

# The Catholic Record.

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

VOLUME XXXXI.

LONDON, CANADA, SATURDAY, SEPTEMBER 6, 1919

2134

## 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 unmanly, 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 as 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 statement 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.

Most often the desire of the human mind to throw off the idea of the divine, has manifested itself in an attempt to put the State in the place of the Church; and this has been common to nearly all the heresies of all the ages. And the same idea crops out in the curious little philosophies which call themselves new religions when they do not offer themselves as perfect substitutes for all religions. Kings and emperors not being what they once were; and it being rather too obviously absurd to set up our elected legislators as substitutes for the Church, the latest fad is, the State in the sense of the whole people. We are now told that to be religious means to be a good citizen; that is, to be a useful cog or wheel in a machine which is the State; to the end that factories may grow larger and railways longer, and buildings higher and ships faster, and air ships better balanced in the air and that so the State, which is the latest substitute for God, may be great.

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 a large number of pilgrims. 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 Kerry, 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 secularize primary education in Ireland would be as relentless as the opposition to it was by their people in the eighteenth and nineteenth centuries.

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

nations. Of course, their enemies would have it that they had merely cast out one devil in order to make room for another, that they had merely exchanged the whiskey bottle for the rifle, and that the last state was worse than the first.

### "RULE OF SWORD"

Of late instances of violence had come to light which, in so far as they were criminal, everyone deplored; but when they considered the violent form of government under which they were trying to live, these instances had been surprisingly few—much fewer than, he ventured to conjecture, in Catholic Belgium during the period of the German occupation.

The cause of violence in such cases was not far to seek. Militiamen, invariably made trouble for itself as well as for its victims. The Irish hierarchy recently on this subject in an historic sentence stated: "We have the evils of military rule at our doors in this ancient civilized nation. The people are not permitted to rule themselves through men of their own choice; the work is done for them by some stranger without any knowledge of the country. It is the rule of a civilized nation, and provocative of disorder and chronic rebellion. The acts of violence we have to deplore, and they are few, spring from this cause, and from this cause alone."

The preacher also referred to the great missionary spirit of their countrymen, and said that this was the acid test of the vitality of their Christian faith.

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 and above all among 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.

To that end, venerable brothers, by means of the parish priests and such other ecclesiastics as are in the closest touch with the people, you should strongly urge the faithful in country districts not to refuse the inhabitants of the cities, who are suffering hunger, as much food as they themselves can manage to spare. In these hard times that duty is laid on them strictly by the law of charity, which, if it embraces all, including enemies, wishes that we should specially love our fellow countrymen.

And, in addition, we feel civilized nations and, in particular, the Catholics among them, will hasten to help the populations, which they know are reduced to extremities, doing so not so much on account of the dangers threatening society as from their membership in the family of mankind itself, and under the impulse of Christian charity. Indeed, we should all call to mind what the Apostle St. John teaches: 'My little children, let us not love in word or in tongue but in deed and in truth.'

In the second place, venerable brothers, each one of you should use all the authority of his sacred office to heal the spiritual wounds which the War either inflicted on your nation or made more sore.

It is especially necessary to eliminate every feeling of hatred either toward foreigners with whom the nation was at war, or toward fellow-citizens of other parties; and in the place of hatred put the brotherly love which is of Christ, which knows no barrier or limit or strife of class. And we repeat here the hope we expressed at the last consistory, that men and peoples may be again united in Christian charity, because if that lacking every peace treaty will be in vain.

We feel sure that you, venerable brothers, as good pastors and ministers of peace and charity, will engage all your care and energy in this task, and will not cease to ask pity of

the Lord, together with your clergy and your flock.

"For us, our help will never fail for in these terrible times for your country, because our heart of a father turns with greater pity toward our children who are suffering most, following the example of the loving Redeemer, who, taking pity on the sufferings of a great multitude, spoke those memorable words: 'To have compassion on the multitude.'"

Meanwhile, as harbingers of heavenly gifts and witness of our great benevolence to you, venerable Brothers, and to all those entrusted to your pastoral care, we impart 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, waiting 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 sovereign rights in the control of foreign policy. But Mr. Lloyd George, in his 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 is opened with hints of a suggested settlement of the Irish question on lines that will conform to the idea of Imperial federation.

Dominion home rule for Ireland is part of the plan proposed. No authoritative statement to this effect has been made, but events in the United States called for prompt action, and the British Press agencies have been busy assuring the American people that Ireland can have all the independence of a republic, without the name, under a scheme of Dominion home rule about to be announced. The first intimation of this appeared a couple of months ago in The Christian Science Monitor, a well-known Boston organ which is the channel of British Government propaganda in the United States. This reference to Dominion home rule for Ireland was published almost immediately with a declaration by Sir Horace Plunkett that this was the only possible solution. Sir Horace, only America believes, came to the United States on a British mission, the object of which was to discover how far it would be necessary to go in Irish legislation in order to weaken or destroy the hold which the Irish republican movement had secured on this side. Mr. Clement Shorter, the well-known London editor, on his departure from America, echoes the conclusion of Sir Horace Plunkett, that American opinion must be placated by a generous measure of Dominion government for Ireland. So far, however, these English kites remain kites. There is no positive assurance that Mr. Lloyd George will propose anything of the kind.

It is unfortunate that these efforts to gain the ear of the American people by unofficial statements regarding Ireland should be followed by official reports of an entirely different complexion. Dominion home rule will be preceded by a ruthless policy of coercion and when Dominion government on the Devolution scheme of Home-Rule-all round, is introduced.

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 by 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. The danger is real and is evident from the activities of the phrase-prevaricators 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 itself 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 lead any Canadian to hope that he has become more progressive? He stands with the Round Table policy which endeavored to bait the Imperialistic scheme with the same phrase, "prevarication" (to adopt Mr. J. S. Ewart's coinage) about 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 "Conservation" 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 avowedly 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, adumbrates:

"This brings us to the greatest problem of Imperial affairs, the problem of how to make the Empire a single organism without destroying or imperiling 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 with a single ear to the dictates of the national conscience. We want the whole body to go forth on an 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 fitting 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 on. It is in respect to our relations to foreign countries and to our dependencies that we feel principally the lack of imperial unity 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 a unit in so far as our vocation required. 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 the colonial Dominions now possess. 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 feel to the world its appointed vocation."

So far, 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 Canadian, for the same reason that the whole is greater than the part. "A single national unit," in which Canadian nationality will be absorbed is the "equality of status" of the Imperialists, including Lord Milner, who have been 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 the enunciation of war aims in his famous Fourteen Points—have transferred the fight from Irish to American and Canadian soil.—The Statesman.

THE MESSAGE 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 by 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. The danger is real and is evident from the activities of the phrase-prevaricators 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 itself 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 lead any Canadian to hope that he has become more progressive? He stands with the Round Table policy which endeavored to bait the Imperialistic scheme with the same phrase, "prevarication" (to adopt Mr. J. S. Ewart's coinage) about 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 "Conservation" 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 avowedly 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, adumbrates:

"This brings us to the greatest problem of Imperial affairs, the problem of how to make the Empire a single organism without destroying or imperiling 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 with a single ear to the dictates of the national conscience. We want the whole body to go forth on an 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 fitting 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 on. It is in respect to our relations to foreign countries and to our dependencies that we feel principally the lack of imperial unity 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 a unit in so far as our vocation required. 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 the colonial Dominions now possess. 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 feel to the world its appointed vocation."

So far, 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 Canadian, for the same reason that the whole is greater than the part. "A single national unit," in which Canadian nationality will be absorbed is the "equality of status" of the Imperialists, including Lord Milner, who have been 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 the 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 garb 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 Trappist convent feel that they will thrive better in that, their native land.—Catholic Transcript.

## CATHOLIC NOTES

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

Joseph Outshaw, a former soldier, of Burnley, England, suddenly regained his sight after bathing in the holy well at St. Winifrede, 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, it is said, 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 socialistic 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 socialistic 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 Gibbons, Archbishop of Boston, who is going next month; and Cardinal Giustini.

London, Eng.—One of the most amazing 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 Monks, Wymondham, to St. Mary's, Clapham, London, has a valuable record of war work as a radiologist at various hospitals, including that at the Jeffrey Hall, V. A. D. and at the Monknewm and Southwick Hospital, where for some time he has 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, 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 on 31 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 FAHER

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 impatient as to forget the girl's presence when she spoke. Axious to avert a catastrophe, she leaned gracefully across the table, and said, with her most insinuating tones:

"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 indignation 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 you 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 up stairs; that she might feel out of place with uncle and Mr. Thurston."

"My dear Cora, you forget 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 thoughtful 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, in the excitement of my conversation with your uncle, I did not quite think of what I was saying; and I know 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, in imposed 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 Milly? 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 when Cora remarked, her tears came so frequently they lost their effect.

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 duty in entertaining much regard for the lady. She, 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:

"No, I am not; and it's just enough to vex any one, the way Mrs. Phillips gets round Miss Burchill. She has been up there a whole hour begging Miss Burchill's pardon for the story she told at dinner-time, and saying it was all owing to her habit of exaggeration. Light! And an expression of disgust and a shrug of the shoulders evinced to Gerald that feelings more intense were at work than were shown even in her words."

"Oh, it was a story, then?" she said, still using his playful tone, though there was a grave earnestness in his eyes.

"With angry reticence, she answered, with angry reticence. "Do you think I would have spoken as I did at dinner if I did not know that she was telling a story? She just exasperates me with the way she fawns around us, and though I know Miss Burchill dislikes her as much as I do, she tries to be gentle and agreeable, and tries to make me so too, because she says it is our duty to be hard to everybody, no matter how hard it is for us to like them."

There was no stopping Cora now. She had found a listener who neither checked nor reproved her; indeed, one who seemed to listen eagerly; and the girl as eagerly detailed every annoyance Miss Burchill and herself had suffered from the widow, and her account included even Mrs. Phillips' conduct on the night of the ride.

"I just think she tried to make Miss Burchill late, so that she could go with you herself, the way she wanted this done and that done, and Miss Burchill stopped all her own preparations to wait upon her; and then of course, when she came down and found you had gone with Mrs. Phillips, she couldn't and she wouldn't go with you. Ugh! how I hate Mrs. Phillips. I wish she'd never come near the house."

But Gerald scarcely heard the last exclamation. A flood of light had been let in suddenly on thoughts which had annoyed and perplexed him for weeks.

"Is Miss Burchill in her room now?" he asked.

"Yes; she wants me to ask uncle to give her an interview with him this evening, and I have a feeling that it's about me. I mean that she wants to give up teaching me, and perhaps go away somewhere. I know she is dreadfully unhappy, but she wouldn't tell me anything about it because I'd be unhappy too."

The great clock in the hall above was striking the hour. Cora started, and with a hastily spoken, "Oh, how long!" she turned away. Gerald turned away, also, but it was to send a servant to Miss Burchill with the request that she would meet him in the parlor as soon as convenient.

Miss Burchill blushed when she received the message until her cheeks rivalled the roses of the hothouse bouquet which Robinson had sent to her that evening; but by the time she arrived at the parlor door the blush had gone, and she was pale and trembling. Thurston, awaiting her, met her almost on the threshold, and he was struck at the thin and worn appearance of her face. Mental suffering was visible in every line.

"I have sought this interview, Miss Burchill," he said leading her to a seat, "in order that something which standing may be explained. I mean the unfortunate occurrence of the evening of the ride, and I was not a little surprised and disappointed at your silence. Now, however, I am convinced that you had equal reason to expect to hear from me and to be surprised, and perhaps indignant, at my silence. I regret it all exceedingly, I assure you, and I beg you to forgive me. Will you do so?"

He extended his hand, and looking, as he did to Mildred, positively noble, with a smile mantling his bright manly face, her heart went out to him. She put her hand into his, while a great glad thrill went through her whole being.

"Now tell me," he said, "how I came to have"—there was a slight hesitation, owing to his determination never to pronounce, if he could help it, his stepmother's name—"another, instead of you accompany me that evening?"

"I do not know," she answered, "further than what Mrs. Phillips told me: that, mistaking her for me, you caught her so quickly into the wagon there was no chance for her to rectify immediately the error. When you discovered it you seemed to think that I would accompany Mr. Robinson, and that you would meet

us 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 con- tinued 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 delay."

"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.

"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 regret 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 we 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."

There was that in his manner of respectful yet tender protection which often goes to a woman's heart more potently than a handsome face or endearing language.

"I have no grievances," she answered, "and the annoyances which I have felt are too slight to mention. But I have thought of seeking a position in Boston. Mr. Purcell has now reached an age which demands a more enlarged course of instruction than I, perhaps, am competent to give, and I thought of placing the matter before Mr. Robinson, and urging him to send her to some woman's college."

"I have no objection to your obtaining a position in Boston?"

"None, beyond an application to some of the people who were here last summer. I have many of their cards, and I have been invited cordially to visit them whenever I should go to Boston."

"I cannot say that I quite approve of your plan, Miss Burchill. Calling upon people to ask their aid in securing a position is a different thing from visiting them socially, and I am afraid your sensitiveness would suffer severely. I would suggest, if you remain another year with your present charge. You are competent, I think, to teach even the mature age of fifteen, and during that time I will exert myself to obtain for you a suitable position. Do you consent?"

Even if she had felt utterly disinclined to agree to the proposal, the earnestness and fervor of his voice and manner must have overcome her disinclination. As it was, she murmured a brief reply, but it quite gratified him, for he smiled and said:

"I feel as if you were conferring some obligation on me by consenting to stay, and now with your permission, I shall tell Mr. Robinson that an interview with him has been obtained."

He led her to the door, and with a kind good night, held it open for her, while she passed on, feeling strangely contented and happy.

TO BE CONTINUED

DONALD O'BRIEN

By Rev. Aloysius J. Hogan, S. J.

"Come into the garden Margaret, and help me gather these greens; sure, they're well named—like Ireland's faith—ever green and fresh, ever growing."

The mother was calling to her daughter in the kitchen. The neatly decorated cottage lay hidden in the beautiful valley of the Shannon, the straw-thatched roof and the little windows with their curtains of Irish lace, and the harvest fields that rippled away far to the east on the evening's breeze—all told of peace and quiet. The Irish mother was standing in the doorway waiting for her daughter, but her look was sad and her heart was sad; yes, her heart was breaking. Ah, what mother heart would not break when the very life of her life, her darling boy, is slowly wandering away, is surely neglecting the lessons he learned at her knees in childhood's joyous hours?

ern sky were just beginning to pale into the delicate tints of twilight. The tall spires on the hill crest stood aloof against the sky, like giants of old morning 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 stooped and proceeded to tinker with a ploughshare that was standing against the fence. The youngest son and the best beloved, Donald was saddened 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 greens hurried forward to meet him and to receive his affectionate embrace. Tenderly he stooped to kiss her and then clasping her in his hearty glow from the peak fire on the ruddy, whose ever in the Irish heart. There on the wall greeted 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 lighted the oil lamp and set it on the table.

"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 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, bring a blessing from the Lord of all men and twenty-five he wore the habit 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 in matters religious, his brother's 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 borne 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 that 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 aging.

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.

heart of the Irish mother burned steadily, as her longing gaze held the path leading from the highway. In the early hours of the morning just as the first signs of dawn were streaking the east, he came. Not a word passed between mother and son, only a long, affectionate embrace, a lingering kiss; then both were off to their rest.

Never again was the unfortunate subject broached. The next day Brian returned to the seminary for his final preparations without, however, finding an opportunity of bidding farewell to Donald. The mother stood at the doorway until the traveler's figure was lost over the brow of the hill; then she touched the neat lace-bordered apron to her eyes, and entering the house knelt before her little shrine and there before the sanctuary, found in many Irish Catholic homes from time immemorial, her troubled heart found consolation in converse with the sorrowful Mother of the Man of Sorrows.

The early roses were just peeping forth from the dewy beds and the grass was carpeting the fields and laws for summer's advent when the long looked for letter came. Day after day the mother had walked down to the little thicket fence outside the house to meet the mail man, but to-day as he handed her the precious packet her heart leaped for joy. She hurried into the living room, and tearing open the seal, while Margaret stood over her listening with tears of joy, she read aloud:

"My darling Mother,

"Saturday morning I shall be a consecrated priest of God. Oh, dearest mother, how can I describe my feeling to you? And how can I ever thank you, who by your loving sacrifices and self-denial have made possible for me to receive this ineffable grace that should raise priest-

"And best of all, mother, I shall say my first Holy Mass in our little village church on Sunday morning next, where ever since childhood we have knelt at your side. I am too happy to write more. Only wait till Sunday."

Your affectionate son, "BRIAN."

"P. S.—Please try to persuade Donald to attend my first Mass. Have Father Daniel, his old friend, talk with him."

That evening when Donald came trudging into the kitchen and kissed his mother, she told him all the happy news. He merely smiled and when she lovingly asked him to come to the Mass on Sunday he purposely made no answer and tears filled the poor mother's eyes.

What a scene the little village chapel presented on that bright Sunday morning: the altar decorated by loving hands with nature's first fragrant blossoms, the sanctuary illumined with many candles and lamps. It seemed like Heaven to the little mother kneeling there in rapt devotion. When her own child, came upon the altar dressed in beautiful white vestments of the feast, and began the words of the Holy Mass, she seemed as one who dwells in the land of sweet vision.

But, oh, what happiness filled that mother's heart when from those same hands that had clasped around her neck in babyhood she received her Lord and her God. Surely her cup of joy was full, her heart was simply bursting with happiness. There was present only one shadow: Donald, her boy, was not there. She bravely swallowed the lump that rose in her throat at the joyful gathering in the little white-washed cottage where hospital- ity was everywhere, where the whole village collected to welcome back their "boy" and to beg, "his priestly blessing, that the 'Soggarth Aroon' might lay his consecrated hands on the heads of young and old alike; but in all that crowd Brian looked in vain for his brother.

August, the special month of God's mother, with its glorious 'Lady Day,' had just come in all its fragrant beauty when the blare of trumpets re-echoed throughout the country sounding the tocsin of war and calling the sons of the land to the colors. Two hundred thousand strong the Irish youth hurried to answer the nation's call. Brian was quick to volunteer as chaplain for one of the Irish regiments soon to start for France.

A few months had slipped by since his angry words with Brian when Donald, after many a sad hour with himself had decided that he could no longer remain about the old homestead. Shame and anger alternated in his mind and finally he formed his resolution. Whether he was to go? That he would not say, but he promised faithfully to that leave-taking as the youngest son and the best beloved had farewell to his mother and sister, leaving the farm to them and a few faithful servants. At the little whitened fence the mother slipped a small crucifix into the lad's pocket.

"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

passes on. Here and there through the brilliantly lighted windows Donald catches glimpses of happy family circles gathered round the open fire places.

Once again in his room, he sits back in his large, comfortable armchair and gives himself over to memories of former days. His pictures to himself the little farmhouse nestling cozily back against the gently rising hill, with its ivy covered walls and its thatched roof; the golden grain waving gracefully in the breeze. And his mother, the idol of his childhood days, he sees as in a far off vision, standing at the little white fence awaiting his return. Three years have passed since he saw her thus, but the yearning in his breast is stronger than ever, and the memory of how it tears his heart!

He had prospered; yes, he had been more than successful. By sheer grit and enduring he had won his way to the head clerkship in the well-known firm of Morgan and Son, Bankers and Brokers. He is not a mere employee; he is a personal friend and confidant of the head of the firm. But why should such thoughts be troubling him to-night? True, he had often pictured these scenes to himself as he lay in bed, had they affected him so. Why, then, was he so sad and thoughtful?

That very morning Mr. Charles Morgan, the President, had called Donald into his private office and he had been closeted with his chief for over three hours. Urgent business demanded that one of the firm should be present in London at the coming Bankers' Convention—would Donald go? It would give him an opportunity of crossing over to the land of his dreams—and his mother! Would he take the commission? He was to answer on the morrow.

"I'm not so sure, Father, that I want to go. You see I left the old country in an angry mood and even material success would never be a sufficient excuse for my going back. Sure I long to fly to that dear old land, but my dear old Irish mother would feel that I had not loved the old home well enough that she and my dear father, God rest him, had toiled to keep over us children and that was the reason of my going away, that the old homestead had not been good enough for me; but that now I was coming back with money in my pocket to show—oh, no, Father, I could never go back now."

Let's it strange how Erin's sons will journey to other lands, will prosper and be happy, but their hearts are always in Ireland? The love for home seems to haunt them wherever they roam, and there is always a hunger of the heart for the land of their birth. In this wide world there is nothing so enduring, so eternal as the Irishman's love for Ireland, save the Irish mother's love for her babe.

"But there's still another reason, Father. You remember the time when first I came to you and told you my story?"

"Indeed I do, 'twas about three years ago come November."

"Well, just at that time the Irish lads were enlisting for the war, tens of thousands of them. The thought never struck me then, but now the more I ponder over it the more it looks as though I did Ireland to escape military service. God knows, Father, such a thought never entered my mind but others would say that. The neighbors, God love them, as they passed me in their black clothes of sacrifice would look on me with scorn if I went back now. Their own sons dead in Flanders, and I— No, thousands times no, I'll never go back unless as a true hero. I'll never bring the blush of shame to my dear old mother's cheek, nor cause my darling sister to hang her head. But some day they'll all be proud of me. Now, Father, if you'll hear my little story in Confession I'll be grateful, for to-morrow's the first Friday and I haven't missed one since I landed in New York."

As the young man passed out of the rectory Father Barclay mused:

"What a wonderful race the Irish are!"

And really, Donald, won't you consider your refusal? You know how much it means to us and yourself, besides—but, no, my boy, God forbid that I should ever try to deceive you. I fully appreciate your reasons, having heard your story, and I respect them. Good day Donald!"

"May I trespass on your time for a moment longer, Mr. Morgan—I'm more than grateful for all the kindness that I've received at the hands of the company, and especially from you personally, but I must go, and indeed I made up my mind long ago; in fact I enlisted in the Sixty-ninth three months ago and in two weeks I shall bid farewell, and—"

The tears welled up in the big banker's eyes, as he grasped Donald's hand a knowing clasp, and then the lad softly closed the office door.

The surging crowds in gay attire line the streets through which the khaki-clad columns are passing. Louder and louder grows the blare of the oncoming bands; the crowds press closer to the ropes and crane their necks to catch a glimpse of the oncoming heroes. Hark, the loud hurrahs and shouts arise far down the avenue; it becomes a fearful din; the cheers are echoing from thousands and thousands of throats. But amidst all this enthusiasm there

BARRISTERS, SOLICITORS

M. P. McDONAGH  
BARRISTER, SOLICITOR, NOTARY, ETC.  
405 RICHMOND ST. LONDON, ONT.

U. A. BUCHNER  
BARRISTER, SOLICITOR, NOTARY  
SPECIALTIES:  
Estates Collections Money Loans  
406 TALBOT ST. LONDON, CANADA

MURPHY & GUNN  
BARRISTERS, SOLICITORS, NOTARIES  
Solicitors for The Home Bank of Canada  
Solicitors for the Roman Catholic  
Episcopal Corporation  
Suite 53, Bank of Toronto Chambers  
LONDON, CANADA Phone 170

FOY, KNOX & MONAHAN  
BARRISTERS, SOLICITORS, NOTARIES Etc.  
A. E. Knox T. Louis Monahan  
E. L. Middleton George Keach  
Cable Address: "Foy"  
Telephones (Main 461  
Main 452)  
Offices: Continental Life Building  
CORNER BAY AND RICHMOND STREETS  
TORONTO

DAY, FERGUSON & CO.  
BARRISTERS  
James E. Day 28 ADELAIDE ST. WEST  
John M. Ferguson 28 ADELAIDE ST. WEST  
Joseph F. Walsh TORONTO, CANADA

Reilly, Lunney & Landon  
BARRISTERS, SOLICITORS, NOTARIES  
CALGARY, ALBERTA

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

DR. BRUCE E. EAD  
Room 5, Dominion Bank Chambers  
Cor. Richmond and Dundas Sts. Phone 5688

EDUCATIONAL

St. Jerome's College  
KITCHENER, ONT.  
Founded 1864  
Excellent Business College Department  
Excellent High School or Academic Department  
Excellent College and Philosophical Department  
Address:  
REV. A. L. ZINGER, C. R., Ph. D., PRESIDENT

87 YONGE ST., TORONTO  
Phone Main 4030

Hennessey  
"Something More Than A Drug Store"

DRUGS CUT FLOWERS  
PERFUMES CANDLES  
Order by Phone—we Deliver  
Watch Our Ads. in Local Dailies Thursday

FUNERAL DIRECTORS

John Ferguson & Sons  
180 KING ST.  
The Leading Undertakers & Embalmers  
Open Night and Day  
Telephone—House 375 Factory 543

E. C. Killingsworth  
FUNERAL DIRECTOR  
Open Day and Night  
389 BURLIVILLE ST. Phone 3971

Church Organ  
Blowers  
Manufactured in Toronto

The Electric Blower is the best machine for supplying wind to Pipe Organs.

L. E. MOREL  
410 Spadina Ave TORONTO, ONT.

Real Help  
For Tired Feet

A busy day and on your feet most of the time—a long, tiresome trip or a hike in the country—new shoes to break in—all these mean tired feet. Soothe and rest them by applying a few drops of Absorbine, Jr. Or, if you are very tired and your feet burn, ache or swell, soak them in a solution of Absorbine, Jr., and water. Relief will be prompt and lasting.

You will like the "feel" of this clean, fragrant and antiseptic liniment. It penetrates quickly, leaves no greasy residue, and is intensely refreshing. Only a few drops needed to do the work as Absorbine, Jr. is highly concentrated.

You will find dozens of uses for Absorbine, Jr. as a dependable first-aid remedy and regular toilet adjunct; to reduce inflammatory conditions—sprains, wrenches, painful, swollen veins. To allay pain anywhere. To spray the throat if sore or infected. To heal cuts, bruises, lacerations and sores. Absorbine, Jr., \$1.25 a bottle at drug-gists or postpaid. Liberal trial bottle mailed for 10c. in stamps.

W. F. YOUNG, INC.,  
299 Lyman Bldg. Montreal, Can.

VOL-PEEK  
Mends Pots & Pans  
Cooking utensils, Griddles, Al-  
uminum, Enamelware, Tin, Cop-  
per, Brass, Iron, etc. Easy to use, no  
pain anywhere, ready for use in 2  
minutes. Saves a pot for 50 cents by  
only 10c. Vol-Peek-L. Co., Box 301, Montreal

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 on their way to war 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 had 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 waxes 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 spectres 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 us 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 belch forth 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 appearing in a shell-hole only to disappear 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 gap 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 messengers. 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 columns, 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 specter grin looks down upon the awful scene. The lifeless forms gaze with ghastly sightless eyes in their last dreamless sleep. The mighty cannon 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 earth about. Side by side the cross of Christ and the cross of red move 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 hears 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 covered 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 looked 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."

**REQUESTS FOR MASSES**

**DECLARED LEGAL BY ENGLISH LAW**

(By His Honour Mr. Robert E. Noble in Catholic 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 has 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 any way 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 consoled to reflect that our English Law has been thus brought into line with that of our Overseas Dominions abroad and of Ireland our Sister country. It is a fact that the English Common Law had never placed any veto 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 an illegal rite 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. It seemed only proper and right, therefore, that any bequests of Catholics for the purpose of Masses should have the full force of legal sanction. The duty, however, taken in the Law Courts that such bequests were void as "superstitious" and to change such a view it became a necessity of the case either that the Legislature should frame an Act or that a decision should be obtained from the House of Lords. Now at length "after many days" owing mainly to Cardinal Bourne's recent most fortunate action in the House of Lords this victory has been secured. In future Roman Catholics may without let or hindrance leave money for the spiritual purpose of securing a happy release for their souls from Purgatory by bequests for Masses to be celebrated with the desire to obtain God's mercy and a remission of punishment. Their intentions in this respect will no longer be set aside as "superstitious" and rendered abortive.

The Statutes which forbade the bequests of money for "obits" and bequests for the dead were of Tudor manufacture and belong to the Reformation period. A Statute (23 Henry VIII. Chap 10) passed in 1531 prohibited trusts of hereditaments to the use of Parish Churches and Chapels for the purpose of having "obits" or annual funeral services performed beyond a period of 20 years. The limitation in a point of time establishes the fact that apart from the Statute the trusts were legal and recognized. Subsequently a statute (Edward VI. c. 14) known as the "Statute of Chantries" was passed in 1547 which effectually confiscated to the Crown monies left by testators to secure the saying of Masses for the dead.

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 brighter era seemed to dawn for Catholics when the Act known as the Roman Catholic Act was passed in 1829. An Act for the better securing the charitable donations and bequests of His Majesty's subjects in Great Britain professing the Roman Catholic Religion.

The Statute was passed in 1832 and had for its object to place Catholics in the same position as Protestant Dissenters. No longer was Catholicism a proscribed religion. No longer was it deemed an offence for a considerable section of the English community that professed the Roman Catholic Religion to worship in accordance with their religious convictions. Holy Masses could be celebrated openly and Catholics possessed full power to act as they wished in regard to their buildings and churches. Their profession of Faith being no longer regarded as superstitious. Catholics had every reason to believe that the bequests for Masses for the dead (which so many were prepared to make in lifetime on their deathbeds) would receive due legal recognition.

In 1835, only two years after the passing of this Act, the case of West v. Shutelesworth (2 My and K. 684) dealt a blow to this very natural supposition on their part. In this matter, Lord Cottenham delivered judgment. The case was concerned with a testator who had bequeathed certain sums for Masses for the repose of her soul and other monies for the spiritual propagation of the Catholic Faith amongst the poor people of her home district. The Lord Chancellor decided that the bequest for Masses was void; but allowed as legal the bequests for maintenance of a religion which he held to be beneficial. Our present Lord Chancellor, Lord Birkenhead, in alluding to this case has pointed out how inconsistent and paradoxical such a view seems at the present day to him. All the same Lord Cottenham's judgment has been followed and adopted as a precedent since 1838 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 Michie (28 Be. p. 39) remarked: "I have always felt this difficult; 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 superstitious in the legal sense in which those words were used prior to the passing of the Statute in question which practically have authorized them."

**THE SINGING SOLDIER**

Catholic Sun

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

"The poem which I inclose tells its own story and tells it vividly and truly. There was a four day hike from Grans, to Longgan, Haute Marne, from December 20 to 23, 1917, that was hell. Many of the 165th (old 69th) had been in the snow, 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 an cup of coffee might be the fare for an entire day of this sort of hiking.

**WILSON'S FLY PADS**

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

ing to interfere with views which had prevailed for several generations. Such scruples may be set aside if as Lord Birkenhead advised his brother Judges they will give free scope to the legal maxim "Cessante ratione cessat lex." In the view of the Lord Chancellor the cumulative effect of the various Emancipation Acts was to remove from the doctrines of the Roman Catholic Faith every stigma of illegality. Gifts inter vivos or by will might now be made to build a Roman Catholic Church or to erect an altar. He was content that his decision should not involve their Lordships in the absurdity that a Roman Catholic citizen of this country might legally endow an altar for the Roman Catholic community; but might not provide funds for the administration of that Sacrament which was fundamental in the belief of Roman Catholics and without which the Church and the altar would alike be useless.

I may conclude by remarking that bequests for Masses were never prohibited in Ireland nor are they by the Laws of our overseas dominions, nor again by the United States Legislature. There is little doubt that they would never have been so in the Mother Country but for the prejudice against that ancient Faith which the Tudor sovereigns wrested from the people of England.

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.

Our 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.

**CHURCH'S TESTIMONY TO TRUTH**

What strikes one first is the magnificent testimony of the Church of Rome to the inviolability of Truth. That is the whole-hearted tribute paid us by the Rev. Mr. Robert Keable, a High Church chaplain who accompanied to France a regiment of black soldiers from Eastland, South Africa, and who has lately published a volume called "Standing By," which is one of the most notable books the War has produced. His liturgical predilections have of course made him a close scrutinizor of Catholic life and practices in the war-zone, and he thus sums up the impressions he received of the Church's uncompromising character.

"No tricker with heretics because of the holiness and undividedness of Truth—that is the attitude of the Catholic Church. And whatever else we say, let us express our enormous obligation for such testimony. Looking back over the last three centuries, how, if it had not been for Rome, should we still have had a voice amongst us to say that Truth and Purity are sisters? That if a doctrine is a revelation of the mind of Christ, neither death nor life, nor angel, nor principalities, nor things present, nor things to come, nor power, nor height, nor depth, nor any other creature, must be allowed to separate from it—this is her age-long witness. It is magnificent. It is almost incredible. It is all but a final proof of her Divine claim, for unquestionably it is a rock upon which one dashes one's self to pieces or by which one is ground to powder. . . . I wish we all admitted more freely that no one sets the true value on gold more resolutely and unflinchingly than Rome. No other community would sooner her children went unfed by ministries at all that be fed by other than her own."

Contrasting with the Church's unyielding attitude the chaotic state to which three centuries of compromises have brought the Establishment, the author quite despatches Anglicanism. Lloyd George appointing Hensley Henson to the episcopal succession, and Dan Inge preaching the same, strikes me as one of the most comic things that could possibly happen." is an opinion that Mr. Keable shares, and as for the Protestant sects he finds real Christianity preached in very few of them. From the testimony of such candid, observant men as the author of "Standing By" and from that of the chaplains, Catholic and Protestant—who have returned from the front, it would appear that

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 a 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 Danecourt again. But we all sat, good-by to ease, 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 afeely, When we sang it on the road to Longgan. We forgot about the ice and snow, So old man Harvey made us roar it out again, Give it with a shout 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'd lift his gay old voice, "The sidewalks of New York" for choice, And no 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 Let the Colonel give us "Route Step" when we're on Fifth Avenue, Let us rest and take it easy till we sing a song or two, And they'll know what all the silver furs upon our flagstaff mean When they hear old Harvey lead us in "The Wearin' of the Green."

The verses show the undaunted spirit of our Irish boys in the great War. And that so great a poet marched and cheered and sung and died in such a gallant way is something to call tears and laughter on life's stage together.

Let us conclude by remarking that bequests for Masses were never prohibited in Ireland nor are they by the Laws of our overseas dominions, nor again by the United States Legislature. There is little doubt that they would never have been so in the Mother Country but for the prejudice against that ancient Faith which the Tudor sovereigns wrested from the people of England.

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 and 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 our trials. 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 fount of consolation now, in death, and in the day of eternity.—Cardinal Newman.

**Your Eyes—**  
Exactng Care  
Expert Service

When you consider that the exacting care and expert service we give on all occasions to our patients costs you nothing extra, it should bring you to us for all your optical requirements.

When you are in a Hurry for Repairs we can Help you  
Quick repair service a specialty. We do not keep you waiting long.

**Toronto Opticians Limited**  
6 Bloor St. East, Toronto

**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 Advocate of the Hopeless) we have designed a handsome prayer book, card size 2 1/2 x 4 inches, in exclusive blue-black tone, handsome die cut edges, showing a portrait of St. Rita on one side with a prayer of request for favors on the reverse side. This little card sells for only 5c each, 6 for 25c, or 12 for 50c. If you sell 50 of these cards we will give you a beautiful Statue of St. Rita, 8 inches high, as a premium, 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 Statue of St. Rita 12 inches high. If you sell 150 cards we will give you a Statue 16 inches high, and if you sell 200 cards we will give you a family size Statue of St. Rita 22 inches high.

This is an excellent method to spread this popular devotion so it will reach every family in your parish, and in a great many cases you will dispose of five or six in one family. Furthermore, this is a rare chance to see this beautiful Statue, which will be honored as a keepsake, never to be parted with, and we are sure that St. Rita will 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

**600 ROOMS**  
CAFETERIA PAR EXCELLENCE  
MEN'S GUILD  
JAPANESE WALTERS

**NO HOME COMPLETE WITHOUT**  
**Matchless Ammonia**  
IT HAS NO EQUAL  
Refuse Inferior Substitutes  
MADE BY  
**KEENLEYSIDE COMPANY**  
LONDON, CANADA

USE  
**RAMSAY'S PAINT**  
"The right Paint to paint right"  
A. RAMSAY & SON COMPANY  
Makers of Paints and Varnish since 1842  
Toronto MONTREAL Vancouver

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

**ALAMAC HOTEL**  
OCEAN FRONT, HEART OF ATLANTIC CITY  
HOT AND COLD SEA WATER BATHS  
GRILL, ORCHESTRA, DANCING, GARAGE  
MACK LATZ, CO. PROPRIETORS  
ALAMAC IN THE HOUSES OF CONGRESS

**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

**600 ROOMS**  
CAFETERIA PAR EXCELLENCE  
MEN'S GUILD  
JAPANESE WALTERS

**NO HOME COMPLETE WITHOUT**  
**Matchless Ammonia**  
IT HAS NO EQUAL  
Refuse Inferior Substitutes  
MADE BY  
**KEENLEYSIDE COMPANY**  
LONDON, CANADA

USE  
**RAMSAY'S PAINT**  
"The right Paint to paint right"  
A. RAMSAY & SON COMPANY  
Makers of Paints and Varnish since 1842  
Toronto MONTREAL Vancouver



The Catholic Record

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

Publisher and Proprietor, Thomas Coffey, LL. D. Editors: Rev. James T. Foley, B. A., Thomas Coffey, LL. D., Associate Editors: Rev. F. J. O'Sullivan, H. F. Mackintosh, Manager—Robert M. Burns.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittances to be sent by check or money order. Where CATHOLIC RECORD Box address is required send 10 cents to cover expense of postage upon replies.

Whitney and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents. Approved and recommended by Archbishops of Toronto and Montreal, the Archbishop of Ottawa, the Bishops of St. Charles, St. John, St. Boniface, the Bishops of London, Hamilton, Peterborough and Oshawa, N. Y., and the clergy throughout the Dominion.

Single copies may be purchased from Mrs. M. A. McGuire, 549 Main Street, St. John, N. B., single copies may be purchased at Murphy's Bookstore.

General agents: M. J. Haggarty, Vincent St. Cox, and Miss Jessie Doyle; resident agents: St. W. E. Smith, Halifax; Mrs. E. Saunders, St. John; Miss T. Hogan, 307 Langside Street, Winnipeg; E. H. Costello, 1256 8th Ave. West, Vancouver; E. C. Sims, 1111 Rochester St., Ottawa; Miss Rose Kearney, 149 D'Angillon St., Quebec; Mrs. J. Smith, 292 St. Urbain St., Montreal; M. J. Marvin, Montreal; B. F. O'Toole, LeBreton, Sask.; and E. J. Murphy, Box 125, Saskatoon.

LONDON, SATURDAY, SEPT. 6, 1919

THE SACRAMENT OF PENANCE

The statement was made quite recently by a certain non-Catholic clergyman that the Sacrament of Penance or confession was something quite foreign to the teachings of Christ and His Gospel, and was nothing more than a mere comforting rite for those who believe in it.

This statement not only contradicts the manifest teachings of our Divine Master, but also ill accords with the evidence of history. Before proceeding, however, to show its falsity, let us define what is meant by the Sacrament of Penance. Penance is a sacrament of the New Law, instituted by Christ, in which forgiveness of sins committed after baptism is granted through the priest's absolution, to those who with true sorrow confess their sins and promise to satisfy for the same.

Everyone will admit that it is a matter of sad experience that even after we have been cleansed from sin by Baptism, we fall again. How, then, are we going to be reconciled with God since Baptism may be received but once? Has Christ overlooked this need of mankind by not providing us with a means of recovering God's friendship, forfeited by sin? On the contrary, He has given us an unfailing means of reconciliation in the Sacrament of Penance in which the priest, as God's minister and in God's name, absolves penitents, who, having confessed their sins, are truly penitent and promise to make satisfaction.

The power of absolving from sins was conferred by Christ on the Apostles and on their successors in the priesthood. This doctrine, as we shall see, is based on Scripture, and both the doctrine and the practice are as old as the Church of God. On the contrary, the teachings of the Reformation on the matter were a decided novelty when first introduced; which fact should awaken deep reflection in the minds of sincere searchers after truth, for novelties in religion are always to be suspected.

A direct proof of the Catholic doctrine on the remission of sins is to be found in the twentieth chapter of St. John's Gospel (21:23): "As the Father hath sent me I also send you. When He had said this He breathed on them; and He said to them: Receive ye the Holy Ghost. Whose sins ye shall forgive, they are forgiven them; and whose sins ye shall retain, they are retained."

It would seem that the mere reading of these words would convey their true meaning to the unprejudiced reader. We shall endeavor to show this by the following comments.

"Whose sins ye shall forgive." The word "forgive" can have but one meaning and the meaning should be obvious. It cannot mean, as the Lutherans contend it does, merely to declare that the sinner is forgiven. When we say that a person forgives we do not mean that he declares that some one else forgives. The act is his own. In the present case, it is true, the act of forgiveness on earth must be ratified by an act of forgiveness in heaven; but that is guaranteed by the promise and institution of Christ: "Whose sins ye shall forgive, they are forgiven them," which is equivalent to saying, "the sins forgiven by you, are in very truth forgiven because they are in very truth forgiven by God."

In other words, God graciously regards the act of His minister and representative as though it were His own. The power conferred upon the Apostles was to be transmitted to

their successors in the priesthood. The mission which Christ had received from His Father, and in virtue of which He sent forth His Apostles must bear fruit in the Church to the end of time, and hence the powers conferred in the act of sending them forth, must be perpetuated in the Apostles' successors, Else, why did the Apostles themselves elect Matthias with full apostolic powers to take the place of Judas?

This power of binding and loosing is a judicial power and not to be used at random. The priests are the judges. They are to decide whether the sinner is worthy of absolution or not. Hence it is not hard to see that all this supposes self-accusation on the part of the sinner—or, in other words confession.

As an evidence of the belief of the early Church in the Sacrament of Penance, may be cited the testimonies of the various Fathers of the Church. Thus, St. Basil of Caesarea, in Asia Minor, (died 379 A. D.) wrote: "We must confess our sins to those who are appointed the dispensers of the divine mysteries (Reg. Brev. 286). The great St. Augustine of Hippo (died 430 A. D.) likewise clearly stated the mind of the Church on the matter when he wrote: "Let no one among you say, I do penance in secret and before God—God, Who knows that I repent in my heart, will forgive me. Was it to no purpose then: 'Whosoever you shall loose on earth shall be loosed in heaven?' Was it to no purpose that the Church received the keys of the Kingdom of Heaven?"

THE FAILURE OF THE SECTS

The dismal failure which would finally be the outcome of the principles of the Reformers, has ever been evident to all, save their own immediate disciples. To the present day, however, it has been reserved for the fact to be published from the very pulpits of Protestantism by their own clergy.

For a while the remnant of Christianity handed down from Catholic times helped to preserve against Rationalism, their tottering institutions; but, even that has been gradually disappearing under the solvent of private judgment and higher criticism, with the inevitable result that Protestantism is ceasing to interest men. This fact is now realized even by Protestants themselves.

Imagine a few years ago hearing such a topic as "What Must the Church Do to Be Saved?" discussed in a Protestant pulpit, and the conclusion drawn that "the church has failed miserably." Yet that was the subject of a recent sermon of Rev. J. W. Hoyt in a Baptist church in London. He is quoted by the Press as saying:

"The Church of today was not what God intended it to be; and the people of the Church did not want a minister who would tell them of their own sins, but one who would talk on science or philosophy. The Church had stood for radicals going into the pulpit and men and women had remained in their seats quite complacently, while these men denied the Deity of God. It must rid itself of men who teach that atonement is unnecessary. While men were in the pulpits denying the fundamentals of Christianity, the Church would draw further and further away from Christianity."

Moreover the entire reunion movement is nothing other than an admission of the failure of Protestantism; for it means a virtual undoing of the work of the various founders of the sects and a condemnation of their theological teachings. There was a time when members of the sects considered their particular creed to be the only true religion of Jesus Christ. Now all is changed, and even from the pulpit it is proclaimed that one sect is as good as another; that denominationalism is the result of obstinacy and intellectual pride and a decided obstruction to spiritual work.

Speaking of this matter, Rev. Dr. Manning, a Methodist minister of Stratford, Ont., recently said: "People are too much given to the belief that their particular denomination is just a little better than the others. I am convinced that this denominationalism is proving a direct hindrance to the spread of Christianity. The Christian who has the light of life as revealed in Christ, does not need to lean upon the teachings of the Church."

Another minister Rev. Dr. Reisner, of New York, thinks the whole difficulty of failure to interest people in Protestantism, and the wholesale abandonment of public worship in

the United States could be overcome by advertising. "The Church must sell itself by advertising. It must meet the competition of Sunday golf and automobiling. If we accept the statement recently to the effect that fifty million people in the United States do not go to Church, we may then consider every second person a possible customer."

Neither advertising nor church union with its consequent empty platitudes, can augment or even arrest the steadily diminishing Protestant congregations, whose actuating principles spell only dissolution and decay. All things human have their rise and fall. So it must be with the religions of human institution, no matter whether their spiritual ancestor be a Luther, a Henry VIII, a Calvin or a Knox. To only one Church has eternal youth been promised, namely the one true Church founded not by men but by Christ Himself; to which He has given the pledge of His Divine guidance for "all days, even to the consummation of the world."

THE STATUS OF THE DOMINION OF CANADA

The admission to the Peace Conference of the delegates of the various self-governing Dominions of the British Empire, cannot be understood otherwise than as a recognition that these Dominions are separate nations. It has been customary, in theory if not in practice, to consider us as coming under the jurisdiction of the "Home Government," which had power to legislate for us, though not to tax us.

It is true that our Governor-General is appointed by the Imperial Government and that his assent is necessary for the passing of laws and that he may veto or reserve legislation for the consideration of the Crown. But, as a matter of fact, one cannot recall in recent years of any interference of the Home Government in our affairs. We tax ourselves; we make our own commercial treaties and even vindicate the right to appoint, representatives to other countries.

Even in the British Isles, the bond of union between us and them is considered as a union of free communities, held fast by common traditions, similarity of interests, goodwill and loyalty to the mother country.

Professor Berriedale Keith, of Edinburgh, describes our relation to the United Kingdom as "one of alliance and not dependency." Lord Milner states that "the only possibility of a continuance of the British Empire is on a basis of absolute out-and-out equal partnership between the United Kingdom and the Dominions." An English journalist writes that "no one denies that any given Dominion might, if it so pleased, sever its connection with the mother country. These sentiments were voiced as long ago as 1900 by Mr. Joseph Chamberlain. "We have got to a point in our relations with our self-governing colonies," he said, "in which I think we recognize, once for all, that these relations depend entirely on their free-will and absolute consent."

THE CATHOLIC SCHOOL QUESTION IN GERMANY

Among the great national questions which loom before the broken Empire, that of religious education takes a foremost place. Of the hostility to the Church of the "Weimar" parliament there is no doubt, for long before peace was signed it was at work attacking the Catholic schools and making plans for the disestablishment of Religion. That these plans were not carried into effect is due largely to the splendid and uncompromising stand of the Centre Party, which continues under the Republic, as formerly under the Empire, to hold the balance of power.

The Imperial Government realized that every religion taught moral principles which tended to safeguard the foundations of the State and consequently made religious teaching compulsory for all. Under its regime the schools were Protestant, Catholic or Jewish, and the children of parents who professed no religion had to be instructed in the teachings of some recognized faith. No such institution as a non-denominational school was tolerated.

At the beginning of the Revolution, Herr Hoffmann, the new minister of worship, announced the abolition of all denominational schools. But in doing so he failed to reckon with the religious beliefs of the nation rendered stronger by the evils of warfare and the sufferings occasioned by the social upheaval.

In Cologne, the Cardinal acted with characteristic promptness and decision and from every parish in his vast diocese protests against the proposed changes were sent in. More than six million names were affixed to petitions demanding the continuance of religious instruction.

Despite this, the socialistic government was bent upon carrying out its intended programme, until the Centre Party threatened, if the plan were not abandoned, to secede and form a Catholic Republic. The Catholics of the Rhineland no more desire the partition of their country than do the Nationalists of Ireland; but there is a limit to their endurance of Prussian tyranny.

Rather than see not only the Rhineland, but Westphalia, the Black Forest, Upper Bavaria and the other Catholic districts form a separate confederation, the Government decided to compromise, with the result that religious teaching will continue as heretofore, with this exception, that its former obligatory character will cease to have effect.

Although the Socialists are at present in power, and predominate in Germany's coalition Government, it does not follow that they can socialize the country. Catholics form one-third of the population, and if German Austria joins the Republic they will be in even greater proportion.

Far from having suffered loss of vigour through the War, the Church in Germany has gathered strength, till it stands today, alone against infidelity, as Protestantism has all but ceased to be a factor in the life of the nation. For the first time in their lives, many of the clergy are having to deal with converts from Lutheranism and even from amongst the Jews.

German Catholics will insist on religious education in their schools. If they were able to successfully withstand Bismarck with all the force of the military Empire behind him, they are not likely to succumb to an unstable majority of Socialists.

SUMMER SCHOOLS

By THE GLEANER

A certain saint was asked, while playing a game of dominoes, what he would do if he knew that he would die within the next five minutes. He replied that he would continue taking his recreation, for that is what God willed that he should be doing at that particular time. Scripture assures us that all things have their seasons, that there is a time to be born and a time to die, a time to plant and a time to harvest, a time to weep and a time to laugh, a time to labor and a time to play. There must be variety in our occupations if we would rejoice in our work and if we would be thoroughly efficient. Efficiency is the great idol of our modern educationalists, but their system falls far short of attaining efficiency because they forget that teachers are human beings, subject to human limitations and incapable of perpetual motion. A conscientious teacher who is busy in her classroom for six hours of the day, who devotes much additional time to the preparation of her work and who keeps up this regime for the nine months of the year, surely deserves her summer vacation. The reader will note that I used the feminine gender because unfortunately the great majority of our teachers are of the feminine sex.

NOTES AND COMMENTS

FOLLOWING UPON our remarks of last week upon the poet George Crabbe, the present sitting finds us in the mood for indulging in a few paragraphs of literary chit-chat which may interest a few at least of our readers. To the initiated there is no field of letters more fascinating than that which has to do with the habits and peculiarities of men of genius, who, each possessing the divine spark in varying degrees of reticence in matter of habit or temperament, differ from one another as stars differ from star in glory.

MANY MOONS ago we had something to say in these columns about English men of letters who were either genuine or reputed converts to the Catholic Faith, or at one time or another during their several lives had come more or less under Catholic influences. Among the former were John Milton, the author of "Paradise Lost," for whose death-bed conversion there are some shreds of evidence, inconclusive though they may be; William Wycherley, the dramatist, who won the Faith in his youth, lost it again, but, on the testimony of Pope, died humble and repentant; Samuel Garth, once famous as the author of "The Dispensary," a poem with a purpose, the friend of Pope and Addison, who, long drawn to the ancient Church, had the happiness in his last hours of being admitted to her communion.

Among the latter, Gibbon, the title of whose great work "The Decline and Fall," typified his own unhappy career; and "Rare" Ben Jonson, who, at one period of his life a Catholic, fell away and died an exile from the Fold.

IN TURNING over the pages of the Dictionary of National Biography recently it came as somewhat of a surprise to us to learn that Chillingworth, whose "Religion of Protestants" has long been the mainstay of controversialists of that ilk, is also

any during the school year. It would be a recreation both for the teacher and the pupils if the former were permitted to follow her own initiative at times and branch off on some interesting subject that the day's lesson suggested. But no, she and her charges have so much ground to cover, like the automobile speed fiend who is always in a hurry to get some where, that they may not stop to pick daisies by the rippling brooks. School life has become a dour, serious thing. The visitor—and here I speak of the intelligent visitor, not the time-waster—who would dare to make the pupils laugh or discourse to them on some subject not on the curriculum, is looked upon much as a member of the old kirk would view the sacrilegious person who would introduce music into church service. As dour Presbyterianism ended in spiritual bankruptcy so will the grueling process now in vogue in our schools end in physical and intellectual anemia.

Teachers have need of a vacation not only for the purpose of recuperating their health but also that they may avoid getting into a rut and that they may enlarge their intellectual vision. A summer school where our teachers could have the opportunity of listening to instructive lectures or inspiring addresses, meet in a social way members of the profession from various parts of the country and exchange ideas with them, and at the same time enjoy some suitable physical recreation, would indeed promise a very profitable vacation.

But few of our teachers can enjoy this luxury on account of financial or other impediments. They cannot go up to the mountain, therefore as much of the mountain as possible should be brought down to them. Why could not the Knights of Columbus, or some other Catholic society that is interested in education, arrange for the visit to several of our educational centres of eminent Catholic scholars? This would prove perhaps less expensive to some of our citizens than guaranteeing the payment of a travelling Chataqua troop, and the speakers would have an audience of appreciative and receptive listeners instead of satiated globe-trotters and ladies of wealth and leisure.

One thing that our school boards should do, and are bound in justice to do, is to give our teachers sufficient salary so that they may be able to take a year off to further qualify themselves, and not be obliged to submit to the nerve-racking ordeal of preparing for and writing on examinations during the sweltering weather at a Summer School.

in the latter category. He was a godson of Archbishop Laud, but was led by the arguments of a priest, Fisher by name, to espouse the Catholic Faith. This was about 1630. Shortly afterwards he crossed the channel to Donay with the intention apparently of studying for holy orders. He left Donay, however, in the following year, returned to Oxford and declared himself once more a Protestant. The unstable character of the man and the superficiality of his "learning" is reflected in his writings. In his own day he was by Catholic and Parlian alike termed a Socinian and an Arian.

FRANCIS, LORD Coltington, a statesman of celebrity, is another who made the journey "there and back" and "there again." During a dangerous illness at Madrid in 1628 he became a Catholic but lapsed on his return to England. In 1636, however, during another illness, he once more declared himself a Catholic, and, after considerable difficulty, was reconciled by the Papal Nuncio, Clarendon, in his "History," terms him a very wise man, and praises his "great self-command."

IT MAY NOT be generally known that Oliver Goldsmith, whose "Vicar of Wakefield," and "The Deserted Village," have delighted many generations of readers, came near to being the victim of an Irish eviction. General Robert Napier, to whom many lines in the "Deserted Village" refer, purchased the estate of Lord Dillon, including Lessoy (or Lessay), in 1780 and desiring to enclose a domain of about nine miles ejected all the tenants to the number of 700 persons, most of whom emigrated to America. Goldsmith, or Goldsmith's father, who was a tenant on the estate, was among the evicted, but, "having been from most exemplary people through many generations," was finally permitted to remain. It is further related that the Napier estate having become the subject of protracted litigation, which was not terminated until the year 1838, and the sale of Lessoy (or Lessay) having finally been determined upon, it was a question whether or not the place should be advertised as the "Deserted Village." On full consideration, however, it was thought such description might militate against the sale, and the reference was omitted. "Sweet Auburn," therefore, remains indeterminate.

BEFORE THE Pilgrims made Plymouth historic, a Catholic soldier named Winslade, proposed collecting the Catholic exiles on the continent and forming a settlement in America where they might practice their religion, while retaining their own language and habits. Sir Thomas Arundel, precursor of the Dukes of Norfolk, described as the "bravest Englishman of his day," seems not only to have taken up the project, but to have drawn into it the Earl of Southampton, a "bickory" Catholic, who had just conformed to the Established Church. Norwimbege, a part of the New England coast, was selected as the place for this settlement. A vessel was sent out in 1605, under Captain George Waymouth, who explored the coast of Maine, but the leading Catholics of England opposed the plan and no settlement was attempted. Had the project been carried out, New England from the beginning would have been Catholic, and the Puritans might never have been heard of on this side of the Atlantic.

DR. JOHN GILMARY SHEA, to whom we are indebted for this interesting fact, never tired while he lived in urging the purchase and preservation by some authoritative organization of every book and tract to be found relating to early Catholic settlements in America. He always pinned for a Cathedral Library in New York which might be a source of information and inspiration to the whole continent. Himself an assiduous collector he bequeathed the fact that many of these rare tracts were beyond his own slender purse. Rosier's "True Relation," which next to Sir George Peckham's "True Report," is the oldest book devoted to any English Catholic Settlement in this country, i.e., as he pointed out, of such excessive rarity as to have brought £800 at auction in England many years ago. Only a society with ample pecuniary resources could hope to garner nuggets like these. As to Dr. Shea his place as the premier historian of this continent is yet far from being generally recognized. Only historical scholars appraise him at his true worth.

READERS OF Browning will be glad to read this anecdote about him. The poet's son had on one occasion hired a room in a neighboring house in which to exhibit his pictures. In the temporary absence of the artist, Mr. Browning was doing the honors, the room being half-filled with fashionable friends. Mr. Browning was standing near the door, when a visitor, unannounced, made her appearance. The poet immediately proceeded to shake hands with the stranger, but was met with the ejaculation: "Oh, I beg your pardon, but please, sir, I'm the cook." Mr. Barrett asked me to come and see his pictures." "And I'm very glad to see you," said Browning with ready courtesy, "Take my arm and I will show you round."

WHEN FITZ, the great Prime Minister, was dying he mentioned the name "Robert Ward," and made signs for pen and paper to be brought to him. This being done he wrote something which he signed with something like his well-known signature. The other wandering characters traced by the dying hand could not be deciphered. This precious paper was handed by the statesman's physician to Mr. Ward, but though the latter pored over it for hours together, time after time, he could make nothing of it. He was repeatedly heard to say that he would give all that he most valued in the world to be able to read the paper before him.

HERE is a recipe for cooking bladders which is said to have been a favorite with the Fleet Street literary group in the eighteenth century. "Take a bladder; lay it on a long and narrow dish; pour a quartern of whisky over it; set fire to the whisky. When it is burned out the fish will be done to a turn." The sensitive stomachs of this generation might not appreciate such an appetizing morsel. And in these days of Prohibition one would require to be in the millionaire class to be able to indulge.

MR. DEVLIN'S ADDRESS TO IRISH SOLDIERS

The Belfastmen recently returned to Ireland from service on European battlefields were tendered a reception in Belfast. The speaker of the occasion was Mr. Joseph Devlin, who paid fitting tribute to the Sixteenth Irish Division. Speaking of those who had made the supreme sacrifice, Mr. Devlin said:

"They died, not as cowards die, but as soldiers of freedom, with their faces toward the foe, and in the belief that their lifeblood was poured out in defense of liberty for the world. Unfortunately the close of the war brought to Ireland no peace and freedom, but strife and repression. Nevertheless, speaking broadly, and in spite of the unsettled state of the nations, I believe that the war has made the world safe for democracy, if democracy is but true to itself. No nation has done more, in proportion to her population and resources, than Ireland to win victory for the Allies. At least half a million men of Irish birth or blood served with the Allied forces amongst the elite of the fighting men of all nations. But none of them surpassed in valor or in achievement the men of the Sixteenth Division, the Belfast survivors of whom we have with us here tonight. No conscription was necessary to force them into the army. They were told by their great leader, Mr. John Redmond, that their war was Ireland's war, that it was a fight for Belgium and for small nationalities. They believed they were fighting, not alone for small nations and for humanity, but in a special degree for Ireland."

The speaker reminded his hearers that Ireland had fought her fight and kept her faith, "but faith has not been kept with her. It is intolerable that things should go in Ireland as they are now going. That such a system of government as operates today should stand in an outrage upon the principles for which men fought and died. Great and far-reaching as are the consequences to-day they will be infinitely more disastrous in the future if a prompt and satisfactory solution of the Irish problem is not forthcoming."

Mr. Devlin after quoting General Smuts on the proper way of facing the Irish demands scored British politicians for following a policy of militarism in their dealings with Ireland. Taking up the question of Ulster, the speaker continued:

"Sir Edward Carson has said that all Ulster wants is to be let alone. Then the best thing for him to do is to let Ulster alone. If he did this, then our present difficulties could be easily settled, and men who have to live out their lives in Ulster would soon come together and realize that in the common task of securing a noble peace they would find the same spirit of union which inspired and moved them in the time of the war. The Curse of Ulster is that outsiders who are not Ulstermen are the chief cause of discussion and disunion amongst our people whose interests and aims are and ought to be identical."

cal. Ulster does want to be left alone, and that also is what Ireland wants. We want Ireland for all her people of every race 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

DEFENDS THE POPE'S TREATMENT OF BELGIUM DURING THE WAR

Special to The Tablet 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 put before you openly certain facts which at that moment would have comforted you. Let it suffice for the moment, I add, 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 thought.

"At the end of the year 1916 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 assailed us with such warmth of mixing in politics and praised the neutrality of the Sovereign Pontiff in such a way that our affection for us was not without a certain apprehension; and the filial confidence in Our Holy Father was lowered with many in proportion as fears 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 Gaudule 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 laissez-passer. 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 if 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, allowing me to speak 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: '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 these lines were communicated for the first time, the particular significance which this written declaration had 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 said: '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 sorrow, 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 of our hierarchy the chief 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 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 deans of the diocese very clear instructions about the 'activists' intrigues and the peril which they were to the unity of Belgium. The Pope, far from disavowing 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, 1916, denounced before the world the culpability of Germany. German diplomacy was irritated by this; it tried to protest. The Pope recalled all the belligerents 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 be arbiter from common accord.

"My dearly beloved brethren," 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 that in the name of truth and justice you will repeat unshrinkingly and resolutely 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 Bishops. 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 lessen 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 Middletown 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 Middletown 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 basis 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 a 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 Church doctrine. "Else how could he teach the Church doctrines if he did not believe them himself?"

The interviewer was keen to add, however, that "The Bishop's view of what the Church doctrines mean today is widely different from some of the old-time conservative hidebound traditions which have given the Episcopal Church the name of being the most conservative denomination second only to the Catholic Church." The latitudes 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 virginal 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 professor."

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 professor, who do not believe that Christ actually rose from the dead?"

Episcopalianism, both here and in England, prides themselves on the comprehensiveness of their communion. That which causes them 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 Republican 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 of Heresy. 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, 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 profiting 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 profits along the same line of grasping selfishness? Legitimate profiteering 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.

NEW PROVINCIAL CHOSEN

A cablegram from Rome, where the General Chapter of the Society of the Fathers of Mercy has just concluded its sessions, announces that the Rev. James Hanlon, S.P.M., has been named as the Provincial of the American Province, succeeding the Very Rev. Theophile 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, Rome. 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 confreres in this country, especially those in the West. He is the first American to occupy the office of Provincial, having the order was established in this country eighty years ago.—N. Y. Catholic News.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A WORD TO THE WOMEN

In the days of Christ and down through the ages, Catholic women have played a noble role in the Church. Pious women, Veronicas, were ever ready to wipe the blood-spattered face of their august and suffering mother. Magdalenes poured the tired feet of the missionary Church the refreshing and cleansing waters of penance and love. Precious ointments and gifts were lavished on the spouse of the suffering Master to assuage her sorrows. Noble ladies, in every age, honored themselves by dedicating to the holy altars the work of their hands, jewels and golden ornaments.

This spirit so holy and pleasing to God, has not fled from our midst. Today many souls are filled with the desire to exemplify in their lives the salutary works of the holy women of the ages of Faith. They only await direction.

The opportunity to emulate the virtuous deeds of these blessed daughters of Holy Church, in the ages gone by is given to Catholic women by the Catholic Church Extension Society.

Canada holds today no nobler men than the heroic soldiers of Christ who labour unceasingly in the great mission fields of West and North for the salvation of souls. "We complain only to God," cried the saintly Jesuits of the Huronian missions in Ontario during the first half of the seventeenth century. To God alone does the hardy Canadian missionary complain as he probes through the wild and distant reaches of our glorious Dominion. We see him sowing the word of Truth in Northern Ontario, west of the Great Lakes, from Winnipeg unto the Pacific Coast and from the borders of the United States up to the Arctic snows. They are our Peter, Pauls and Barnabases, poor in worldly goods but rich because they have the glory of suffering for Christ and of seeking the lost sheep of the fold. The holy women who aided the apostles and became their

co-labourers and whose names are written in the book of life, were deemed to be worthy of perpetual memory. Their names, coupled with their womanly acts, are handed down to us by the inspired writers as examples for future generations.

Our missionaries call upon the Canadian women, as the apostles called upon the daughters of Jerusalem and the matrons of Rome, to give to the poor altars of the western and northern missions all that may be required for the decent offering of the sacred mysteries. To this cry of distress many have answered and to them be the glory and honor. But, alas! the demand surpasses every day the generosity of the response.

Those who have answered the cry have joined themselves in a Society known as the Women's Auxiliary of the Catholic Church Extension Society. This association of pious women aims to supply the missionaries with vestments, albs, surplices, veils, toys and church ornaments.

The Auxiliary is confined at present to Toronto, with the exception of a few branch societies in other cities and towns. Handicapped as are the active members of the Auxiliary, they seem, however, to participate in the miraculous powers of the Master they so unselfishly serve. From the little they receive in financial aid, manual labour and gifts, they sent forth valuable donations to the missions "from the Atlantic to the Pacific; from the Yukon to Labrador; from the southern part of Saskatchewan to the borders of the Arctic Sea, and from British Columbia to Newfoundland."

The great Protestant mission societies have also their "Women's Auxiliary." Before us now is the Financial Statement of the Women's Missionary Society of the Presbyterian Church in Canada. Let us look at it for a moment! The Receipts for the year we find to be \$240,025.71 and the expenditures \$222,095.91. How was all this money expended, and where? Large sums were spent in Manitoba, Saskatchewan, Alberta and British Columbia. Hospital work drew \$24,280.21 and educational work \$12,259.34. Indian boarding schools cost \$15,324.83; French educational work \$5,132.23; Chinese in Vancouver, Toronto and Victoria \$1,589.53, and so on and so on—a mighty engine working for Protestantism and driven by women. Is it that the children of darkness are more wise than the children of light? Think of it!

Is it possible to have an Auxiliary Society in every well-established parish in Canada? Yes, emphatically! If the proper authorities would so ordain. How easy to combine women's missionary work with our parish societies! The Christian Mothers, the Altar and Tabernacle

Guilds, and the Sodalties of the B. V. would enjoy the work and take readily to it. New life would be infused into withering and half-dead institutions; dry rot would be arrested and a healthy Catholic growth stimulated.

Catholic women, we call upon you to take up this missionary work. You will find that a little self-denial and the exercise of practical Catholicity will permit everyone of you to give, at least one dollar annually for Extension work and that in plying the needle, for God's altars in lonely places, you are not wasting time or acting disloyally to your own parish church. Write the President of the Women's Auxiliary to this Office and you will receive directions how to make altar linens, etc.

Catholic women aiding the work of Jesus Christ will receive showers of blessings and graces. The First Great Missionary of the Catholic Church will abundantly reward in life and in eternity.

Donations may be addressed to: Rev. T. O'DONNELL, President, Catholic Church Extension Society, 67 Bond St., Toronto.

Contributions through this office should be addressed to:

EXTENSION, CATHOLIC RECORD OFFICE, London, Ont.

DONATIONS

Table with 2 columns: Name and Amount. Includes entries like 'Previously acknowledged \$2,088 00', 'Mrs. R. Bengle, Port Arthur 8 50', 'J. C. Belleville 1 00', 'Mrs. S. Hines, Glace Bay 2 00', 'Reader of CATHOLIC RECORD, Wauchope 1 75'.

In a letter recently read in the Catholic churches of London Cardinal Bourne makes the following reference to the Peace Conference:

"At home there are many signs of unrest which only the wisest statesmanship and the prudent patience of the people can calm. Throughout the world sufferings of every kind, uncertainty as to the future and political agitations are still disturbing the peace of many countries. A great conference has been sitting for many months in Paris to determine the destinies of the nations, and there has from the beginning until now been no official recognition on the part of the members of the conference of the fact that unaided human wisdom, however great, must of necessity ultimately fail and be confounded. God has been excluded from the deliberations of that assembly; and who, then, wonder if its findings and conclusions have given little satisfaction but scanty hope to the anxious world?"—Catholic Transcript.

FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario

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

I propose the following burse for subscription.

SACRED HEART BURSE

Table with 2 columns: Name and Amount. Includes entries like 'Previously acknowledged... \$3,227 49', 'J. C. Belleville 1 00', 'In memory of Willie Glass Bay 4 00', 'A. M. Sudbury 5 00', 'Friend, St. John's 1 00', 'Reader of CATHOLIC RECORD, Wauchope 1 75', 'A RECORD Reader 10 00', 'A Friend, Dashwood 5 00', 'J. J. Sawey, Cochrane 1 00'.

QUEEN OF APOSTLES BURSE

Table with 2 columns: Name and Amount. Includes entries like 'Previously acknowledged \$1,501 28', 'ST. ANTHONY'S BURSE', 'Previously acknowledged... \$544 95', 'Mrs. R. Baagle, Fort Arthur 3 50'.

IMMACULATE CONCEPTION BURSE

Table with 2 columns: Name and Amount. Includes entries like 'Previously acknowledged... \$1,790 00', 'COMFORTER OF THE AFFLICTED BURSE', 'Previously acknowledged... \$142 20'.

ST. JOSEPH, PATRON OF CHINA, BURSE

Table with 2 columns: Name and Amount. Includes entries like 'Previously acknowledged... \$1,021 32', 'BLESSED SACRAMENT BURSE', 'Previously acknowledged... \$113 50', 'Rev. D. MacPherson, Antigonish 35 00'.

ST. FRANCIS XAVIER BURSE

Table with 2 columns: Name and Amount. Includes entries like 'Previously acknowledged... \$281 80', 'HOLY NAME OF JESUS BURSE', 'Previously acknowledged... \$185 00'.

HOLY SOULS BURSE

Table with 2 columns: Name and Amount. Includes entries like 'Previously acknowledged... \$286 00', 'N. Collins, Mitchell 2 00'.

LITTLE FLOWER BURSE

Table with 2 columns: Name and Amount. Includes entry like 'Previously acknowledged... \$209 40'.

The Legacy of War. Canada's Dead and Missing 63,038. Canada's Wounded 149,709. Canada's National Debt \$1,670,263,691. Soldiers' Annual Pensions \$35,000,000. THE WORLD is staggering with debt. Some of the leading countries are verging on bankruptcy. Five years ago Canada had never dreamed of the financial burden she carries to-day. Canada entered the Great War with a National Debt of \$337,000,000, or \$42 per head of population. Canada emerges with a National Debt to date of \$1,670,263,691, which is expected to approximate \$2,000,000,000 by the end of the fiscal year—or about \$250 for every man, woman and child in the country. Interest charges alone will eat up nearly one-half our present national revenue, and soldiers' pensions will have to be provided as well. Can Ontario Afford to Spend \$36,000,000 a Year on Booze? PREVIOUS to the Ontario Temperance Act the drink bill of the Province approximated \$36,000,000 per year, an amount about equal to Ontario's share of the Annual interest on our National Debt. In the face of our financial responsibilities alone, is this the time to repeal the Ontario Temperance Act or relax a single one of its restrictions upon waste of money and man power? To every question on the Referendum Ballot vote—"No!"—Four Times—"No!" No Repeal—No Government beer shops—No intoxicating beer in Standard Hotel bars—No Government beer and whiskey shops. Be sure you are on the voters' list. Be sure you mark your ballot four times—X—X—X—X—in the column headed No. Ontario Referendum Committee. JOHN MACDONALD, Chairman. D. A. DUNLAP, Treasurer. ANDREW S. GRANT, Vice-Chairman and Secretary. (1601 Excelsior Life Bldg.)

FIVE MINUTE SERMON

By Rev. M. BOSSART

THIRTIETH 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 exercised His miraculous power and cured them...

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...

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...

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...

Let us henceforth not shut our eyes to God's gifts and 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

VERONA, 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.—or sent postpaid by Fruit-a-tives Limited, Ottawa.

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 Matthew we read: "And if he will not hear the Church let him be to us 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 is its clear confession 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 is of course infallible; but if the revealed part is 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 revelation 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. In 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 appeals 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 be with His Apostles and their successors to the end of time in carrying out the commission He gives to them. They are to teach in 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 every generation on any question that might arise affecting the substance of Christ's teaching. If Christ really intended to be with His Church until the end of time, if He was truly the Son of God and knew history in advance, and was able to control its course, then the Church is entitled to claim infallible doctrinal authority. When we consider the awful sanction by which the authority of the Church is supported, that all who refuse to assent to her teaching are threatened with eternal damnation, this conclusion is confirmed. We could not believe that Christ would demand an unqualified and irrevocable assent to a body of doctrines under penalty of damnation if it could be possibly false. When Saint Paul speaks of the Church as the pillar and ground of truth he certainly does not mean a Church that can teach error. He warns the Galatians to anathematize any one, even though that one were an angel from heaven, who would preach a Gospel other than that which he had preached. The Apostle makes it plain that he claimed to make every understanding captive not to any personal or private view of his own, but to the Gospel which Christ had delivered to the Apostolic body. They questioned his own authority as an Apostle and he defended his claim to the Apostleship because he had seen the Risen Saviour and received the mission directly from Him and that His Gospel was in complete agreement with that of the other Apostles. That the Apostles were conscious of a corporate infallibility is evident from the expression that was used in the decree of the Council of Jerusalem: "It hath seemed good to the Holy Ghost and to us, to lay no further burden upon you." In deciding the issue, St. Peter claimed to speak in the Name and with the authority of the Holy Ghost. Men who did not believe that Christ assured them of an infallible, Divine guidance would not have presumed to speak with the authority of the Holy Spirit.

During the early centuries there was no formal discussion concerning ecclesiastical infallibility, yet the Church always acted on the assumption that she was infallible in doctrinal matters. The great orthodox teachers of the first centuries believed that the Church was infallible and those who presumed to contradict the teaching of the Church were treated as representatives of Antichrist. They were excommunicated. The letters of Saint Ignatius of Antioch indicate how intolerant he was of error and was firmly convinced that the body of Bishops was divinely ordained and divinely guided organ of truth. We remember the story of Saint Polycarp when he met Marcion on the streets of Rome and denounced the heretic as "the first born of Satan." It is said that the story is fiction, but it is in keeping with the spirit of the age, a spirit that is not compatible with belief in a fallible Church. We have the testimony of Saint Irenaeus: "Where the Church is, there also is the Spirit of God, and where the Spirit of God is, there is the Church and every grace; for the Spirit is Truth." Writing from the Catholic standpoint Tertullian ridicules the thought that the universal teaching of the Church could be wrong. He says: "Suppose now that all churches have erred. This would mean that the Holy Spirit has not watched over any of them so as to guide unto the truth, although He was sent by Christ and asked from the Father for this very purpose—that He might be the Teacher of Truth."

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 cavilling.

The word scapular, like many others, is derived from the Latin, and means the shoulder blade, or in the plural, the shoulders. As a garment the scapular is a broad piece of cloth, which hangs down in front and at the back almost to the ground, as may be seen in the habit of the Carmelites, 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 Church 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 invests himself with it invests 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 Sabbath 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

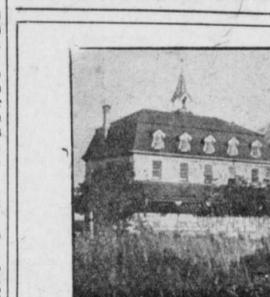
supernatural favors do not also fulfil speaking induces any obligation binding in conscience, yet the person invested with the scapular

Acadia University, Wolfville, Nova Scotia. Departments—Arts and Sciences, Applied Science, Theology. Degrees: B.A., B.Sc., B.Th., M.A., and certificates admitting to the best technical schools. First two years in Agriculture given as elective in B.Sc. course. First year in Medicine, Law and Theology given as elective in B.A. course.

Acadia Ladies' Seminary, Wolfville, Nova Scotia. The Aim—To prepare Girls and Young Women for the complete Living. The Courses—Twelve, including College Matriculation, General, Music, Art, Expression, Household Science, Business. The Faculty—Twenty-four Teachers of fine personality and Special Training. The Equipment—Modern and First Class in every respect. A Junior School for Younger Pupils. 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 Young Men. Ninety-First Year. Courses—Collegiate, Manual Training, Business, Special Courses. Features—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, across of campus. Private rooms for 100 students. The 50th Year Begins Monday, Sept. 8, 1919. For Catalogue and particulars, write Rev. T. V. MOYLAN, C.S.B., Principal.



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. Healthful Climate. Summer Home on Lake Man. Only two hours from Winnipeg. Rates \$10.00 per Month. Address: REVEREND MOTHER SUPERIOR, FRANCISCAN MISSIONARIO 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.

St. Francis Xavier's High School, Antigonish, Nova Scotia. Courses Leading to University Matriculation. SCHOOL OPENS SEPTEMBER 11, 1919. Apply for Calendar. REV. M. M. COADY, D. D. PRINCIPAL.

Acadia University, Wolfville, Nova Scotia. Departments—Arts and Sciences, Applied Science, Theology. Degrees: B.A., B.Sc., B.Th., M.A., and certificates admitting to the best technical schools. First two years in Agriculture given as elective in B.Sc. course. First year in Medicine, Law and Theology given as elective in B.A. course.

Acadia Ladies' Seminary, Wolfville, Nova Scotia. The Aim—To prepare Girls and Young Women for the complete Living. The Courses—Twelve, including College Matriculation, General, Music, Art, Expression, Household Science, Business. The Faculty—Twenty-four Teachers of fine personality and Special Training. The Equipment—Modern and First Class in every respect. A Junior School for Younger Pupils. 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 Young Men. Ninety-First Year. Courses—Collegiate, Manual Training, Business, Special Courses. Features—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, across of campus. Private rooms for 100 students. The 50th Year Begins Monday, Sept. 8, 1919. For Catalogue and particulars, write Rev. T. V. MOYLAN, C.S.B., Principal.

who through his own indifference or neglect should fail to fulfil the obligations of the confraternity, could be regarded as free from 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-Solve quickly removes it. WRITE FOR FREE BOOKLET—IT TELLS HOW. If you have goitre—no matter how long—Gu-Solve is true goitre dissolver, records of every case. Often a single bottle is sufficient to remove the growth and it seldom requires more than three, even in cases of long standing. 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. THE MONK CHEMICAL CO., LIMITED. Phone Main 548 (Dept. D.) 43 Scott St., Toronto, Canada.

The Capital Life Assurance Co. of Canada. HEAD OFFICE: OTTAWA. HUGH L. HUMPHREY, 32 MAIN ST. E., HAMILTON, SUPT. OF WESTERN ONTARIO.

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS. B. 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.

A Tip Top Investment. Foresight is the greatest factor in saving yourself time, money and annoyance. Don't continue sending good money after bad—by buying poor roofing to patch and repatch your old roofs. Invest in PAROID NEPONSET ROOF. and obtain lasting satisfaction, durability and economy. Once Neponset Paroid Roofing is laid it forms an ideal roof, either on new buildings or over old shingles. It can be put on quickly without litter or fuss. Costs half the price of shingles and pays for itself by wearing for years. Neponset Paroid Roofing can be used on any building no matter how large or small. Its fire and weather-resisting properties give it first place among roofings. Neponset Paroid Roofing is made in three colors, red, green and slate grey. Sold by Hardware and Lumber Dealers. BIRD & SON, LIMITED - HAMILTON, ONT. Mills: Hamilton, Ont; Post Range, Ont. Warehouses: Toronto, Montreal, Winnipeg, Calgary, Edmonton, St. John. 209

CHATS WITH YOUNG MEN

VISIONS

There are hills too steep for our feet to climb. There are gulfs 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 visions. 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.

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, will know that if he leaves it, it will leave him; holds it as a maxim, that he whose credit is expected 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 within 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.

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 multifarious temperaments. There are souls, writes Rev. Walter Elliot, C. S. P., 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 undisciplined spirits go to their holy task with their sheep-herd'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 exponents of prayer must not be mistaken for its aim and purpose, nor be made iron rules 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 in many a prayerful spirit. Holy thinking is also close joined to holy writing, which doubles the force of mental prayer by making it written prayer 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: "Boys, if you want to be known as little gentlemen remember that the following things should be done: "Hat lifting in saying 'Goodbye' or 'How do you do?' "Hat lifting when offering a seat in a car or acknowledging a favor.

"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 dross 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.

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 then 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

One 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 she turned to the boy who stood waiting to see what she was going to do. A more surprised by no one ever saw, nor more heartily ashamed, He hung his head, and his cheeks reddened under their tan and freckles. His unkind fun was quite spoiled, just because in return for a handful of dirt someone had thrown him a flower. "What a changed world this would be if everybody, big and little, was as wise as this six year old maid! How quarrels would go out of fashion if angry words were thrown back gentle answers! How ugly looks would become scarce and disappear, if for frowns we always returned smiles. "In some lands where flowers are very plentiful, every year they have festivals when the people on the street pelt one another with blossoms. If we fell into the way of scattering about us bright looks, sweet words and loving deeds, the whole year, even the cold, snowy winter would be like one long festival of flowers.—Catholic News.

THE SCULPTOR'S REBUKE

A once famous sculptor of Düsseldorf, named Gruppello, having received an order from the Elector, Prince Johann Wilhelm, for a statue of himself on horseback, for a statue of himself on horseback, to be done in bronze, resolved that the work should be a masterpiece, and labored at it early and late for many

months, putting aside all other undertakings.

At last the work was done, and the sculptor had the statue set up in the public square of Düsseldorf, ready for the opening day. The Elector came on the appointed day, and with him his favorite courtiers. Then the statue was unveiled. It was very beautiful, and the prince was greatly pleased with it. He shook hands with the sculptor, like an old friend, saying: "Herr Gruppello, you are a great artist, and this statue will enhance your fame; the portrait of me is perfect." When the courtiers heard this, and saw the friendly hand shake, their jealousy of the artist was beyond bounds. Their one thought was, how could they safely do something to humiliate him? They dared not pick flaws in the portrait statue, for the prince had declared it perfect. But at last one of them said, with an air of great frankness: "Indeed, Herr Gruppello, the portrait of his Royal Highness is most excellent; but permit me to say that the statue of the horse is not quite so successful; the head seems larger than it should be. Is it not somewhat out of proportion?" "No," said another, "the horse is really not so successful; the turn of the neck, there, is really a trifle awkward."

CONSENT IS NECESSARY

No matter how insidious or persistent may be the thought or 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

A NOTABLE CONVERT

We learn with pleasure from our contemporary, the Second Spring, that the Rev. Frederick Penkes has been received into the Church. Mr. Penkes 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, Shore-ditch; 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 party of which Mgr. Hinde, and earlier Mgr. Father Evans, and earlier Mgr. Barnes had been the leaders. Mr. Penkes was received at Farm Street by Father O'Donoghue, S. J.—The Universe.

DEPEND 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 wrongdoing.

GOD'S A TRIUMPH

It is utterly false to contend that temptations, as such, are directed from God. But they are permitted by Him, in order that His creatures may have an opportunity of practicing virtue and self-mastery, and acquiring merit. Therefore have temptations been called a mark of divine favor. "Because thou wast acceptable to God," declared the archangel Raphael to Tobias, "it was necessary that temptation should prove thee." The fact that temptations, however troublesome or repeated they may be in a person's life, continually intrude themselves, is not to be taken as any indication that such a one has lost favor with God. On the contrary, those who have been called to an exalted degree of sanctity are the very ones who with temptations far more numerous and persistent than those which fall to the lot of the ordinary individual.

HELP IS NOT WANTING

No man is exempt from the incitements to sin that come in the guise of temptations. 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

Catholic 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 unbounded 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.

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 rebuke, or 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.

THE BIBLE AND THE BLESSED VIRGIN MARY

And Some Correspondence — BY — Rt. Rev. M. F. Fallon, D. D. BISHOP OF LONDON. Being a justification of Catholic devotion to the Mother of God, and the account of a controversy carried on with Canon L. N. Tucker, the Rector of St. Paul's Anglican Cathedral, London, Ontario. SINGLE COPY, 10c. POSTPAID. 100 COPIES, \$5.

THE CATHOLIC RECORD

LONDON, ONT.

Penkes 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, Shore-ditch; 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 party of which Mgr. Hinde, and earlier Mgr. Father Evans, and earlier Mgr. Barnes had been the leaders. Mr. Penkes was received at Farm Street by Father O'Donoghue, S. J.—The Universe.

SELDOM SEE

A big knee like this, but your horse may have a lurch or bruise on his ankle, hock, stifle, knee or throat. ABSORBINE. TRADE MARK. REG. U.S. PAT. OFF. will clean it off without laying up the horse. No blister, no hair gone. Concentrated—only a few drops required at an application. \$2.50 per bottle delivered. Describe your case for special instructions and Book R free. ABSORBINE, JR., the anti-septic liniment for man and horse. Enlarged Glands, Wens, Bruises, Varicose Veins, Itchy Pains and Irritations. Price 25¢ a bottle at drug stores delivered. Liberal trial bottle postpaid for 10¢. W. F. YOUNG, Inc., 299 Lyman Bldg., Montreal, Can. Absorbine and Absorbine, Jr., are made in Canada.

The Bible and the Blessed Virgin Mary

And Some Correspondence — BY — Rt. Rev. M. F. Fallon, D. D. BISHOP OF LONDON. Being a justification of Catholic devotion to the Mother of God, and the account of a controversy carried on with Canon L. N. Tucker, the Rector of St. Paul's Anglican Cathedral, London, Ontario. SINGLE COPY, 10c. POSTPAID. 100 COPIES, \$5.

The Catholic Record

LONDON, ONT.

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 at ordinary agency fees. We Act as Business Agent for persons who desire their investments attended to and the income delivered to them through our Company. We Rent Safety Deposit Boxes at \$5.00 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. Dealers wanted for every large town, city and county in Ontario, Quebec and the Maritime Provinces; also Newfoundland. Will assign over Canadian right. Apply Eastern Typewriter Exchange, Limited. P. O. Box 49. 21 Victoria St. AMHERST, N. S.

Prospective Settlers. Should investigate the advantages of The Sinnett District in Central Saskatchewan. It is an ideal mixed farming district. The soil is a deep black loam. Water and feed are plentiful. Crops are good. A new railroad under construction will provide exceptionally good railway facilities. Improved or unimproved farms convenient to Churches, Schools, Creamery, etc., may still be bought on very reasonable terms. For further information write to either E. J. DUFFY, or REV. J. C. SINNETT, LANIGAN, SASK. SINNETT, SASK.

Buy Your Furs BY MAIL. Big Fashion Book of Authentic Styles Fresh from the Most Famous Designers, Sent to you Free. Its pages are crowded with items— GREATEST VALUE—LOWEST PRICES. BUY your furs by mail. Buy your furs where you are sure of quality, style and workmanship. Buy from the largest exclusive fur-house in the British Empire—an organization large enough to keep prices down to a minimum. Buy from Sellers-Gough. The Sellers-Gough label is a warranty of authentic style and expert finish. But it is also a guarantee of exceptional value. Our whole organization is striving this year to outdo all previous records in the tremendous money-saving opportunities for which this house is famous. Anyone in the Dominion Can Buy SELLERS-GOUGH FURS. You don't need to live near our store to buy a Sellers-Gough fur piece. You don't have to personally visit our display to choose the fur or style you want. For out-of-town patrons we have prepared a wonderful style book. A complete panorama of every style and pelt to be seen in our store. It is completely illustrated, showing in picture fashions' latest demands as designed by the world's leading fashion artists. The display shown in this book—as the exhibit in the store—is the most comprehensive and authoritative to be seen on the continent. It is incomparable for variety, completeness and values. And the prices listed are astoundingly low. Prices which you could only expect to get from an organization like ours that buys the pelts in the raw, makes up the furs, and sells direct by mail—saving money at every step. Considering the high cost of skilled help and the scarcity of high grade furs our prices this year are nothing short of amazing. Our Mail Order Guarantee. To ensure your complete confidence in buying furs from our style book we offer this following guarantee:— If on receipt, you find that the furs for any reason are not satisfactory, write your name and address on the outside of the package and return them within ten days in good condition. Tell us why the goods are returned. We will pay transportation charges both ways and either exchange goods or refund the money in full. We make no exception with any article in our catalogue. We aim to please, therefore do not wish you to keep any article that is not completely satisfactory to you. Write for our Catalogue FREE Upon Request Without Delay. It is FREE Request SELLERS-GOUGH FUR CO. LIMITED. "The Largest Exclusive Fur House in the British Empire" 244-250 Yonge Street -- Toronto, Ontario

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. Poupore. 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 Scotch 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. Poupore of Chapeau, Que., Mrs. Hennessy, Halleybury, Ont., Mrs. E. Matte, Châteauguay, Que., Mrs. J. Goulet, St. Catharines, Ont., Mr. M. J. Poupore, 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 freedom of movement to view the various exhibits in detail. The frieze decorations show typical landscape 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 reach.

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
Office: 394 RICHMOND STREET
LONDON BELTON DELAWARE ILBERTON
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 value, 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 OF CANADA

Head Office: Montreal. OF CANADA. Established 1864.
With 117 Branches in Ontario, 34 Branches in Quebec, 1 Branch in New Brunswick, 2 Branches in Nova Scotia, 25 Branches in Manitoba, 24 Branches in Saskatchewan, 63 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

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 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 worry 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 her 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 Chapeau, Ont., on August 23, 1919, Loretta Walters, wife of Garret Holmes. May her soul rest in peace.

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

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.

Butler'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. 1, Gr. 1st. Salary \$500 per annum. Duties to begin Sept. 2. Apply to L. S. Carroll, Smith's Falls, R. R. 2. Telephone 902-1-4. 2133-2.

WANTED QUALIFIED TEACHER FOR R. C. Separate School. Agricultural certificate preferred. Salary \$200. Apply to John H. Gibb, Sec. Treas., R. R. No. 4, Amherstburg, Ont. 2133-2.

QUALIFIED TEACHER WANTED FOR S. S. No. 2, Gr. 1st. Salary \$500 per annum. Duties to commence Sept. 2nd. Apply to Daniel Donovan, Sec. Treas., Balvane, P. O., Ont. 2130-4.

WANTED TWO SECOND CLASS PROFESSIONAL teachers, for St. Louis Separate School, Medicine Hat, Alta. One as first assistant and the other for primary classes. Apply stating experience and salary expectations to Rev. M. P. Fitzpatrick, Sec. Treas., St. Patrick's Church, Medicine Hat, Alta. 2133-3.

QUALIFIED TEACHER WANTED FOR S. S. No. 2, Gr. 1st. Salary \$500 per annum. Apply to Casper Versteeg, Trout Creek, Ont. 2130-4.

WANTED SECOND CLASS PROFESSIONAL teacher for G. S. S. No. 8, Hunter. Experience necessary. Duties to commence Sept. 1st. Salary \$500 per annum. Apply to John Delaney, Sec. Treas., Carleton Place, Ont. 2133-4.

WANTED A CATHOLIC TEACHER HOLDING a 2nd class professional certificate, for the English Parochial school, Little Current, Manitowish Island, Ont. Apply stating salary and experience to Laurent Lesage, Sec., Little Current, Ont. 2133-4f.

WELL-EXPERIENCED CATHOLIC TEACHER wanted for S. S. Separate School, Second Class Certificate, Male or Female. Salary \$700 per annum, duties to begin 1st Sept. next. Apply to P. E. deLamorosiere, Kilarney, Ont. 2133-5.

TEACHER WANTED FOR C. S. S. NO. 1, Osgoode, holding 2nd class professional certificate. Salary \$500 per annum. Duties to commence Sept. 8th, 1919. Apply to Thos. P. Doyle, Sec. Treas., Osgoode Stn., Ont. R. R. No. 8. 2133-2.

CATHOLIC TEACHER WANTED FOR SEP. School No. 10, Carriek. First or second class certificate. Duties to commence after summer holidays. Apply stating salary and qualifications to Charles Scheffer, Sec. Treas., Mildmay, Ont. R. R. No. 8. 2133-2.

WANTED LADY TEACHER FOR BRANTFORD Separate school. 2nd. Apply Frank Waller, Sec., Brantford, Ont. 2133-2.

HONEY WANTED CLOVER HONEY IN 5 AND 10 LB. TINS. We pay highest cash price. Must be good quality. P. Huxley & Son, 457 Richmond Street, London, Ont. 2133-3.

CATHOLIC HOMES WANTED THE FOLLOWING CHILDREN ARE AVAILABLE for placement. Three boys ages, five, eight and nine years and three girls, ages, three, five and seven years. Applications received by William O'Connor, Inspector Children's Branch, 181 University Ave., Toronto, Ont. 2133-4.

TRAINING SCHOOL FOR NURSES HOTEL DIEU, ST. JOSEPH, WINDSOR, Ont. There are vacancies in our Training School. Young women desirous to enter as pupil-nurses. Address Sister Superintendent, Hotel Dieu, St. Joseph, Windsor, Ont. 2110-52.

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 High school or its equivalent. Pupils may enter at the present time. Applications to be sent to the Directress of Nurses, Mercy Hospital, Toledo, Ohio. 2133-4f.

ST. JOSEPH'S HOSPITAL, REGISTERED School of Nursing, Far Rockaway New York. Conducted by Sisters of St. Joseph, all listed with Long Island College Hospital, Brooklyn, offers a one and one-half year course in general nursing. Must have one year High school or equivalent. Separate nurses home. For further information apply to Sister Superior or Supt. of Training School, Far Rockaway, N. Y. 2133-5.

FARM FOR SALE One hundred acres. In the County of Middlesex, Lot 3, Concession 14, Township of McGillivray, 11 miles from Mt. Carmel Church and Concession Separate School. On the farm is one two story brick house with basement and attic, modern kitchen with furnace and bath. Bank barn 75x30ft., with stone basement equipped with water, etc. Open shed and hen house 20x40ft. Driving house and hog pen 24x50ft. On the farm is a never failing supply of water. The farm is situated in first class neighborhood, the good roads, Rural Mail Delivery. The soil is the choicest clay loam thoroughly underdrained, good orchard, having 90 acres cleared, 20 acres of hardwood timber. For further particulars apply to Lewis Rowland, Alisa Craig, Ont., R. R. No. 8. 2133-5.

FARM FOR SALE 200 ACRES, LOT 18, CON. 3, ARTHUR, COUNTY and fit for cultivation, never failing spring creek at the rear of Lot, a large bearing orchard. Bank barn 60 x 74; Driving shed 30 x 40; and other outbuildings and a fine house with school 120 good spring well for house and barn. School 120 rods from farm; rural mail and telephone, two miles to Southworth on county road. 10 good business village and C. P. R. station, with Catholic church on the township, there is no better farm on the farm and easy terms can be given purchase. For further particulars apply to Thomas Evans, R. R. No. 8, Mount Forest, Ont. 2133-1.

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 Myrrour, Old Edition, 5c. 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 STAINED GLASS LYON GLASS CO. 141-3 CHURCH ST. TORONTO ONT.

CATHOLIC ENCYCLOPEDIA WANTED

WANTED TO PURCHASE ONE SET OF THE Catholic Encyclopedia. With writing state style of binding, condition of books and price. Address Box 144, CATHOLIC RECORD, London, Ont. 2134-8.

WANTED

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

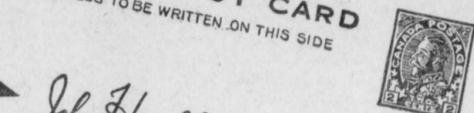
WANTED

WANTED, A REFINED EDUCATED Catholic girl or middle aged woman to take charge of children, seven and eleven years. Apply stating age, experience, salary, etc. to Mrs. H. S. Klesam, 316 West 82nd 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.

On the back write this

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

YOUR NAME IN FULL

STREET NO. OR RURAL ROUTE

PROVINCE

and by return mail you will receive this book



1920 EDITION

Contains 48 pages and cover illustrating over 300 beautiful Fur Garments, all genuine photographs of the articles just as they are and real people wearing them. It shows you a much greater variety than you can see in most stores and will save you many dollars. Send for your copy today—it is absolutely free.

IMITATED

It is universally conceded that imitation is the sincerest form of flattery. Consequently, it is not surprising to find that

The Genuine Original

Kellogg's TOASTED CORN FLAKES

which have been solely made and marketed continuously in Canada since 1907 by The Battle Creek Toasted Corn Flake Company, Limited, London, Ontario, are being imitated, but the truth is soon discovered when the flakes are eaten. The delicate flavor of these fluffy flakes cannot be equalled. If you want the Genuine Original Kellogg's Toasted Corn Flakes that you have been using for upwards of the past twelve years, see that "Made in Canada" and "London, Ont." are printed in red ink on the face of every package. This is your protection.

The Battle Creek Toasted Corn Flake Company, Limited

Head Office and Plant— LONDON, ONT.