. Apply stating experience and salary expected to Rev. M. F. P. Gillis, Secy. Treas., St. Patrick's Church, Medicine Hat, Alta.

2131-2.

QUALIFIED TEACHER WANTED FOR S. S. NO. 1, Griffith. Salary \$500 per annum. Duties to commence Sept. 1st. Apply Daniel Dunovan, Secy. Treas., Balvenie, F. O., Ont. 2130-4.

WANTED TWO SECOND CLASS PROFESSIONAL teachers, teachers, R. C. S. S. St. Louis Separate School, Medicine Hat, Alta. One as first teacher and the other for primary classes. Apply stating experience and salary expected to Rev. M. F. P. Gillis, Secy. Treas., St. Patrick's Church, Medicine Hat, Alta.

2131-2.

QUALIFIED TEACHER WANTED FOR S. S. NO. 2, Gurd and Hinshaw, with 2nd class certificate. Salary \$500 per annum. Apply to Casper Versleger, Trout Creek, Ont. 2130-4.

WANTED SECOND CLASS PROFESSIONAL teacher for C. S. S. No. 8, Huntley. Experience required. Duties to commence Sept. 1st. Salary \$500 per annum. Apply to John Johnson, Secy. Treas., Corkery, R. R. 1, Ont. 2128-1f.

WANTED A CATHOLIC TEACHER HOLDING 2nd class professional certificate, for English Faculty school, Little Current, Manitoulin Island, Ont. Apply stating salary and qualifications to Laurent Lessage, Secy., Little Current, Ont. 2128-1f.

WELL EXPERIENCED CATHOLIC TEACHER wanted for S. S. one, Rutherford, Second Class Certificate. Salary \$700 per annum, duties to begin Sept. 1st. Apply to P. R. del'Amorandiere, Killarney, Ont. 2130-5.

TEACHER WANTED FOR C. S. S. NO. 1, Gurd holding 2nd class professional certificate. Salary \$500 per annum. Duties to commence Sept. 1st. Apply to Thomas Doyle, Secy. Treas., Osgoode Stn., Ont. R. R. 1, St. Catharines. 2132-2.

CATHOLIC TEACHER WANTED FOR SEP. S. S. NO. 10, St. John's. First or second class certificate. Duties to commence after summer holidays. Apply stating salary and qualifications to Charles Scheffer, Secy. Treas., Midway, Ont. R. R. 1, St. John's. 2133-8.

WANTED LADY TEACHER FOR BRANTFORD Separate school. First or second class certificate. Salary \$500 to \$600 per annum. Duties to commence Sept. 1st. Apply Frank Waller, Secy. Brantford, Ont. 2132-2.

HONEY WANTED
CLOVER HONEY 5 AND 10 LB. TINS.
WE PAY HIGHEST CASH PRICE. MUST BE GOOD
QUALITY. F. Harley & Son, 487 Richmond Street,
London, Ont.

2133-4.

CATHOLIC HOMES WANTED
THE FOLLOWING CHILDREN ARE AVAILABLE
FOR PLACEMENT. THREE BOYS AGED FIVE,
EIGHT AND NINE YEARS AND THREE GIRLS, AGES THREE,
FOUR AND FIVE YEARS. APPLICATIONS RECEIVED BY
WILLIAM O'CONNOR, INSPECTOR CHILDREN'S BUREAU,
163 UNIVERSITY AVENUE, TORONTO, ONT.

2130-4.

TRAINING SCHOOL FOR NURSES

HOTEL DIEL, ST. JOSEPH, WINDSOR, ONT. There are vacancies in our Training School. Young women desiring to enter as pupils, number 14, should apply to Hotel Diel, St. Joseph, Windsor, Ont. 2110-2.

MERCY HOSPITAL TRAINING SCHOOL

FOR NURSES, offers exceptional educational opportunities for competent and ambitious young women. Applicants must be eighteen years of age and have one year of secondary school work equivalent. Pupils may enter at the present time. Applications to be sent to the Director of Nurses, Mercy Hospital, Toledo, Ohio.

ST. JOSEPH COLLEGE REGISTERED

SCHOOL OF NURSING, FARMINGTON HILLS, NEW YORK. Conducted by Sisters of St. Joseph, affiliated with Long Island College Hospital, Brooklyn. Offers a two year course in general nursing. Must have one year High School. Separate nurses home. For further information apply to Sisters Superior or Supt. of Training School, Far Rockaway, N. Y.

2110-2.

FARM FOR SALE

One hundred acres, in the County of Middlesex, 4½ miles from Mt. Carmel Church. Cultivation separate School. On the farm is one two story brick house with basement and attic, two large bedrooms, kitchen, dining room, sun parlor, back porch, etc. Open shed and hen house 20x40ft. Driveway 10x12 ft. Barn 30x40 ft. On the farm is a never failing stream of water. The farm is situated in a first class neighborhood, soil is the choicest clay loam, underlaid with good orchard, having 90 acres cleared, 8 acres of choice hardwood timber. For further particulars apply to Lewis Rowland, Alton Craig, Ont., R. R. No. 3. 2133-6.

LAST WORD IN INFAMY

2110-2.

CATHOLIC ENCYCLOPEDIA WANTED
WANTED PURCHASE ONE SET OF THE
Catholic Encyclopedia. Write, writing state
style of binding condition as best you can.
Address Box 144, CATHOLIC RECORD, London,
Ontario, 2134-8.

WANTED
WANTED, A HEALTHY, RESPECTABLE,
elderly woman for very light duties, to return
for a comfortable home in a country town.
Apply at once. Box 145, CATHOLIC RECORD,
London, Ont. 2134-1.

WANTED
WANTED
A BRIGHT EDUCATED CATH-
OLIC girl, aged seventeen to twenty-one, to take charge
of children, seven and eleven years of age, by
stating age, experience, salary, etc., to Mrs. H. S.
Klesm, 316 West 98th st, New York City, N. Y.
2131-3.

What to do-
Send a Post Card-
That's all

Address
it
like
this

CANADA POST CARD
THE ADDRESS TO BE WRITTEN ON THIS SIDE



John Hallam Limited
423 Hallam Bldg
Toronto Ont.

Please send me free
the 1920 Edition of the
Hallam Fur Fashion Book
YOUR NAME _____
STREET NO. OR RURAL ROUTE _____
POST OFFICE _____ PROVINCE _____
and by return mail
you will receive this book

The Hallam
FUR FASHION
BOOK
1920 EDITION