

The Catholic Record

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

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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THE LIFE BLOOD OF IRELAND

A significant thing and one angry for the future of the Irish race is that the Irish population, which, far more than eighty years, had been decreasing with a steady rapidity, has now not only ceased to decrease, but begins to show a slight increase. The census taken in 1911 shows that there were in Ireland 4,800,000 people. The recent census, instead of following precedent and showing a decrease of about 300,000 shows instead an increase of 64,000—a total of 4,744,000—and this notwithstanding the fact that 140,000 people had emigrated during the period. So the increase was nearly two per cent. But for the emigration, it would have been five per cent. Thank God the ebb-tide of population is over, and the incoming wave is with us. In the last three months for which we have returns, there were 23,473 births in Ireland as against 18,988 deaths. Those who have been forecasting the passing of the Irish race have now good reason to take heart of hope.

GEORGE BERNARD SHAW PHILOSOPHERS

Our brilliant countryman, George Bernard Shaw, has been delivering himself of a mental analysis of the English people which is interesting. He says: "The English have brains enough, but they are incorrigible barbarians, and after making discoveries enough to place their country at the head of civilization go on pigging it just as they did before."

"The Germans have no better brains, but they have the will to be civilized, and a genuine respect for intellectual achievement. They use and develop the discoveries which the English make and neglect. It is pretty obvious that Germany will profit more by the War she lost than England by the War she won."

"In the controversy about German goods, for instance, nobody in England has yet dreamt of suggesting that the German goods should be kept out by the simple plan of making as good or better articles at home. In short English brains are nullified by English savagery and ignorance. Fighting and football are the strong points of England, and it is really bad taste to challenge intellectual comparisons in the country."

GENERAL GOUGH SPEAKS OUT

Many readers will remember that General Sir Hubert Gough very dramatically drew attention to himself just as Lord French did at the same time—when in 1914 they announced to the world that they would refuse to lead an army into Ulster in protest of the Home Rule Bill of 1914. Ulster rose in rebellion under Carson. Some readers may not know that many another man, but totally changed his attitude upon the Irish question and has now gone the length of demanding full Dominion Home Rule for all of Ireland. To a newspaper correspondent he gave a very striking and illuminating interview, one that has caused a great deal of talk in England. The complete and utter reversal of his position is one of the sensations of the day. His argument is a striking one—all the more striking and astonishing coming from one of the leaders of "the Curragh Mutiny" in his striking condemnation of England's savagery in Ireland. Here is the vital part of his interview: "In March 1904 I resigned my commission rather than be engaged in a civil war against Ulster, but only because I was given the choice. Had orders been issued in the usual way I should have obeyed."

"My disapproval of the 1914 Home Rule Bill, which was an element in my decision, was based on the fact that Ulster in my opinion was being unjustly treated."

"Today the position is reversed. Under the present Act Ulster has not merely a superabundance of protection for her own particular interests, but she has been given governing powers for the rest of Ireland. The majority, therefore, has now been subjected in all the most important matters to the will of the minority."

"The injustice of the 1914 Act towards the Ulster minority has been diverted by the 1920 Act intensified with apparently decisive intent and imposed instead on the majority, viz., the people of Ireland. In this I can see no glimmer of prudent or balanced statesmanship, but merely the sketched-staged contriving of inflamed parties."

"Law and order has given place to a bloody and brutal anarchy, in which the armed agents of the Crown violate every law in stateless and vindictive and inhuman savagery. Is there a single Irishman or woman whose blood does not boil at these things and who does not demand the end of English rule and the right of the Irish to govern themselves?"

"England has departed farther from her own standards and further from the standards even of any nation in the world not excepting the Turk and the Zulu, than has ever been known in history before. We realize that on every ground Ireland must have full national self-government with no greater and no other limitations than are imposed on Canada, Australia or South Africa."

POLICE KILL MILITARY AND THE PEOPLE ARE FINED!

The latest device for getting rid of undesirable Sinn Feiners, and at the same time patting an end to all awkward questions on the subject is being killing them to report them as being "shot while resisting arrest," or "shot while attempting to escape." Within the few months before March 17th no less than forty-nine young Irishmen were accounted for in this way. And apropos of that The Westminster Gazette gives an account of a trial before the Recorder of Cork, where a military sergeant was awarded £1,200 for being shot in the chest by a policeman. A military corporal and sergeant both in civilian dress were walking to barracks when a policeman held them up. The Sergeant said: "I am a military sergeant, and this is a corporal." He had heard that he drew his revolver and shot him. Two interesting points arise out of this. First the law compels the unfortunate citizens of Cork to pay £1,200 compensation to a sergeant of the Army of Occupation, because a policeman in the same army fired a shot into him just as he would fire a shot into a common Irish civilian. And in the next place, as The Westminster Gazette points out, had the shot man really been a civilian not only would there have been no compensation but there would not have been even a trial for inquiry. And if a Labor member asked a question about it in the House of Commons "Sir Hamar Greenwood," says the Gazette, "would promptly answer that the man had been shot while resisting arrest."

THINKING UP NEW METHODS OF TORTURE

The ordinary methods of torturing and killing prisoners have got exceedingly monotonous to the English army in Ireland. Consequently, with plenty of time on their hands they are every week thinking up new methods of torture, which while inflicting the maximum of suffering upon the unfortunate victims supplies the torturers with a maximum of amusement. One of the latest and most ingenious methods for filling the hearts of prisoners with horror while they are being shot is to put down over their heads galvanized iron pails. The rattling of the bullets upon the pails terrifying the hearts of the victims, sometimes for minutes before they die, enormously heightens the enjoyment of the killing to the killers. Of one such case that has horrified Dublin I set down here an affidavit made by a brother of the victim—and recently published in the English House of Commons by Mr. Joseph Davlin: "I Joseph Murphy of 22 Killarney street, in the City of Dublin, employee of Messrs. Wm. and P. Thompson and Co. Ltd., wine merchants, aged twenty-seven years do solemnly and sincerely declare as follows: "My brother James Murphy and I lived together in lodgings at 22 Killarney street, Dublin. My brother's age is twenty-five. He was an assistant at Whiteside and Co., of South St. George's street, Dublin, grocer. I saw him last on Wednesday, the 9th inst., about 6.30 when after his day's work he came home for his evening meal. After he had ten he left me, saying that he was going to pass a few hours at the pictures or a game of billiards. I have since ascertained from the said James Murphy that he went to the Cinema Theatre in Talbot Street, and as he was leaving, about 9.30, there was a 'hold-up' by the armed forces of the Crown in Talbot street, when a number of young men were held up and searched."

"He with others was searched and put by the soldiers on a motor lorry, and brought to Dublin Castle, where he was examined. Nothing of any kind of a compromising character was found on him. He had no weapons, and no documents of any kind. The examination was finished at about 10 o'clock, when the military authorities told him that he was released and might go home. As it was then after 10 o'clock there was danger and difficulty for anybody walking the streets for fear of the military. Accordingly the officer in charge told some soldiers to take my brother and Patrick Kennedy to their homes and leave them there, and to leave my brother at 22 Killarney Street, or as near to it as they could go. Instead of bringing my brother to his lodgings the military drove the motor lorry by Drumcondra to Clontarf Park. They halted the motor lorry near a field, where there was an unused and derelict ground."

"They took my brother and Patrick Kennedy out of the motor lorry, brought them into the field, put gal-

vanised palls over their heads, put them against the wall and fired a number of shots at them. I believe Patrick Kennedy was killed almost instantaneously. My brother was hit through the galvanized pall, in his mouth, on the left cheek, on the right cheek, and through the breast. Having done this, the soldiers left them and went away. Shortly afterwards two members of the Dublin Metropolitan Police on their beat in the neighborhood heard groans on the other side of the wall—which came from my brother. They got into the field and they found Kennedy and my brother still moaning and bleeding from his wounds. They brought my brother and Kennedy to the Mater Misericordiae Hospital."

"When I found him in the hospital dying, he assured me that when he was interrogated at the Castle he was examined by a perfectly satisfied doctor, and he was released. When my brother told me the statement to me he was perfectly conscious, and was quite capable of giving an exact and detailed account of what happened. My brother was a quiet and inoffensive man, and took no part in politics whatsoever or in any kind of political movement or was in any way connected with the Volunteers or the Irish Republican Army or mixed in political action in any way whatsoever."

"And I make this solemn declaration conscientiously believing the same to be true, and by virtue of the provisions of the Statutory Declarations Act, 1835."

SEUMAS MACMANUS, Of Donegal.

JAMES CARDINAL GIBBONS

ALL PAY TRIBUTE TO DEAD PRINCE OF CHURCH

In the death of James Cardinal Gibbons at Baltimore, Holy Thursday, the Catholic Church in the United States lost the greatest figure in its history.

For thirty-seven years Cardinal Gibbons had been the prince of the Church in this country. During his long ministry as priest, Bishop, Archbishop and Prince of the Church, he has not only made for himself a record of incomparable achievement in the field of ecclesiastical endeavor, but by his patriotism, his intellectual force and winning personality had become a leader of public opinion and endeared himself to all Americans of whatever creed and of no creed.

The Cardinal's death is mourned by the Supreme Pontiff and all the hosts of shepherds of the fold to whom his name and his fame were made familiar by the sixty years of his pastorate. Tributes to his memory, mingling affection with admiration, came like a shower from all the world when news of his death was flashed to every land.

THE DEATH SCENE

Dr. O'Donovan had left the archiepiscopal residence only a few minutes before the Cardinal's death. The physician thought his patient might survive another day. After Dr. O'Donovan's departure, members of the Cardinal's household assembled at the bedside. The patriarch of the Church in America was then unconscious. Rev. Father Arsenius Boyer of St. Mary's Seminary, the Cardinal's confessor, joined the other priests.

Father Stickney read the prayers for the dying in a voice laden with emotion. The Sacrament of Extreme Unction had previously been administered. The aged Primate yielded his soul to God. So calm, so peaceful was the Cardinal's passing that the Nun who watched beside him was hardly aware that the end had come. She fixed the time of his death at 11.30 o'clock, but did not formally announce it until four minutes later.

Ward of the great Cardinal's death quickly winged its way through the city of Baltimore, to Washington, to every city in the United States and over the seas. Bishop Cerriani sent telegrams announcing the melancholy news to Pope Benedict and to every Archbishop and Bishop in this country. When Mayor Brooking of Baltimore was notified of it, he ordered the big bell on the City Hall to be tolled eighty-six times. Judge Gorter, a jury, lawyers, witnesses and spectators were assembled at trial in the Supreme Court as the announcement came to them. "Gentlemen," said Judge Gorter, "the City Hall bell is now tolling the information of the death of Cardinal Gibbons. Out of respect for his memory we shall all remain silent for five minutes."

A hush fell upon the assemblage. Heads were reverently bowed. A hundred people of every faith stilling their voices and by outward signs more eloquent than words paid homage to the soul that had flown.

error Ritchie, Mayor Brooking, former Mayor James H. Preston, James Gustave Whitely, the Belgian Consul, Signor V. Rinaldi Ricci, the Italian Ambassador, and hundreds of others were quick to give expression to their condolence and respect.

Prominent pastors of Protestant churches and Robbis of the Jewish synagogues were among the first to send tribute to the Cardinal, and to mourn his passing.

TRIBUTES OF PROMINENT STATESMEN

President Harding—"In common with all our people, I mourn the death of Cardinal Gibbons. His long and notable service to country and to Church makes us all his debtors. He was ever ready to lend his encouragement to any movement for the betterment of his fellowmen. He was the very finest type of citizen and churchman."

"It was my good fortune to know him personally and I held him in the highest esteem and veneration. His death is a distinct loss to the country, but it brings to fuller appreciation his great and admirable life."

Vice President Coolidge—"I learn with regret of the death of Cardinal Gibbons. He had a deservedly high place in the estimation of his fellow countrymen for his scholarship and patriotism, and his devout piety."

Secretary of War Weeks—"I greatly regret to learn of the death of Cardinal Gibbons, the news of which has just been brought to me. I knew him personally and had great admiration and affection for him. He was not only a great church leader, but one of the most influential citizens of the United States. His death is an irreparable loss to his church and his country."

Secretary of State Hughes—"Cardinal Gibbons was an eminent American, who with the utmost devotion to his country used his exceptional gifts not only in the sphere of his religious work, but in cultivating among the people a sound patriotic sentiment. He had the respect and confidence of men of all faiths, and thus was not only a distinguished prelate of his church but a leader of opinion. We can not but be keenly conscious of the great loss caused by his death."

Hon. Newton D. Baker, former Secretary of War—"Cardinal Gibbons was a great priest and a great patriot. For more than a generation he has been the most conspicuous representative in America of a great church and in the troubled times of the War he led the thought and the heart of his people in splendid patriotic devotion to the country. There has been no more exalted and inspiring life in recent American history."

Senator Henry Cabot Lodge, of Massachusetts—"The death of Cardinal Gibbons is a great loss to the country. I had the pleasure of knowing him and had a very high regard for him, for he was a man who inspired affection in every one. He was a thorough American in all his feelings, and not only a great leader in his own church, but a devoted lover of his country and a leader of opinion in all that affected her welfare."

Senator Reed, of Missouri—"Cardinal Gibbons was a truly great man. His remarkable career was one that reflected credit not only on the people of his own faith, but on the entire American people, whose best interests he had at heart. He will always live in the pages of American history as a great benefactor and a true American."

Dr. L. S. Rowe, Director General of the Pan-American Union—"The death of Cardinal Gibbons leaves an irreparable loss not only to the United States but to all the republics of the American continent. He was a devoted worker in the cause of Pan-Americanism and never failed to utilize an opportunity to emphasize the importance of close co-operation between the nations of America. He was a great apostle of international good-will. Cardinal Gibbons officiated both at the laying of the cornerstone and at the dedication of the Pan-American Union building and he extended the blessing to the flags of the countries represented in the Union."

Governor Channing H. Cox—"A kindly man, respected by the devout of all creeds, who has had a powerful influence in moulding true American opinion, has laid down his mantle. The country, which is better because he lived and worked in it and for it, mourns the death but rejoices in the record of his services for humanity."

Senator Watson, Indiana—"Cardinal Gibbons represented the true spirit of America. His influence, like his life, was ideal. His death is a sad shock and a great loss."

Senator Spencer, Missouri—"A great outstanding man in the religious life of our country has been lost by the death of Cardinal Gibbons."

Senator Cummins, Iowa—"I knew Cardinal Gibbons intimately. I feel his death as a personal loss. He has been one of the strongest and most helpful influences in the country. He not only had the betterment of the government in mind, but the

betterment of the individual as well."

Senator France, Maryland—"I am shocked and grieved to learn of the death of Cardinal Gibbons. All men who met him when he walked on the streets of Baltimore touched their hats to him not only because of his high position, but in respect to a great mind and a great spirit. He goes to a rich reward after a life well spent."

Morgan J. O'Brien—"It is the passing away not only of the greatest churchman, but one of the greatest Americans of our time. During a long and useful life he has rendered fields of activity that it would require more than any summary to enumerate them all. He was a broad, liberal, able and loyal patriot, a true American and a true churchman. His great office and his great ability were spent without stint and without reference to self in the cause of humanity and country."

"In his own State and in his own country, and we might say throughout all the countries of the world if we look around, it would be difficult to find one who is entitled to more praise for what he has accomplished and whose death will be more regretted."

"He was not only a leader among all American movements, but he was the first, or among the first, in all movements for religion, education and charity."

Judge Alfred J. Tully of General Sessions—"He was a great American and a great churchman. He believed as Washington declared in his farewell address, that you cannot have an enduring republic without morality and that you cannot have morality without religious teaching. He was a power for good in our country and represented the highest and best ideals of American citizenship."

Dr. Felix Adler, President of the Society for Ethical Culture—"In common with all Americans I desire to pay reverence to the memory of Cardinal Gibbons, the eminent American citizen."

PAPAL DELEGATION PAYS HIGH HONOR TO CARDINAL

The following statement was issued at the apostolic delegation, headed by Mgr. John Bonzano, on the death of Cardinal Gibbons:

"Cardinal Gibbons, ever since his accession to the See of Baltimore, and especially since his elevation to the sacred college of cardinals, has occupied a position of commanding and beneficial influence in the affairs of Church and State. His is the one name that during his forty-three years has won the favor and confidence of the whole country. Even those outside of the Catholic Church have had unbounded sympathy with him in his movements and implicit confidence in his practical wisdom."

"All have admired his gentleness, affability and kindness of heart which were displayed on all occasions. He has found respect for his official preeminence. He was devoted to the interest of the Catholic Church, which he loved intensely, and he was just as devoted to the interest of his country, which he loved none the less tenderly. The United States was for him the best country in the world, and Baltimore the best city in the universe. He gave to both the Church and State the best that was in him, and was never found wanting when it was a question of aiding the onward progress of either."

"As a man, his uniform virtues were urbanity, humility, patience, accessibility. He was ever the same gentle, consistent friend and counselor to young and old, rich and poor. The Church has lost a powerful priest and prelate and the country has lost one who really during the last thirty or forty years has been its most distinguished citizen."

EXPRESSIONS OF REGRET FROM CHURCHMEN OF MANY CREEDS

Announcement of the death of James Cardinal Gibbons drew forth expressions of regret from clergymen of all denominations.

Rev. Dr. William T. Manning, pastor of Trinity Church and Protestant Bishop-elect of New York—"The death of Cardinal Gibbons is a loss to religion and to the country," he said. "He was a great Christian and a great citizen. His name has long been held in honor among our people, and his death will be universally lamented."

Bishop William Lawrence, of the Episcopal Diocese of Massachusetts—"In the death of Cardinal Gibbons the nation has lost a patriot and statesman and the Christian church a spiritual and humble leader. Throughout his long life the Cardinal served Church and State with high ability, a liberal spirit and true American patriotism."

Bishop Luther B. Wilson, resident Methodist Bishop of the New York Area—"I consider Cardinal Gibbons as one of the great outstanding figures of his communion in the United States, and I know of none whose loss could be more keenly felt. I lived in Baltimore the greater part of my life until recently, and know that Cardinal Gibbons was held in great and general esteem, not only for his work in the Church, but his interest and uplifting influence in civic matters. He was an ecclesiastical

and of course there were differences between us, but my great admiration for him was intensified by his strong stand in support of the Allies during the War. He was fearless and outspoken. What more might I say?"

Rabbi Samuel Schulman of Temple Beth El: "His was a life long in years and rich in distinguished virtues and eminent services, which endeared him to the American heart and made his beloved name a household word. The spiritual life of our country is sadly poorer for the passing away of this great priest. May the memory of this righteous man endure as an inalienable blessing in the life of America, making for the union of men, beloved of our common country in its devotion to ideals of freedom and law, justice and humanity."

The Rev. John J. Wynne, S. J., editor of the Catholic Encyclopedia—"He was the transcendent churchman of his age. His eminent official station was lost sight of in the personal authority he exercised not only in religion but also in national affairs in such a manner as to command the respect and win the affection of men and women the world over, without regard to creed or party."

"Perhaps the chief of the many great qualities he possessed was to elicit the confidence of every one with whom he dealt and to hold that confidence as the years passed. Indeed he seems to have been this one man who could keep ever rising in the esteem and love of the public without passing his zenith."

Dr. Henry Allen Tapper, pastor of the First Baptist church, Washington, D. C.:—"In Richmond, Va., when I was a boy at school, he was bishop at Richmond; and he was held in the highest esteem by persons of all creeds, colors and conditions. Several incidents come to mind illustrative of his broad, sympathetic character as I think of him. While walking down Batavia street, Baltimore, years ago, I glanced down a narrow side street and a significant scene met my eyes. In the dim light of the late afternoon I saw Cardinal Gibbons approach a ragged little negro boy; and as the noted prelate placed his hand upon the knobby-haired, dirty urchin, he smiled upon him, spoke a kind, encouraging word and gave him a tender blessing. Another personal incident may be of interest as indicative of the prelate's spirit of broad generosity and his desire for peace and good will among men. In the year 1914, while on my way to Mexico as commissioner under the International Peace Forum in my mail received at San Antonio, Tex., was a letter from Cardinal Gibbons, written by his own hand, in which he said: 'I learn that you are on a peace commission to Mexico. My prayers follow you, and I hope that the Prince of Peace may be glorified by your work.'

Archbishop Patrick J. Hayes—"Cardinal Gibbons has filled such a unique place, these many years, in the Catholic Church and in our American life that it is difficult to see the stern reality that his noble soul has passed into eternity."

"His apostolic, civic and historic career beginning with the civil war and closing with the world's greatest conflict, shines forth as one of the most striking in our annals."

"His ardent love of God, his undying loyalty to the Church, his affectionate devotion to country and his unwavering faith in America's exalted destiny mark the Bishop and the citizen, whose memory will long be cherished at the altars of his own Church, as well as around the bedside, without number, of patriotic Americans of every creed."

The Right Rev. Mgr. Michael J. Laville, pastor of St. Patrick's Cathedral, New York—"It is not possible to find words that express adequately our sentiments regarding Cardinal Gibbons. He was an ideal priest and bishop, and consequently a typical citizen and a great man."

Bishop John Gardner Murray of the Maryland Diocese Protestant Episcopal Church—"The transfer of James Cardinal Gibbons to a higher sphere of activity removes from the stage of current human events the most prominent figure thereon in our country (and probably in the world) during the last half century. No other man in all that time has participated so fully in the universal affairs of the world as has this good, able Cardinal. Certainly no contemporary has contributed quite so much to the history of American life in all its various departments."

"As a man, he was firm and steadfast in his plea for the sanctity of the home; was warm in his friendships, simple in his habits, pure in his conduct, and pious in his every relationship with others."

"As a citizen, he was a true patriot, a wise statesman whose counsel was ever sought by all political leaders, and a noble type of constructive, progressive American manhood."

"As deacon, priest, Bishop and Cardinal in the Church of his ancestry and choice, by virtue of his ability, sincerity, learning and intelligence, patient, persevering labors, he was a recognized leader in every capacity by the people of all communions."

CATHOLIC NOTES

London, March 24.—Monsignor James O'Hanlon, provost of the Birmingham archdiocese, who died last week was the recognized leader of the Irish in Birmingham.

The Rockefeller Foundation announced the contribution of 43,000 francs (approximately \$3,600,000) for new buildings and endowments of the medical school of the University of Brussels. This contribution is in conformity with the announced purpose of the Foundation "to serve the future of European civilization through the carry on and extension of present programs in the fields of medical education and public health."

A "League of Large Families" has been established in Belgium. It was formed at the instance of His Eminence, Cardinal Mercier. The birth rate in Belgium fell from 31.40 in 1890 to 25.95 in 1900 and to 20.20 in 1914. In Brussels the birth rate is 15.35. The League plans to work for the abolition of slums, to obtain grants for widows with children and preferential treatment in public appointments and educational grants for members of large families.

Paris, March 17.—Statistics just published by the Archbishop of Carthage show a flourishing condition of the religious life of that diocese, which is barely fifty years old and covers the entire territory of Tunisia. In the midst of the Mohammedan population there are now 200,000 Catholics, mostly French and Italians. Twenty-two parishes had been created by Cardinal Lavergne; the last Archbishop founded 43 more, and there still remain 150 Catholic groups waiting to be constituted into parishes, being delayed only by the lack of priests.

Red Wing, Minn., is another city which has joined in the movement for the observance of Good Friday. Father Dolphin, the Catholic pastor of that city, had a letter inserted in two daily papers, appealing to the business men of the city to close their places of business from twelve noon, to three o'clock in the afternoon on Good Friday. The Ministers' Association at their meeting on the following Monday, endorsed the idea. And the Retail Merchants' Association decided to close all places of business, during the whole day of Good Friday.

It turns out that James Cornell Biddle of Philadelphia, the so called "Trappist priest," who left the monastery in Kentucky two years ago, and the account of whose recent marriage found a prominent place in the press, was not a priest at all, according to the Cincinnati Catholic Telegraph. In an interview with a New York paper he states that at the early age of twenty-three without sufficient study of the questions he entered the Catholic Church. In regard to his vow as a lay monk, he said that he did not regard it as binding, because later he took the Protestant view of the matter.

Archbishop Goodier, having just completed a visitation of the Gajeral Mission, which having been formerly staffed by German and Alsatian priests, was greatly affected by war measures, has found conditions to be much more favorable than expected. At Anand, one of the poorest of the stations, the Archbishop found that there were 475 Catholics scattered in eleven villages and that a mission building was serving as a chapel for Sunday and morning Mass and as a central school for the district the remainder of the time. While Monsignor Goodier was administering confirmation, a delegation of twenty men came from a village eight miles away to beg him to receive all the inhabitants of their community into the fold.

New York, March 21.—The archives of the Knights of Columbus at national headquarters, New Haven, have just been enriched by a book written by four thousand authors—the greatest number of collaborators on a single book in the history of literature. The book is made up of letters from men formerly of the American army and navy service who have received vocational training from the K. of C. since quitting the service. Training in a score of different trades, each well paid, is attributed by these men as being their economic salvation after they were honorably discharged from Uncle Sam's service. The four thousand are typical of 150,000 who have been educated by the Knights.

Homes for 331 orphan children were found in different parts of the United States by Knights of Columbus home finding associations and councils during the past twelve months, according to a report by Supreme Secretary William J. McGinley today. Illinois led all the States of the Union by showing 151 orphans placed in good homes. This activity of the K. of C. has been established for several years, many hundreds having been placed for adoption in homes during that time. The Knights investigate the child's history and the history of the world's parents before they place the child. Many orphans of fallen soldiers were among those placed

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took a turn from luxury to poverty, and then to abject want. Squalor, and all the sordid grime of the factories' foul smoke, the stench of offal, the hubbub of cobbled alleys, the lean-to houses whispering into each other's ears secrets of misery, the long hemmed-in passages ways of damp and gloom.

"We threaded them all, and in the midst of the desolation came upon a convent. Its high brick wall was once a colorful red, but like all the painting round about, it was faded from long wear. Some creepers hung over its top, the only spray of green in the dreary street where so many human lives were huddled together. And the wall sagged under the burden of years and the weight of griefs. For many broken hearts and hearts of anguish stopped at the iron-wrought gate of Our Lady of Good Counsel; young mothers that were abandoned, mothers with a frail pittance of humanity in their arms, girls fearful at the market of the city's iniquity. And the rusted hinges would swing back to give their entrance to the sweet-faced nuns within, whose purity gave lustre to their counsel. And in the dim sanctuaries near Mary's altar, they would find balm and peace to their aching souls.

It was only a step beyond the convent to Lyle's violin shop, with its dirty yellow paint, blistered with summer heat and washed with winter rains, and a massive wooden door to the right, a relic of old decency, that led to the rooms overhead, where Patrick Mullane lived.

My first sight of it was many a long year ago. I had lit upon the street in its drab shame and naked wickedness when two Sisters of St. Joseph came from somewhere onto the flagged stone. It was a purifying influence, felt instantly, as one breathes sometimes, amid the March decay, the sweet perfume of spring. When they drew near Lyle's shop, the great oak door opened, and Danny, flushed with excitement and with grey hair from many kneelings at the communion rail, asked them to come in. "Eileen was waiting for them on the first landing of the stairs. Danny is a missionary now, somewhere in the Philippines, and Eileen became a Sister in that nearby convent, and after a brief service to Our Lady of Good Counsel on earth, went as handmaid to her court in Heaven.

I told Ray to go before me, and he climbed up the steep stairs and opened the door at the top. The room was quite simple; a few pictures on the wall, the table prepared for the priest's coming. An old lady sat near the table saying her beads. The old man lay on his bed propped up with pillows; and as I came in he stretched his feeble hands toward me.

"God mille falite, Criode mo Slanughtoir!"

"A hundred thousands welcomes, Christ, my Saviour!"

Ray knelt down and said the Confiteor. Jesus Christ passed from my unworthy hands into the rich heart of this lover.

Then the old man's mind seemed to wander. Was it delirium? I have sometimes doubted since. For he suddenly turned to where Ray was kneeling, his thin fingers clasped on the counterpane.

"You are Death," he said, "Death, the inquiring Reporter, sent by God to take the account of my life."

He paused a moment and then went through a catechism of question and answer.

"What of my past sins?"

"They are washed away in many a confession."

"What of my possessions?"

"Very few, and always dedicated to the poor."

"What of my children?"

"In Christ's keeping."

"What of my body?"

"An instrument to my soul's salvation. Your's, Death, but only for a little while, until the humiliation of dust purges its stains away. Then it will be God's. My Holy Communion gives me this assurance. 'O, Death, where is thy victory? O, Death, where is thy sting?'"

"What of my soul?"

"The trophy of my Saviour."

He stopped. The cross-examination was done.

That same month, or the month afterwards, Ray made a retreat under the Jesuit Fathers and resolved to enter a Capuchin monastery. The world said he was going into a thicket of brambles and thorns. The world was wrong. A prickly hedge, if you will, but it surrounded a garden enclosed.—Alexander J. Cody, S. J., in Messenger of Sacred Heart.

MOTION PICTURES AND CENSORSHIP

When the automobile made its first appearance everybody wondered, not that it failed to go far and well, but that it went at all. When the motion picture first flashed on the screen people fairly gasped to see what seemed fixed and immovable move at all. To see a pictured horse galloping at full speed seemed little short of the miraculous, and to see an express train come thundering down the tracks straight at you at fifty miles an hour, threatening you with instant death, sent cold shivers down the spine.

Since then, within the easy memory of half a generation, the motion picture has leaped from the status of a startling and primitive novelty to the dignity of a world-wide medium of dramatic art. So rapid has been its development, so universal its appeal, that it has more than outdistanced the stage, both in popularity and in financial opportunity.

A picture made in America today will circulate the globe within the year to the fascinated gaze of all nations and all races. The photoplay established itself permanently in the public estimation, and it has brought its problem with it—the game of problems seems to be an essential modern pastime—namely, the question of censorship, which, at the moment, has become acute.

Why the problem of censorship should attach itself especially to the motion picture and ignore the stage, the newspaper and literature, is a mystery that goes unanswered, unless it be that the motion picture, being the newest and latest prodigy in the world of human expression, is not entrenched in tradition nor grounded in custom as are its kindred mirrors of life, or, to surmise again, unless it be that its far-flung popularity and its easy access to the multitude render its possible abuses a wider source of moral peril.

Whatever the reason, the agitation for a rigid censorship has concentrated on the photo-play, and there can be but little doubt that in many respects justified. Producers and exhibitors have used the screen with a Rababalian genius, without the Rababalian genius to condone the offence. This has been a long-standing scandal which has become irritatingly acute under the impulse of the wave of lawlessness now sweeping over the land, and of the counter-resentment of uplift movements which are often just as recklessly set in the contrary direction.

In the conflict and shock of the meeting of two extremes there is always danger to justice. The need of proper censorship is evident. There are vulgarities and indecencies in film presentation that should be ruthlessly cut away, but there are factors in dramatic presentation which are not so easily disposed of, and which require a nice balance of judgment and an enlightened interpretation. A recent police edict in one of our largest cities was "the prohibition of all films showing a criminal in action," based upon the fact that three young criminals had alleged that their crime (robbery) had been suggested by a "crook" photo-play. This was laying the axe to the trunk of the tree to cut away some dead branches. No doubt much harm can be done by a motion picture which presents a criminal action in the wrong way. A picture which heroizes, or condones crime, is a sinister influence. A picture which mitigates or glosses over or makes light of crime has no possible justification. A rigorous censorship of such pictures is much to be desired. But to repudiate and suppress a picture simply because it does depict criminal action, irrespective of the manner and purpose of its presentation is a barbarism ignorant of human nature, and a Puritanism ignorant of morality.

If the presentation of crime were to be altogether eliminated from the great drama and literature of the world, they would be so emasculated that what would be left would not be worth the while. Under such a radical method, the Bible itself would have to be put under lock and key and all the great literature of the world would have to be kept as archives in a museum along with mummies, not to be read except by specialists under strictest government regulation.

The theme of all art is the presentation of beauty, truth and goodness in contrast with and victorious over the ugly, the false and the wicked. Its purpose is to show the triumph of the virtues over the vices which would destroy them. Without this conflict in life and its reflection in art, man would sink to the level of the fish or the monkey. And so with the sex relation. It, too, is fundamental in human nature. It has its proper and legitimate place in life and in art. But when that relation is debased into lubricity, as has been too often the case in the photo-play, a vicious and same censorship becomes a crying need.

The weakest spot in censorship has been its lamentable and obvious failure in guarding against the lubricious on the screen, and this is mainly because censorship boards usually have no higher nor better standard of purity than the general public from whom their membership is drawn, for the star of purity burns almost as low and dim on the social horizon today as it did during the Præpalar lustra of Rome and Caligula. There can be no doubt here of a much needed reform—but how is that to be brought about?

In the zeal for reform prudery is apt to usurp the throne of common sense. A rigid and indiscriminate application of rules and regulations, excellent in themselves, often works a gross injustice. The censor, more than often unintelligent and narrow, applies his regulations, as the carpenter does his rule, just so many inches to the foot, and cuts out of the film anything that does not mechanically measure with his wooden standard. There may be a regulation prohibiting scenes "showing the destruction of property." Forthwith the censor cuts out any scene showing any destruction of any property, no matter what the context or the sequence. In another instance there may be a regulation forbidding "scenes of violence." In Boston a motion picture of the Life of Our Lord was prohibited from being shown because it contained scenes of violence in its story, namely, the scourging at the Pillar, and the Crucifixion! Censorship of that character is as obnoxious as the banionic plague and on the level of the intelligence of the clay eaters of Alabama.

The whole crux of censorship rests upon the intelligence and character of the censor. A blue-law censor, who understands neither human nature nor morals, puts the drama in the stocks. A wooden-headed censor, who measures by the foot and the yard, makes the drama a sorry thing of shreds and patches. A loose-minded censor who believes that conventions are prison bars to the human spirit and that art should tolerate no restrictions, debases the drama to the abandon of Venus Epitaphia.

There is but one way to solve the difficulty, and the solution is far from easy, viz., censor boards composed of people of such high character and intelligence as to equivalent an unbiased decision. For the sake of uniform rules and regulations and to eliminate the irritating confusions and injustices that now obtain through the conflicting decisions of local and State boards, censorship should be national, under Federal supervision. Censors should enjoy no less dignity than judges on the bench. Responsible guardians of public morals in censorship are as vital to the public welfare as responsible guardians of the law; their employment is an equivalent and balanced standing in the eyes of the community. When this need is realized censorship will be esteemed at its proper worth, and the right kind of censors be sought to be duly compensated and esteemed.

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The motion picture has become not only the most popular medium of the drama, but a far-reaching publicity agency, a potent educational factor, and, what is little realized, a living pictorial record of great and small events. It visits the world to the remotest, alien and local are enacted before our eyes daily just as they have occurred. Great personages and great events are brought home to us as vividly as the originals themselves, and become historical records for future generations, living documents of incalculable value. The World War in many of its phases was pictured to us even as it was going on; we were taken to the very front and witnessed the tragedy of the conflict amid the roar of the guns and the deployment of the embattled hosts. Last April, in Rome, was enacted one of the most magnificent and impressive ceremonies of the Church, the raising to her altar of one of her saintly and heroic children, St. Joan of Arc. With the express sanction of the Holy Father, this great religious and historical spectacle was filmed so that the Catholics of the world might see with their own eyes and participate in the august pageant. The Catholic Art Association is now showing this, the most unique motion picture in the world, in which the Holy Father himself is the central figure to the Catholics of this country. Do we ever stop to think how wonderful all this is through the magic of the motion picture?

It is difficult to believe that this marvelous development of the motion picture has taken place within a decade and a half. The motion picture has now penetrated every nook and cranny of the globe. Its influence is universal and greater than even the printed word. Its future possibilities no one can prophesy. It is potent for both good and evil. Why should not the children of light be as wise in their generation as the children of darkness and utilize it in the service of truth and virtue and wisely guard it from the debasements of the false and unclean?—Conde B. Pallen in America.

GOD'S GUIDING HAND

Humbly and reverently attempt to trace His guiding hand in the years which we have recently lived. Let us thankfully commemorate the many mercies He has vouchsafed to us in time past, the many sins He has not remembered, the many dangers He has averted, the many mistakes He has corrected, the much light, the abounding comfort which He has from time to time given.—Cardinal Newman.

Paris, March 6.—All the visitors at the last exhibitions of religious art in Paris were struck by the fact that the works presented were not merely new, individual productions, but, in many instances, were ensembles composed by groups of artists. Numerous are the organizations of artists which have thus revealed their existence in the public eye; they are called: the "Ark," the "Rosace," the "Saint Luke's Society," the "Craftsmen of the Altar," the "Sacred Art Studios," etc. . . . This tendency, which is observed among Christian artists, to associate in order to carry out their art in common, is already, in itself, a new phenomenon which does away with the individualistic customs of the artist world of our times. It deserves, for this reason, to be studied with great interest. But such study will appear still more fruitful when one is made to realize that the multiplicity of groups, far from constituting a scattering of efforts, or resulting in personal rivalries, concur perfectly with the various purposes of Christian craftsmen, namely, to work in hearty spirit of emulation—divided, as they are, only by their diversity of esthetic preferences in giving their faith a lofty expression.

All these artists, architects, sculptors, painters, goldsmiths, colorists, etc., belong withal, to one and the same great society; a kind of federation which is called: the "Saint John's Society." Only three conditions are required from the artists to be admitted into the Society: to be genuine professionals—the Catholics—to be willing to work for the progress and the spreading of Christian Art.

Was it then necessary to create outside of this great association, or, rather in the very temple, this series of smaller chapels whose existence we have just reported? Most certainly it was. Nothing will vouch for it better than the raising of the very history of one of these chapels—that which is called the "Ark."

Many a time, during the closing years of the War, the "Saint John Society" requested the Catholic Artists' participation in various exhibitions and competitions. The dedication of hundreds of churches, in the North and the East of France, provided too strong an opportunity for appealing to all the different sources of inspiration and work in our country. Until the definite rebuilding of the ruined altars, it was necessary, at least, to foresee the need of provisional chapels, of the most necessary furniture, and of whatever vestments and ornaments could be found, to assure the resumption of religious worship.

The various exhibitions brought together a respectable number of competitors. Architects were awarded prizes; so were sculptors, painters, cabinet makers. Now, all of them were fellow members of the Saint John Society and all were exhibiting, separately, purely personal works. So it happened that one church plan, which carried the prize, would belong to a certain style, whereas the altar plan awarded jarred in that church; the candlesticks retained as the best specimens, were discarded if placed on an altar for which they were not designed. And, thus, some prize winners were prompted to believe that there might be great advantages for them in associating their efforts towards the preparation for given competitions. The architect, Mr. Storez, undertook to draw churches and altars; Mademoiselle Valentine Reyre, whose canvasses had been awarded numerous medals, offered to paint for the churches of Mr. Storez and his altars, since they both identified, or at the very least, kindred esthetic inspiration. Mlle. Sabine Desvallieres, whose chasubles and hangings had been awarded first prizes, would match her work with that of the architect and the painter.

THE ARK WINS SUPPORT This idea of the three artists was submitted by them to such high authorities on religious matters as Dom Besse, O. S. B., and the Reverend Father Louis, prior of Dominicane, and to the well known painters Maurice Denis and George Desvallieres. It carried their full approval together with their promise of a most devoted cooperation. Dom Besse placed at the artists' disposal his knowledge of liturgical and art, Maurice Denis and Desvallieres their high professional experience and authority.

The architect, the painter, the embroiderer enlisted the services of two sculptors, another architect, another painter, a goldsmith, a cabinet maker. And this is how the "Ark" was founded. Why did they call it the "Ark?" "Because," answered the founders, "the Ark was the great craft built to withstand the Deluge; now, in our days, Deluge means Disbelief and we are passionate lovers of Order. The "Ark" contained representatives from all living species, and our desire is that ours should contain representatives from all the various branches of Art."

FRENCH CATHOLIC ART PROMOTED

(By N. C. W. C. News Service)

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The "Ark" makes easier for its members all proceedings and efforts likely to increase their professional standing. It affords them, also, the necessary means to improve their religious life. Ever since its foundation, its assemblies for a Communion Mass celebrated at the beginning of each month, all its members, counsellors, promoters, and occasional contributors. During the Mass, a short sermon, either of a moral or doctrinal character, is delivered for the benefit of the audience.

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Founded two years ago, the "Ark" has already executed a number of works in different parts of France. It has built a great Chapel in Normandy and decorated three private Chapels in Paris. It is going to decorate, fit up and furnish a church in Vendee and it is having a church built in the outskirts of Paris. It is even now, rebuilding the Saint-Walfroy Abbey, in the Ardennes, which was destroyed in the War. One of its members has carved the colossal statue of Saint Menchould, recently erected above the town of the same name, in the Argonne, through the care of a grateful municipality as an acknowledgment to the Saint for sparing the city the horrors of invasion. More numerous have been the applications for Monuments for the Dead of the War, Calvaries, Tombs, etc. The work is going on steadily and strenuously in the "Ark" studios where the adepts of a very modern form of art are the most numerous on the job. The same eagerness in the work is also witnessed in the other studios where representatives of a more moderate and more classical form of art are toiling. No rivalry divides these neighboring hives. Their emulation is quite fraternal, since it is prompted by an altogether Christian idea.

Heavenly artists do everything out of love," wrote the Catholic poet, Paul Claudel, "as for us, we do everything indoors, like the bees,"—Mastiani.

It is not necessary for all men to be great in action. The greatest and sublimest power is often simple patience.—Horace Bushnell.

It is a beautiful thing to be patient if wrongly accused; to be so strongly girded around with right, that you can meet slander by silence, and calm-umny with a smile.

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LONDON, SATURDAY, APRIL 9, 1921

JAMES CARDINAL GIBBONS

The marvellous chorus of appreciation, arising from every medium through which a great, educated and democratic people can express itself, bears eloquent testimony to the stupendous influence unobtrusively exercised by the gentle American Cardinal who has just been called to his reward.

Transparently sincere both as a patriotic American and as the head of the Catholic hierarchy in the United States, it would be no mean achievement if his life held nothing else than the convincing demonstration that a good Catholic, even a Catholic ecclesiastic of the highest rank, can be the best of Americans.

The long lifetime of Cardinal Gibbons goes back to the childhood of the great Republic and covers that period when unfounded distrust of Catholics culminated in the unreasoning fury of the Know-Nothing movement against the Church and all things Catholic.

The sanity and good sense, the wisdom and prudence as well as sympathetic vision of Cardinal Gibbons were well exemplified by his attitude on the question of the organization of the workers to effect a betterment of labor conditions.

Religious aspects of the Irish question are dealt with in a supplementary statement by the Protestant members of the Commission. These are summarized as follows: "1.—Outside of a part of Ulster, Catholics and Protestants live in peace and harmony and their political opinions are not primarily a matter of religion."

against which the Association protested, and sought redress only by legal means. No one, he insisted, could deny the existence of the evil nor the necessity of a remedy. Then the Cardinal very distinctly defended the methods employed by the Knights of Labor.

Cardinal Gibbons urged very strongly that the interests of religion would not be served by ecclesiastical opposition of so great a social movement. The condemnation of the Knights of Labor would cause keen irritation in the United States and would excite many Catholics to a rebellious temperament.

He went to Rome and personally supported and supplemented the arguments of his memorandum, and it is not unreasonable to think that his vigorous representations had their own special influence when, a year or two later, Pope Leo XIII. issued his immortal encyclical letter on the Condition of the Working Classes, which is becoming more and more widely known to students of social and industrial questions throughout the world.

CONDITIONS IN IRELAND

The American Commission on Conditions in Ireland has issued its first interim Report.

The Commission was appointed, it will be remembered, by a Committee of One Hundred (afterwards increased to one hundred and fifty) leading Americans representative of all classes, creeds and walks of life.

The members of the Commission which made the investigation were: L. Hollingsworth Wood of New York, Chairman; Frederick C. Howe, former Commissioner of Immigration at New York; Vice Chairman; Jann Adams of Hull House, Chicago; James H. Maurer, President of the American Federation of Labor of Pennsylvania; Major Oliver P. Newman, former President of the Board of Commissioners of the District of Columbia; United States Senator George W. Norris of Nebraska; Rev. Norman Thomas, a New York Presbyterian clergyman, and United States Senator David I. Walsh of Massachusetts. All members of the Commission excepting Senator Walsh are Protestants.

Religious aspects of the Irish question are dealt with in a supplementary statement by the Protestant members of the Commission. These are summarized as follows: "1.—Outside of a part of Ulster, Catholics and Protestants live in peace and harmony and their political opinions are not primarily a matter of religion."

"2.—Even in Ulster religious bigotry is not by any means wholly spontaneous, but is artificially stirred up by those whose economic and political interests are served by dividing the people.

"3.—While it obviously lies beyond our province to pass final judgment upon the various aspects of the Ulster issue, we have not only a right but a duty as American Protestants to

denounce the degradation of religion by such pogroms as occurred last Summer. Upon this subject we owe it to our fellow religionists both in America and in Ulster to speak plainly."

"No examination of the Irish situation can ignore the religious issue," they declare. "It seemed peculiarly appropriate that the Protestant members should deal with the subject, in view of the overwhelming predominance of Roman Catholics in Ireland and the charge sometimes heard in Protestant circles that Republican sentiment has its chief origin in ecclesiastical agitation."

They take up the disorders last Summer in Belfast in which fifty-six persons were killed and assert that "these riots between Protestants and Catholics, in which Protestants were the aggressors, partook of the character of Russian pogroms against the Jews."

"The Ulster pogroms," the statement declares, "were not primarily due to a spontaneous flare-up of smoldering bigotry, but were rather promoted by those whose economic and political interests were opposed both to strong labor unionism and to Irish Republicanism. Certain manufacturers and unionist politicians, it was alleged, had taken alarm at the solidarity of labor, Protestant and Catholic, shown in the great shipyard strike of 1919."

The statement by the Protestant members asserts that the "excesses of the British forces in Ireland" were "tending to dispose Southern Protestants favorably toward the Republican Government." They declare that the testimony indicated that a number of the republican leaders were Protestant, among them Ernest Blythe, Captain Robert Barton and Erskine Childers and add that some of the Catholics were anti-republican. They cite the case of a priest who refused to lead in prayers for MacSwiney during his hunger strike.

The Commission concludes that the Ulster pogroms were "not primarily due to a spontaneous flare-up of smoldering bigotry, but were rather promoted by those whose economic and political interests were opposed both to strong labor unionism and to Irish Republicanism."

The Report contains thirty-eight illustrations mostly depicting British atrocities and inevitably suggests comparison with the famous Bryce Report on German atrocities in Belgium. The Irish picture far surpasses the Belgian in the horrors described, which are based on a great mass of evidence quite as trustworthy and convincing as that supporting the Bryce Report.

"There are the strongest grounds for attributing to extreme Sinn Feiners the murders of prominent Republicans, such as Lord Mayor MacDonnell, of Cork, and the mayor and aldermen of Limerick."

This is quite a piece with the affront of Sir Hamar Greenwood whose brazen denials of notorious facts have turned the hardy stomachs of his own supporters and subjected him to the scorn and contempt of the independent English Press. Even the pachydermatous Greenwood abandoned the utterable position taken up now by Sir Auckland Geddes.

The report of the Labor delegation, the Report of County Court Judge Bodkin, K. C., the representations of the Ulster Protestant, George W. Russell, together with his urgent demands for judicial investigations—which are refused—the suppressed Strickland Report, and innumerable other testimonies of prominent Englishmen quite beyond all suspicion of sympathy with Sinn Fein.

"We find that the Irish people are deprived of the protection of British law, to which they would be entitled as subjects of the British King. They are likewise deprived of the moral protection granted by international law, to which they would be entitled as belligerents. They are at the mercy of Imperial British forces which, acting contrary both to all law and to all standards of human conduct, have instituted in Ireland a 'terror' the evidence concerning which seems to prove:

1. The Imperial British Government has created and introduced into Ireland, a force of at least 78,000 men, many of them youthful and inexperienced, and some of them convicts; and has incited that force to unbridled violence.

2. The Imperial British forces in Ireland have tortured, and indiscriminately killed, innocent men, women and children; have discriminated against persons suspected of being Republicans; have tortured and shot prisoners while in custody, adopting the subterfuges of "refusal to halt" and "attempting to escape;" and have attributed to alleged "Sinn Fein extremists" the British assassination of prominent Irish Republicans.

3. House-breaking and wanton destruction of whole villages and cities by Imperial British forces under Imperial British officers have been countenanced, and ordered by officials of the British Government; and elaborate provision by gasoline sprays and bombs has been made in a number of instances for systematic incendiarism as part of a plan of terrorism.

4. A campaign for the destruction of the means of existence of the Irish people has been conducted by the burning of factories, creameries, crops and farm implements and the shooting of farm animals. This campaign is carried on regardless of political views of their owners, and results in widespread and acute suffering among women and children.

5. Acting under a series of proclamations issued by the competent military authorities of the Imperial British forces, hostages are carried by forces exposed to the fire of the Republican army; fines are levied upon towns and villages as punishment for alleged offences of individuals; private property is destroyed in reprisals for acts with which the owners have no connection, and the civilian population is subjected to a constant inquisition upon the theory that individuals are in possession of information valuable to the military forces of Great Britain. These acts of the Imperial British forces are contrary to the laws of peace or war among modern civilized nations.

6. This "terror" has failed to re-establish Imperial British civil government in Ireland. Throughout the greater part of Ireland British courts have ceased to function; local, county and city governments refuse to recognize British authority; and British civil officials fulfill no function of service to the Irish people.

7. In spite of the British "terror" the majority of the Irish people sanction by ballot the Irish Republic; give their allegiance to it; pay taxes to it; and respect the decisions of its courts and of its civil officials."

The Commission desired to hear all evidence that the British could offer in rebuttal. The British Embassy refused to submit any, though it now issues a sweeping denial unsupported by a shred of evidence. The character and value of the denial may be judged from this paragraph:

"There are the strongest grounds for attributing to extreme Sinn Feiners the murders of prominent Republicans, such as Lord Mayor MacDonnell, of Cork, and the mayor and aldermen of Limerick."

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FREEDOM TO EXPLOIT THE PUBLIC

By THE OBSERVER

A couple of weeks ago I made some observations on the methods pursued in the exploitation of the public by way of price-fixing. That prices are fixed in Montreal and Toronto for the retail trade for all Canada, in many cases, is beyond doubt or question.

What is the attitude of the public on this question? At first sight, one would be disposed to say that there is intense public indignation at the exorbitant prices charged. But, while I do not doubt the existence of such indignation, I doubt that it is very deep. If you ask the ordinary citizen what he thinks about it, he will say it is a shame; but the extent of his feeling about it depends on the difficulty he experiences in paying the prices demanded.

If he has the price, his feeling is not very deep. Most men regard money as a thing to be spent, and spent quickly; and not as a thing to be taken care of and saved. Consequently, those who can pay their way, do not feel deeply concerned about prices; and it is precisely on this complacency that the profiteers count. They know that the patience of the public is long-enduring; and that a public evil must become very nearly unendurable before any effective public protest will be made.

Indeed, one may go further in remarking on the complacency of the public. It is certain that, during the past few years of artificial prosperity, a large number of the people of Canada have thoroughly enjoyed the pleasing sensation of having money to spend, and of not being obliged to consider prices very closely before paying them. That there has been a general riot of extravagance is common knowledge; it is not so generally known; but it is equally true; that many thousands of deserving and excellent people have been on the ragged edge of want all the time while the riot of money-spending was going on around them.

Between the many who were indifferent about prices, because they could pay their way; the many who took a positive pleasure in paying high prices, thereby flattering a sort of vanity; and the money-grabbing exploiters, this class—a large class—of low-paid men and women workers, have had no chance to make their discontent heard. It is they who have the strongest claim to public sympathy.

Taking all these facts into consideration, it is plain enough that the profiteers have had very little to stop them in their career of plunder. In fact, they would hardly have been turned from their mercenary purpose by any public outcry, however general or passionate, unless actual punishment impended; and not once in all these years of enormous commercial piracy has any punishment been in serious danger of any punishment that would touch his fears. Money fines, even when large, would not have stopped the profiteers; and they were not even fined, or seriously menaced with fines.

Here is matter for reflection by students of human nature and of present-day public society. Every one knows of this evil. Everyone knows that he or she has suffered by it. Everyone knows that our system of government is such that 25% of the victims of the profiteers, acting in even imperfect union, could at any time, send our rulers tumbling over each other to put profiteers in jail. Why was no real growl of anger ever heard from the throat of the public; the kind of anger which politicians dread, because they know it is serious and will record itself in the ballot boxes? Why? Because no great public movement ever takes place except when it proceeds from a deep conviction of injustice; and there is not, in the people of Canada, any such deep conviction of injustice. Grumbling there is, in plenty; but it is the grumbling of the man who sees an advantage taken of him; but is not indignant on moral grounds; only vexed that the other man holds cards that will beat his hand.

"I don't blame them," he says, "if they can get away with it," meaning that he would do the same if he had the chance. And he would. That is to say, there is such a widespread acceptance of the evil and false principle of "get all you can," or "all you can get," that the public give tacit consent to the very methods by which they are exploited, in the very moment when, superficially, they seem most indignant. Public opinion is not able to raise up such a movement of moral indig-

nation as will sweep away conspirators to fix prices; because there is too commonly, a disposition to condone what is, except at occasional angry moments, considered as "smart business."

No reform can be looked for through a public opinion thus vitiated; and so I do not believe we shall ever see profiteering effectively, or even seriously, dealt with by law. But it is possible, and not only possible but practicable, to take it in the flank, and smash its power in that way.

Co-operative enterprise is the hope of the future; and all roads out of the present social difficulties lead through Co-operation.

NOTES AND COMMENTS

ONE of the striking passages in Mr. Gilbert Chesterton's lecture on "The Ignorance of the Educated," is that no scientist of this generation who values his reputation holds to the theory of natural selection which was one of the essential features in the doctrine of Evolution as formulated and expounded by Darwin little more than a generation ago. This doctrine of the evolution of species has in the interval undergone multitudinous changes and modifications at the hands of other investigators, and as time goes on will undoubtedly undergo further changes. It is now recognized that Mendel in the seclusion of his monastic garden did more to unravel the secrets of biological development than any investigator of his time.

JUST TWENTY years ago the late Mr. Martin J. Griffin, then librarian of Parliament, wrote:

"During the last half century the intellectual leanings of great masses of thinking people were guided by a comparatively small number of men of strong character and striking views. They were either 'scientists'—using that word in its popular and well understood sense—or men who had so far yielded to the influence of the scientist that their views of literature and its object, of life and its purpose, of religion and its sanction were deprived of all notion of certainty, of finality, of authority. Man, in their estimation, was a being destined to continually investigate without discovering anything; to think perpetually without arriving at any definite conclusion; to wander always in a valley of shadows in pursuit of an unapproachable mystery. These men expressed themselves in the language of practical science, the language of philosophic discussion, and the language of literary criticism, and the language of poetry. They appealed to the receptive minds of the young. They created schools of thought. They had a following. They influenced the studies of many thousands. The terminology of their various forms of thought permeated the literatures of our age. To doubt them was feeble; to deny them was bigotry; to agree with them was the note of emancipated intellect."

THE ESSAY from which these words are taken is entitled "Dying Speeches and Confessions of the Nineteenth Century," and its purpose was to show the fleeting character of so much that passes for a generation as scientific finality. It is indeed a most telling indictment of those multifarious schools of speculation which would make of science a species of idolatry, and out of religion, natural or revealed, from the pre-eminence in the affairs of mankind which it has held from the beginning of time. Going back to the early years of the century Mr. Griffin passes in review the greatest names in science and criticism from Mill to Huxley, and assembles together their dying statements, indicating, as he says, what may be asserted to be the final failure of all they attempted to do, all they tried to teach, all they had hoped to establish. Revelation, it had been confidently proclaimed, was on the defensive in their presence. Historic Christianity was a mass of narrative futilities. The saints and sages, martyrs and doctors, the guides of mankind during a thousand years were persons with "inadequate knowledge of scientific data." And so, for half a century, these new lights of a scientific deprecation lorded it over their adherents with a security of intellectual tenors surpassing the sternest claims of the feudal barons or the pontiffs of the middle ages.

BUT, AS Mr. Griffin went on to show, the great body of the work of these cranks had by their own dying confessions, failed to endure. Time,

"that gathers all things mortal with cold immortal hands," had heaped much of it with the dust. Herbert Spencer, for example, whose industry, learning and intellectual capacity was scarcely surpassed in his generation, and whose life had been given to the effort to interpret the mystery of being with the weapons of science came to this at the last: "But one truth must grow ever clearer—the truth that there is an inscrutable Existence everywhere manifested to which he (the man of science) can neither find nor conceive either beginning or end. Amid the mysteries which become more mysterious the more they are thought about, there will remain the one absolute certainty that he is ever in the presence of an Infinite and Eternal Energy, from which all things proceed,—that is that there is a Living, All-wise Intelligence before which all must bow in lowly adoration. To the Christian that Intelligence is God."

WE WISH we had space to reproduce here this interesting essay. We can but cite the closing paragraph. "Most of these self-styled prophets have passed away and with them much of their intellectual influence on mankind. Other forces have followed them, more assertive if possible, more destructive in intention in their warfare on revelation. They, too, shall go down in their turn. But, across the centuries there comes to us a message of more authoritative moment, and with a promise and a menace which give us a stronger assurance of truth and a higher sense of our destiny and duty; for our assurance—I am the Lord thy God; for our guidance—I am thy beloved Son, in whom I am well pleased, hear ye Him; and for our consolation and reward—I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live: and whosoever believeth in Me shall never die."

SORROW IN FOREIGN CAPITALS

(By N. C. W. C. Special Cable)

Rome, March 25.—On hearing the sad news of Cardinal Gibbons' death, the Holy Father expressed the following sentiments:

"The death of our dearest Brother, the Cardinal Archbishop of Baltimore, is a great grief not only for his diocese and his country, but also for the whole Church. Cardinal Gibbons was the living testimony of the magnificent development and the powerful organization which the Catholic Church has attained in his country, and for this reason he, more than anybody else, could show to the people the marvelous fruits that the Church can produce for the good of mankind even in our times, and notwithstanding numberless difficulties.

Cardinal Gibbons, excellent priest, learned pastor, vigilant pastor, was also an exemplary citizen, and by the example and preaching of Christian virtues in private as well as in social life, he contributed efficaciously to the sound progress of his great country. His memory therefore must be cherished with profound veneration not only by every Catholic but also by every citizen of the United States of America."—Cardinal Gauppri.

London, Mar. 28.—News of Cardinal Gibbons' death has made a profound impression here likened only to the general feeling produced in all quarters at the death of Leo XIII.

All leading daily papers without distinction of creed have printed obituary notices which speak of the Cardinal not only as an outstanding American churchman but as the first patriot of his age. Special stress is laid on his unexampled influence upon the life of the American nation and how under his leadership the Catholic Church in the United States has become one of the most powerful factors in the Americanization of immigrants.

Cardinal Gibbons' visit to the Eucharistic Congress in London in 1908 is recalled by the Morning Post which says that after the Papal Legate, Cardinal Gibbons was the outstanding personage present.

The Times and other London journals say that "The Faith of Our Fathers" was the most effective and least controversial of such books and that Cardinal Gibbons would have been a figure in literature even if he had not been a great churchman. Cardinal Bourne, who received the news immediately after celebrating Pontifical Mass in the Cathedral, expressed the sympathy of the Catholic of England with the Catholics of the United States at their grievous loss. Cardinal Bourne was greatly moved at the death of the American Cardinal.—Watts.

Dublin, Mar. 28.—Profound sympathy with America is being expressed here over the death of Cardinal Gibbons, both clerics and laymen paying him high tribute. Old men who remembered the Gibbons' family in the days of the Cardinal's childhood have been eagerly interviewed by the press for reminiscences.

Many ecclesiastics have dwelt on the fact that America's mourning coincides with the moment when Americans with generous contributions are demonstrating their great Christian sorrow for the sufferings of Ireland. It is recalled that this work received great stimulus from Cardinal Gibbons.

"Our thoughts are with America," declared one Irish prelate "in this supreme affliction."

Paris, March 28.—French newspapers generally comment with sympathetic emotion on the death of Cardinal Gibbons.

The Journal des Debats refers to him as "one of the most representative and the most popular among the great figures of that American hierarchy which has been able to give fruitful impulse to Catholic activity in the United States." "France today," it further declares, "unites proudly in the grief which strikes both the American Church and our great sister republic by the loss of a great Bishop and noble citizen."

Le Croix refers to him as "an eminent theologian, erudite apologist, great prelate and great citizen." La Libre Parole declares he was "one of the most prominent figures in contemporary America." Le Gaulois and Le Matin agree he was "a prelate of large ideas, a sagacious theologian and a great patriot." La Liberté declares that he enjoyed immense popularity.—Maesiani.

JAMES CARDINAL GIBBONS

CONTINUED FROM PAGE ONE

The Rev. Dr. John W. Laird, pastor of Mount Vernon Place Methodist Episcopal Church—"I think the city has lost a truly great citizen, a man of the highest honor, a man who has been a great credit to his Church. It is my personal hope that his Church will secure as good a man to take his place as Cardinal Gibbons has been."

The Rev. Dr. Henry M. Warrenton, pastor of Brantly Baptist Church—"One cannot forget that on his return from Rome after receiving the red hat he was at once surrounded by his friends, who urged him to set up an establishment worthy of his rank, to have horses and carriages and household servants in attendance characteristic of a European Cardinal. His refusal to relinquish his simplicity and to superimpose upon our American habits the old customs of the Papal Court displayed remarkable self-control and keen insight as to the possibilities of his new position. I shall never forget, shortly after my arrival here, how he came one afternoon to my house to welcome me to Baltimore. I do not believe that such an act of consideration from one in his position could have taken place in any other city in the world. And yet how wise, as well as thoughtful, it was, for it once brought me in touch with his attitude to all of us who were working in the Kingdom of God, in spite of the fact that we were in different groups."

Cardinal Dougherty—"By the death of Cardinal Gibbons, the Church in America has lost the greatest man in its history and our country its foremost citizen. He was the only survivor of the Vatican Council which met under Pius IX, and also of the bishops' third plenary council in Baltimore, and was the oldest member of the Sacred College of Cardinals. Several generations of Catholics in the United States looked up to him as their leader.

Cardinal Gibbons' salient traits of character seem to have been his keen interest in men and the progress of the world, and his kindly sympathy for everything human. I had the honor, as a student in the American College, to serve as an acolyte when Cardinal Gibbons took possession of his titular church, Santa Maria in Trastevere, in 1897, two years after he was created a cardinal.

Jules Jusserand, French Ambassador to the United States.—"We mourn with you a prelate admirable for his sanctity, a citizen admirable for his patriotism, a model American in whom during the great crisis France found a friend."

Prince de Beaumont de Challis, Counselor of the French Embassy in Baltimore, said—"I beg you to accept the expression of my deepest sympathy, and I mourn with all Catholics of America the death of his Eminence Cardinal Gibbons."

T. P. O'Connor, well known Irish writer and editor—"Somehow or other, though his faith was not that of the majority and the population of America, he had such a sure instinct as to the opinions and emotions of his country that his utterances might be confidently regarded as just what America's opinion was. Cardinal Gibbons was intensely American in his ardent patriotism, in his outlook on life and its problems.

"Under his gentle sway much of the old prejudice against his faith disappeared, and Protestants spoke of him as one of the best and greatest Americans of his time. It required something like genius, and especially genius of diplomatic

reserve and diplomatic speech to accomplish this.

"I once ventured to remark of him that I regretted at the recent Papal elections that they had not gone off the beaten path of tradition and elected an American, who would have the modern spirit of his great country.

"I much regret," said the Cardinal quietly, "to be an American Cardinal, and he really meant it, for he was a great and proud American as much as a faithful and devoted churchman."

Rabbi William Rosenau of Entwistle Place Temple, Baltimore.—"It is true James Cardinal Gibbons was a Catholic in religion, but he was also Catholic in his sympathies. On this account he belonged not only to his Church, but to the larger church of all, recognizing God as their common Father. Nothing human was regarded foreign by his Eminence. As the Lord exercises kindness, justice, and righteousness on earth, and so did he delight in these.

"Of his kindness, justice and righteousness, all of us, irrespective of specific denominational allegiance, have had evidence. Wherever he could help, he did not deny assistance. Wherever he could defend his rights, he did not withhold his activity. And wherever he could stimulate sane thinking, he did not shrink his responsibility. I should like to tell some of his exceptional acts of kindness, justice and righteousness. To mention them would be contrary to his native and uniform modesty, even now that he is dead.

"Did I say dead? He has not died. He lives. As he abides at present, like the righteous of all peoples, within the shadow of God, so he dwells, and shall forever dwell within the memory of men.

"It is but natural that he should be held up as an example worthy of emulation to all Christians, because he translated his creed into action. But not only to Christians should he be an example, but also to men of every faith.

"With these thoughts called forth by the recent demise of him whose mortal remains still rest within his home, while his soul is with God, let all the citizens of the land, having eyes to prize real human worth, proudly declare 'God has given, God has taken; blessed be the name of God!'

The Baltimore Hebrew Congregation, through Rabbi Morris S. Lazarus and President Moses Roshchid sent an official message stating that "we voice the prayer that in God's providence a leader shall be given to the Catholics of America who shall maintain the same noble standards of Catholic dignity, American citizenry and human service."

FEDERATION OF CHURCHES' RESOLUTIONS

The Baltimore Federation of Churches, representing the Protestants of the city, adopted the following resolution:

"The Baltimore Federation of Churches desires to express the appreciation of the Protestant churches within its membership for the life and works of our fellow-citizen James Cardinal Gibbons, and to extend to our fellow-Christians of the Roman Catholic Church our sympathy on the occasion of their great bereavement in the death of this pre eminent leader and churchman.

"His name has long been a household word in his beloved Baltimore and the fame thereof has reached to world proportions. By the dedication of his life to great Christian ideals, as well as by his devotion to the establishment of righteous men to all men without distinction of creed or sect. All who aim to build the Kingdom of God on earth are mutually helpers one of another.

"His has been a great constructive career and he had joy in seeing his own church prosper under his gifted leadership. His effability, kindness of spirit, always characteristic of his bearing towards others, made him a most agreeable companion and gave him popularity beyond church lines. His broadmindedness was such as to promote good feelings between his own and the Protestant churches. Few have been the occasion of differences through his administration of church affairs, and often co-operation in great enterprises for the common good has brought true Christian unity.

"His death, therefore, is a matter of concern to all who follow the leadership of Jesus Christ. The Protestant churches of the Federation, therefore, record their sorrow in this hour of our mutual bereavement, and pray God's grace upon our Roman Catholic fellow-Christians."

40,000 CATHOLIC STUDENTS FOUND IN SECULAR COLLEGES

By N. C. W. C. News Service

Washington, D. C., March 28.—Approximately forty thousand Catholic students are enrolled in 554 non-Catholic institutions of higher learning in the United States, according to figures prepared by the Rev. J. A. O'Brien, Ph. D., chaplain to the Catholic students at the University of Illinois, who bases his figures on the replies received from six hundred letters sent out to various institutions requesting information on this subject.

Father O'Brien's data shows that in 151 institutions in his list with 180,130 students, there are 17,376 Catholics. The estimated enrollment in 403 other non-Catholic insti-

tutions, including State universities and technical colleges, is 235,606, and adopting the same proportion as holding good, the number of Catholic students enrolled in these would be 22,700, or a total of 40,076 for 554 institutions.

"The study," declares Father O'Brien, "reveals that we now have a very large number of Catholics in attendance at State universities and Normal schools, especially the former. It shows, to my mind at least, the necessity of recognizing the fact and of endeavoring to formulate means to take care of the situation rather than of totally ignoring it."

A LEADER IN AMERICAN LIFE

A SKETCH OF THE CARDINAL'S LONG CAREER AS CHURCHMAN AND CITIZEN

For a full third of a century James Cardinal Gibbons has been ranked without question as one of the immortals whom America has given to the world. Millions of his fellow countrymen revered him as the pattern of the Christian patriot and sage. Europe accepted him as a faithful interpreter of America who boldly bespoke the spirit of her institutions before President Wilson undertook the task, and who left no antagonism in the doing of it. A master helmsman of the Catholic Church during the social and political evolution of the last fifty years, he was rated as one of a small group, including Leo XIII., Rampolla, Newman and Manning, who were most potent in guiding her external policies in the direction of liberalism.

The friend and counselor of Popes and Presidents, neither Rome nor Washington questioned his single-minded sincerity or the penetrating quality of his vision of public needs and rights. In all things he sought to observe as a rule of life: "Render unto Caesar the things that are Caesar's and unto God the things that are God's."

Called all men "brethren" His career was coextensive with the marked decline in religious prejudice in this country from "Know Nothing" days to the present time, and many acclaimed him as the foremost factor in that change. A Catholic of Catholics in his own religious career, he was never known to speak uncharitably of any church group, but called all men "brethren." Some of his closest friends and advisers were Protestants or Jews. He spoke without compunction at civic meetings in Protestant houses of worship, and on one occasion even preached in a Masonic hall, thanking the Masons cordially for the use of their building, there being no other to be had in the little town where he happened to be.

His habit of mind on this subject may be illustrated by the following true story:

In 1911 the celebration of the Cardinal's fiftieth anniversary as a priest and twenty-fifth anniversary as a Prince of the Catholic Church evoked two remarkable demonstrations, a civic celebration at his ecclesiastical seat in Baltimore in June and a church celebration in the following October. On June 6 a public meeting in his honor attended by 20,000 persons was held in the Fifth Regiment armory in that city at which tributes to him as a great American and a great churchman were voiced by President Taft, Vice President Sherman, ex President Roosevelt, Chief Justice White of the United States Supreme Court, Speaker Clark of the House of Representatives, Elihu Root, the Senators and Congressmen from Maryland, the Governor of the State, the Mayor of Baltimore and others. A more distinguished group of speakers could scarcely be assembled in this country for any purpose.

The day of the civic celebration was made a municipal holiday by the Mayor and City Council of Baltimore. As the time of the ecclesiastical observance approached a resolution was introduced in the City Council to decree a municipal holiday on that occasion also. Soon afterward, at a meeting of Protestant ministers who assembled in Baltimore periodically for discussions, objection to this stop was made and several speeches on the subject were delivered, without, however, referring disrespectfully to the Cardinal—such a thing was practically unknown in Protestant gatherings. It was held to have been sufficient to have the holiday on the day of the civic observance and that a purely Catholic celebration should not be similarly marked.

The Cardinal read of this action in a newspaper and immediately summoned to his residence one of his close friends, who happened to be a Protestant.

"What do you think of this view?" he asked when the friend entered his modest little study.

The friend expressed the opinion that it was at least in bad taste.

As Apostolic Delegate for the Third Plenary Council of Baltimore in 1884 and presiding officer of that body, whose decrees placed the Catholic Church in this country on the basis that it occupies today, he showed such marked ability in leading constructive work that Leo XIII. decided to elevate him to the Cardinalate. He demonstrated then for the first time and often afterward his talents as a leader and harmonizer of men in difficult undertakings marked by clashes of opinion.

"I think it is right," said the Cardinal firmly.

Through this friend he sent at once for the author of the City

Council resolution and had him withdraw it, at the same time handing to him a prepared statement agreeing with the stand of the Protestant ministers. Then he called the principal ministerial objector to his residence and commended him for what had been done.

A man who could rise to heights such as this, must have possessed extraordinary traits of character. In fact, the Cardinal's gifts of character and personality were as striking as his gifts of intellect, and helped him to win many battles. He was all things to all men in the best sense of the word. He habitually romped with altar boys in his study, afterward giving them little presents to show his affection for them. At a social gathering he was the one brilliant figure to whom all eyes turned, possessing unequalled draw. He commanded a fund of good stories that delighted old and young. On public occasions he was looked up to as a leader by men of all creeds or no creed. In the great arena of the Catholic Church he stood for fifty years as the American champion of the liberal element, the defender of progress in the Church and free institutions in the State.

SOME OF HIS ACCOMPLISHMENTS

Some of the principal accomplishments of his long life may be summed up thus:

He fought and won against heavy odds in 1886-87 the battle within the Catholic Church for a liberal attitude toward organized labor, which was then in great disfavor throughout the world. In this struggle he caused the Congregation of the Holy Office (the former "Inquisition") to reverse itself for the first time in history. The congregation had declared the Knights of Labor a forbidden organization in Canada and was about to pronounce against it in the United States, when Cardinal Gibbons threw all his daring and resourcefulness into the fight. Not only did he prevent a ban on the Knights in this country, but the prohibition was lifted in Canada, and the famous encyclical on labor by Leo XIII. followed, establishing among Catholics throughout the world the rights of the workers, for which the Cardinal had so valiantly contended.

Cardinal Gibbons' "Knights of Labor Letter" addressed to Cardinal Simoni, then the prefect of the propaganda in Rome, in which he presented his plea with powerful logic and great foresight, has been considered ever since as one of the charters in the labor movement.

In his speech at his installation as Cardinal in 1887 in his titular church in Rome, that of Santa Maria in Trastevere, he startled his venerable colleagues by the then revolutionary avowal that the American system of separation of Church and State was the best for both, and made a general defense of the American system of government, declaring that "our country has liberty without license and authority without despotism." Some of the Cardinals whose views were rooted in an older school of thought almost gasped at his assertion that "I belong to a country where the civil government holds over us the aegis of its protection without interfering with us in the legitimate exercise of our sublime mission as ministers of the Gospel of Christ." The new Cardinal's boldness was explained by some on the ground that it was "characteristically American." But he never wavered in his stand and his view has since been tacitly accepted, so far as America is concerned.

HE WON FIGHT AGAINST FOREIGN NATIONALISM

In the memorable controversy over the "Gambani question," so-called from the German Catholic who figured in the agitation, he threw the whole weight of his office, his statesmanlike skill and his unceasing labors into a struggle against foreign nationalism in the Catholic Church in America and won again. He carried his fight direct to Rome, striving for years against obstacles that proceeded from European influence, and at length received complete pontifical endorsement of his stand. This verdict stopped in 1891 the rapidly increasing tendency in the United States to preserve the permanent grouping of immigrants based on foreign nationalities and has made the Church ever since an influence of immeasurable power in the gradual Americanization of foreigners. President Harrison warmly congratulated him for his victory, but for which the "apphen" menace during the World War might have been in flatterly more formidable than it was.

At the height of the controversy he voiced his views in a strong sermon Aug. 20, 1891, in the Cathedral at Milwaukee, a centre of Canatism in which he said:

"God and our country—this be our motto! Next to love of God should be love of our country. Let us glory in the title of American citizen. To one country we owe allegiance, and that country is America."

EARLY SUPPORTER OF PEACE MOVEMENT

Cardinal Gibbons was one of the strongest inspirations of the peace movement throughout the world in the days when it was regarded as almost wholly Utopian, and he continued his labors in that cause to the end. On Easter Sunday, 1896, soon after the Venezuela controversy had rocked the English speaking world, he joined Cardinals Vaughan of England and Logue of Ireland, the repre-

sentatives of the English speaking peoples in the College of Cardinals, in an appeal in behalf of a permanent tribunal of arbitration. This had a decided moral effect throughout the world.

His hopes and strove for mediation to prevent the Spanish-American War, and believed that there could be a settlement on the basis of Cuban independence, but the blowing up of the Maine had aroused feeling in this country that could not be calmed. In the course of the recent political campaign he warmly inducted the principle of the League of Nations.

He brought about a settlement of the Prine Land question in the Philippines when an impasse on the subject had been reached by the Government at Washington. Later he was an active agent in the Americanization of the Catholic Church not only in the Philippines but also in Cuba and Porto Rico.

When a deadlock had been reached in the College of Cardinals over the election of a successor to Leo XIII., in 1903, Cardinal Gibbons exercised a decisive influence in negotiations which caused the choice of Cardinal Sarco, who was elevated to the pontifical throne as Pius X. He was the first American to take part in the election of a Pope.

ARRAYED CHURCH AGAINST SOCIALISM

He firmly arrayed the Church in this country against Socialism, and the spread of that creed among disaffected elements which could be reached by the choice of Cardinal Sarco, who was elevated to the pontifical throne as Pius X. He was the first American to take part in the election of a Pope.

Soon after his return from Rome, Bishop Gibbons was sent to the See of Richmond, Va., and in turn became coadjutor with the right of succession to Archbishop Bayley of Baltimore, who had met him at the Vatican Council and been impressed by his strong and winning personality. In 1877 he succeeded to the Archdiocesan See in the city of his birth.

From that time on his life was interwoven almost ceaselessly with a succession of important labors and accomplishments in behalf of his Church and his country, the principal ones of which have already been narrated. Perhaps it was partly because Washington was in his diocese that he was the friend of so many Presidents, particularly Cleveland, Harrison, McKinley, Roosevelt and Taft. Of these he was closest to Cleveland and Roosevelt, who intensely admired him and consulted him on important problems of State in which they bore testimony, he spoke only as a citizen and a patriot.

Cleveland consulted him on the famous tariff message of 1888, and on that occasion the Cardinal indicated almost propheticly the course of future events growing out of it. When Cleveland proposed to send a present to Leo XIII. in honor of that Pope's golden jubilee, the Cardinal suggested that it be a handsome bound copy of the Constitution of the United States, and the President eagerly accepted the proposal. Roosevelt obtained valuable advice from the Cardinal about the settlement of problems growing out of the Spanish War.

During the World War, the Cardinal co-operated with wholehearted energy in the various campaigns to help the Government's financial and humanitarian projects. His unceasing task was to support and help the constituted authorities of his country.

HE WROTE HIS EARLY STRUGGLES

Cardinal Gibbons had no small share of vicissitudes and struggles in early life before he entered the priesthood. He was born in Baltimore July 23, 1834, his parents being Irish immigrants. When the future Cardinal was three years old the health of his father, Thomas Gibbons, failed and he took the family back to Ireland, settling at Westport, where James was sent to school in due time. The father died when James was thirteen, and the energetic mother, whose piety left a deep and lasting impress on her six children, returned with them to America, landing in New Orleans after a shipwreck in which they had a narrow escape from death.

James obtained employment as a clerk in a grocery store in that city, but attended at a Benedictine school when he was twenty years old and turned his thoughts to the priesthood, and he went to St. Charles College, Ellicott City, Md., to begin his classical studies for his future vocation. After several years there he entered St. Mary's Seminary, Baltimore, and on June 30, 1861, was ordained a priest at the Baltimore Cathedral.

The Civil War, with its accompaniment of fierce passion in Maryland, a border State, was in progress when he saved his first and only pastorate, at St. Bridget's Church in Canton, then a suburb of Baltimore, now a part of the city. In those stirring days he repeatedly proved his courage. On one occasion he was attacked by a vagrant soldier, who seized a piece of timber and aimed a murderous blow at him. The young priest knocked down his assailant before the club could fall and thoroughly subdued him. With no other weapon than an umbrella he worsted an intruder who tried to take possession of his modest parochial residence. During the war he took no part on either side, ministering to Federal and Confederate alike when duty called him.

But no pent-up Utica could confine the talents and scope of the young priest. Despite the modesty which was one of his characteristics, he soon attracted the attention of Archbishop Spalding of Baltimore, and when he had been at St. Bridget's only three years the Archbishop called him to be his secretary.

Two years later the Second Plenary Council of Baltimore met and Father Gibbons, as its Assistant Chancellor, made so deep an impression upon the distinguished members that, although but thirty-two years old and only five years removed from the seminary, he was unanimously nominated as Vicar Apostolic of North Carolina and was elevated to the titular bishopric of Adramyttum.

HIS LABORS IN NORTH CAROLINA

In North Carolina his labors were purely apostolic and it was a chapter in his life on which he loved afterward to dwell. There were then but 800 Catholics in the State and his real task was to win a hearing from a Protestant community. He traveled over the State, preaching in court houses and public halls, confirming on one occasion in a garret, and obtaining the favor of Protestants to such an extent that some of them subscribed money for new churches that he established. These experiences, coming at an impressionable period of his life, implanted or increased in him the broad tolerance which remained one of his chief traits throughout his life.

He was the "boy bishop" of the Vatican Council of 1870 which declared the doctrine of infallible teaching office of the Pope, being but thirty-six years old when he was called to sit in that memorable body, every member of which was a senator. Projected thus into the Olympian atmosphere of the Church, he felt that his youth imposed upon him a discreet silence, but he gained a world outlook that served him signally when the greatest undertakings of his life opened before him.

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HIS WRITINGS

Into the prodigious labors of his life he crowded the authors of several books that have a world-wide vogue, "The Faith of Our Fathers," a defense of the Catholic religion on a basis of the broadest charity, has had a circulation of fully 1,500,000 copies, its limpid English style appealing to the purely literary taste, in addition to its ecclesiastical value. His other books are "Our Christian Heritage," "The Ambassador of Christ," "Discourses and Sermons," and "A Retrospect of Fifty Years."

Throughout his life the Cardinal was full of frame. It was predicted when he was a seminarian student that he would not live to do the work for which he was preparing, and while he was serving in his first and only pastorate it was declared by some of his parishioners at one time that he could not live two months. A French observer much later said that he had just enough body to contain the soul. But the Cardinal was sparing in his diet, was devoted to outdoor exercise, always took a short rest after his 1 o'clock dinner and, above all, never allowed the condition of his health to cause him worry.

On one of his most recent visits to New York, when he was past eighty-five, he insisted on walking from the Pennsylvania Station to the Archbishop's residence, though a motor car was waiting to convey him. Almost every afternoon he took a stroll, going from two to four miles and returning invigorated for new duties.

The Cardinal's life in the quaint and charming residence in Baltimore which was his home so long was simplicity itself. It was said that he was the only Bishop in the world who kept no private livery. He denied himself all luxuries and would accept no personal gifts of considerable value. The income from his books was large, and wealthy friends were more than ready to provide any amount of money he wished, but all that he received was devoted to good works for others. What was his, he gave. That was part of the code of his life.—N. Y. Times.

DIAMOND JUBILEE

A very interesting and unusual celebration is being held at the Mother House of the Grey Nuns of the Cross, Ottawa, on April 4th, when Reverend Sister McMillan and Reverend Sister Howley will celebrate the Diamond Jubilee of their Profession and Reverend Sister Mary Augustine, Sister M. Celestine, Sister M. Gabriel, Sister Anne of Jesus, Sister Elizabeth of the Cross, Sister St. Basil, Sister St. Vitaline and Sister Catherine, the Golden Jubilee of the same solemn event. His Grace Archbishop Gauthier will preside at the ceremony of the renewal of their vows. A number of clergy from the City and outside points are among those who have signified their intention of being present, Right Reverend Bishop Ryan of Pembroke, Reverend Father Lawrence Tighe, O.M.I., the newly appointed Provincial of the American Province of the Oblates, and Reverend Father Wade Smith, O.M.I., of Washington, D.C.

On Tuesday, April 5th, at the Rideau Street Convent Superior Sister Mary Agnes, the Reverend, Reverend Sisters, Alumnae, and present pupils will hold a Reception in Honor of the Jubilarians as all of the Sisters were connected with this institution in its beginning and for many years. It is worthy of note that all the Sisters are still active in directing different Houses of the Order of Grey Nuns.

His Excellency the Papal Delegate and His Grace Archbishop Gauthier will honor the occasion with their presence. Sister McMillan and Sister Howley were the first two pupils to enter the Boarding School that the late beloved Reverend Mother Theres, directed for over half a Century.

Sister M. Celestine, Sister M. Augustine, Sister M. Gabriel, and Sister Elizabeth of the Cross are familiar names to all former pupils of the Rideau Street Convent, Ottawa.

GROWTH OF CATHOLIC CHURCH IN UNITED STATES

The latest Catholic statistics just published in the new Official Catholic Directory for 1921, issued by Kennedy & Sons, New York, show that there are now 28,122,859 members of the Church under the American flag. Of this number 17,855,640 are in the United States proper. The total gain has been 300,000, including an increase of 150,098 for the United States themselves. There has furthermore been an increase of 600 priests, making the total 21,648. No fewer than 182 new parishes were established and 399 new churches were erected, an average of more than one a day. Four Colleges for boys and ten academies for girls were moreover added to our educational institutions. It is worth noting, also, that there are now 6,048 free parish schools in the United States, with an average attendance of 1,771,418. The number of adult converts was 39,000, in so far as returns were made upon this question. Our growth, if not startling, is at least steady.—America.

FATHER FRASER'S CHINA MISSION FUND

There are four hundred million pagans in China. If they were to pass in review at the rate of a thousand a minute, it would take nine months for them all to go by. Thirty-three thousand of them die daily unbaptized! Missionaries are urgently needed to go to their rescue.

China Mission College, Almonte Ontario, Canada, is for the education of priests for China. It has already twenty-two students, and many more are applying for admittance. Unfortunately funds are lacking to accept them all. China is crying out for missionaries. They are ready to go. Will you send them? The salvation of millions of souls depends on your answer to this urgent appeal. His Holiness the Pope blesses benefactors, and the students pray for them daily.

A Bureau of \$5,000 will support a student in perpetuity. Help to complete the Bureau.

Gratefully yours in Jesus and Mary
J. M. FRASER,
Superior, China Mission College.

- Previously acknowledged \$1,973 80
- Reader, Port Dover..... 10 00
- ST. ANTHONY'S BUREAU
- Previously acknowledged.... \$1,150 20
- IMMACULATE CONCEPTION BUREAU
- Previously acknowledged.... \$2,346 28
- COMPOSER OF THE AFFLICTED BUREAU
- Previously acknowledged.... \$865 80
- ST. JOSEPH, PATRON OF CHINA BUREAU
- Previously acknowledged.... \$1,806 94
- BLESSED SACRAMENT BUREAU
- Previously acknowledged.... \$02 05
- ST. FRANCIS XAVIER BUREAU
- Previously acknowledged.... \$578 80
- HOLY NAME OF JESUS BUREAU
- Previously acknowledged.... \$236 00
- HOLY SOULS BUREAU
- Previously acknowledged.... \$990 15
- LITTLE FLOWERS BUREAU
- Previously acknowledged.... \$636 84
- Thanksgiving, Toronto..... 5 00
- SACRED HEART LEAGUE BUREAU
- Previously acknowledged.... \$1,335 09
- N. W., London..... 2 50

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOY, D. D.

SECOND SUNDAY AFTER EASTER

THE VALUE OF SUFFERING

"Dearly beloved: Christ also suffered for us, leaving you an example that you should follow His steps, who did no sin, nor was guile found in His mouth." (I Peter 2, 21-22)

St. Peter, in these few words taken from his first Epistle, reminds us of one of the greatest truths among men. It is the fact that we must suffer. Never yet was there, nor will there be in the future, any one to escape suffering completely. It is true that it is repugnant to human nature, but this does not destroy the fact that it is, to some extent, at least, the lot of all who are born into this world. Yet suffering has its reward—it is bound to have it—if borne cheerfully, as it is difficult, since it inflicts wounds on our nature.

St. Peter gives us another reason for our suffering: namely, because Christ suffered, we are to follow His example. He does not mean that we are to go in search of suffering; but that when it comes, we are to bear it as did the Son of God. But, as we say more, Christ suffered not because He committed sin or was guilty of any misdemeanor, but because of the sins of man. His very creatures, who had life from Him. So much more should we suffer, who have been guilty of sin and who, as a consequence, deserve suffering. Christ died for all, but we can say that had He not died for us, it would be necessary for Him yet to undergo suffering after death!

Most people complain at the least approach of suffering, and do everything in their power to avoid it. This may be right from the natural standpoint, but it is wrong from the spiritual standpoint, for it is of our being so when sufferings come, whether through our own fault or not, we should bear them with as much patience as possible, after willingly accepting them from God, or generously submitting to them as a punishment for our disregard of the laws of God and of nature.

Sufferings are to our spirit what wholesome exercise is to our body. By regular and moderate exercise we strengthen our body, and become more nimble and hardened in muscle. Suffering exercises our spirit in virtue, patience, and constancy. It strengthens our will to resist sin and temptation, and makes of us worthy soldiers of the Lord. The spirit that knows no adversity and experiences no pain will grow as soft and weak as the body that lives in luxury. As a person, by brave attempts and continual exertion, may accomplish many remarkable feats with his body; so, by the pangs of suffering and revealing in many of them. We are wont to tell others of our sorrows in order to loose ourselves from them; yet do we not realize that we need them, that they are due to us? Time has often blurred the vivid conception of the sins we have committed, and we frequently do not recall them in their real enormity. We almost forget them, though they have been catalogued against us perhaps day after day. It should not be so; they ever should be before us, ringing in our minds against us, so that penance be done for them. Why do we not recall the history of our entire lives, when suffering is facing us, and see how much we deserve it, and how voluntarily we should accept it? No greater blessing than suffering could come to most of us sustained as we are with the scars of Satan's attacks. The death of Christ will not be in vain, if such be our attitude. We thus shall have little Calvary of our own, where we can cleanse our souls of the filth sin spreads over them.

But suffering does more for us. It wins for us a right to heaven. We must not think, as some are inclined to do, that God has deserted us, or does not care for us, when He does not free us of our sufferings. His eyes are open to every pain we undergo, to every disappointment we encounter, to every contradiction we bear. Do we ever think that He allows us to suffer, because in no other way would many of us have even a chance of salvation? How many we know today, who have been prosperous in the world's eyes and have escaped a great amount of the physical ills that come to most of us, but who have forgotten God! Unless He sends suffering upon them, they do not doubt will continue till death in such enjoyment as their Maker separates from them. We poorer worldly richness and nothing in feeling, if we have done our best in the midst of our want, that we are

on the roll of honor in the school of the Lord.

Though the road of suffering be bitter to the body, let us make it sweet to the soul. Thorny though the path of this life may be, still we can make it studded with spiritual roses for the world above. Our journey lies through a land of want, but the land of plenty is at its end, and if we are patiently enduring it. Let us never forget Him who died amidst suffering that we might reign, so that we in suffering may rise to where in truth we will reign.

CATHOLIC MINUS THE POPE

Floyd Keeler, in America

Not long after my submission to the authority of the Catholic Church, I had fairly adjusted myself to the very much changed circumstances in which I found myself, a priest said to me that Anglicans were the most Protestant of Protestants, and that High Church Anglicans were the most Protestant of all. I rather resented this statement and laid it to the fact that he, a "born" Catholic of Irish extraction, could not appreciate the position which one like myself had occupied. For a while the remark stuck in my memory and after the lapse of years and with the study of Anglicanism from the outside and of the Catholic Church from within, I have been able to see wherein it was not only justified, but that it actually describes their condition more accurately and epigrammatically than any other form of expression could do.

I know that if these words are read by any Catholic who has come into casual and superficial contact with Anglicans or Anglicanism of the "Catholic" type, they will likely produce the reaction they did in me when I first heard them. How can a set of men who hold practically every Catholic doctrine in its entirety, who frequently lead lives of heroic Catholic practice, whose whole soul is fired with love of the things which distinguish the Catholic, be called Protestant? Do they not hate and despise modern Protestantism and its perversion of the Faith? Do they not consider the Reformation as the great crime of Christian history and utterly repudiate it and all its works? Are they not striving in their own communion to expunge, as a foreign substance, every trace of Calvinism which fastened itself upon their own fair Ecclesia Anglicana in that transitory period when Henry's last and Elizabeth's pride had given room to continental "Reformers" to usurp the places of their own leaders in parish and university? Protestantism! Go into the churches today and see the altar complete with tabernacle and sanctuary lamp, as the center of all their worship. People are reverently doing obeisance before the "reserved Sacrament" and the "Mass" is carried on with a dignity and reverence too often, alas, lacking in our own churches. Vestments and accessories of every sort are there in the very best of taste and in the most correct shades and tints. Stations of the Cross adorn the walls, confessionalists invite the penitent to enter, and holy water fonts stand at the doors. Question one of these "priests" walking about in cassock and biretta, maybe saying his Office, or even telling his beads. Ask him what he believes and teaches. Is it Protestant doctrine? Transubstantiation, the Sacrifice of the Mass, the seven Sacraments, an absolutely correct Christology, a firm profession of belief in the authority of the Catholic Church, all these one hears from his lips. How dare we say that he is a Protestant? And if we say it to him he will resent it with indignation. I know, dear reader, for I was one of those who held to just such a position. I was a "Catholic priest" if anyone wanted to know, and was very particular to have it known too. But what differentiated me and those who held to similar tenets, from those in the Protestant Episcopal Church who frankly avowed themselves Protestants, and who more consistently with our published formularies believed that "Transubstantiation . . . is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given rise to many superstitious, and who did not find it necessary to teach the existence of more than two Sacraments? I know the "Catholic" will deny that these things are so, but prayer in the hands of one not prejudiced in favor of one or the other view and see what his verdict is as to the teaching of extracts such as the one I have quoted above. We had Catholic authority for our beliefs and practices, but we did not realize how inconsistent we were in accepting and teaching on the Church's authority, fasting communion for example, and yet denying that authority when the Church spoke on the subject of lawful jurisdiction. We stood firmly for the Catholic discipline on matrimony so far as its indisolubility was concerned, and regarded it as a Sacrament, though the Thirty-nine Articles were very shaky on the subject, but when it came to the Catholic discipline on the subject so far as the clergy are concerned, we exercised our own individual judgment backed up by no better authority than those same Thirty-nine Articles. And what is this but Protestantism? This picking and choosing of doctrines and practices is not Catholic, no matter how Catholic may be the doctrines and practices which are chosen for

one's use. It is quite true that when one's mind prefers those things which the Catholic Church holds, when it is attracted to its tenets, feels that they represent the truth, and the interior witness of his conscience corroborates the exterior witness of the Church's pronouncement, he is on the road to becoming a real Catholic. But he is not a Catholic until he has made an unconditional submission to what the Church says. "I believe because Thy Church hath spoken in Thy name," must be the convert's act of faith, and until he is ready to make that he is not and cannot be a Catholic. This helps to account for the position of many Anglicans who, holding everything that the Catholic Church teaches, even to the doctrine of Papal infallibility in some instances, still remain outside the fold. And it is in this eclecticism in doctrine that keeps them where they are, and that makes them essentially Protestant.

One who has not been in the Protestant Episcopal Church can hardly realize how insidiously this is taught in the midst of the "Catholic" teachings of advanced Anglicanism. The following extract, written by one of their number, serves to show what we mean:

"As Catholics we belonged to a club called The Church. The club is some 2,000 years old. In this club alone we can meet our friends; in this club alone we can sleep or argue or organize or pray. This club holds endless debates about everything—seas, stars, boats, biology, sacraments, suffrage, self-determination, alps, and bishops. Among other things, our club has always discussed the question of authority. The question is all the more interesting because in different ages different answers have been given. But these discussions are meant to amuse the club. No one ever dreams of their being allowed to destroy it. Yet they certainly would destroy the Catholic Club if once they meant that we were rude to the members or stingy to the waiters.

"This is a strong instance of the big thing against the small: that the Catholic Church, in Heaven and earth, east and west, is the huge house in which we live, while modern Roman Catholicism is a comparatively small but interesting member of the club, which has quite recently asked to be domesticated in it and now claims to be the whole club."

This is flirting with heresy. Such writing has for its object to blind the devotees of this school to the fact that diversity of opinion has been permitted in the Church on the matter of authority. Whenever that authority has been questioned, those who did so were menaced with the anathema of the Church. If they persisted they were expelled from the Church and adjudged heretics or schismatics.

It is true that Anglicanism is a sort of debating society, but that merely goes to show that it possesses no authority to settle its members which may come before it. Some of its members are adepts in debate, they could vanquish in argument some of our simple-minded people who believe in the Church's infallible teachings, but that proves nothing so far as facts are concerned. An individual fact cannot be changed, but a series of facts can be put into juxtaposition so as to prove anything one pleases, and the inferences which are drawn from the juggling of facts may be thoroughly unsound.

Being a Catholic does not consist in the use of Catholic practices or in holding Catholic doctrines, else that curious body of Congregationalists and other Non-Conformists in England who call themselves "The Society of Free Catholics" would be Catholics indeed. They have a "Mass" which is very satisfactory from the viewpoint of Catholic liturgy, more so than the present Anglican service in many respects. They teach many things quite at variance with ordinary Protestant doctrine, and their aim is to "Catholicize the free Churches." This they may do to some extent, for the absorption of Catholic doctrine leads to the Church as I have pointed out above, but until one is inside he is outside, and no amount of camouflage or throwing of dust into the eyes of the crowd can disguise or blind one to that fact. Just so long as the position taken in the extract we have quoted is the position taken by anyone, just so long is that man a complete Protestant and communicatio in sacris with him is just as much a sin for a Catholic as it would be with the most bigoted of ultra-Protestants.

A chief reason for seeking the Catholic Church is to obtain the sanction of an unchanging authority, and thousands have done it for just that reason. Some of us had more or less authority when we were, but the question as to how much this authority was brought to the fore when one who had occupied the high office of bishop felt it necessary to lay aside that office and begin all over again, simply because he felt he did not possess real authority for his acts. Such a change wrought havoc in the High-Church camp, hence these frivolous attempts to belittle the whole matter. Being "Catholic minus the Pope" means leaving out and rejecting the one thing which makes the authority of the Catholic Church articulate, and which alone gives that authority a basis on which to stand. Hence "Catholic minus the Pope" is just as much Protestant as though it were minus every tenet of Catholic belief.

I do not like to accuse any of my former co-religionists of bad faith or insincerity, for I know how com-

pletely deceived one can be and how sincerely one may occupy the false position in which they are, but it does seem as though this were done deliberately, and for the purpose of keeping souls from finding out the truth. But "Woe to them that scandalize one of these little ones that trust in Me," said the Lord. May that "woe" not be their portion.

THE OLD IRISH MOTHER

I wonder if she is still in the old land, the blessed Irish mother, who put a cap around her comely face between the twenties and thirties, and covered her brown waves from sight.

To her simple soul marriage meant consecration; the man who chose her need not concern himself about the little tendernesses; her affection was as fixed as the stars. He might be unreasonable, exacting, but her faith in the divine right of husbands was unshaken. She would have the children reverential to their father, even if she should have to romance a little to effect it, and with what loving sophistry she explained away his weaknesses.

She never understood constitutions, political or physical; but when sickness was in the family the pathetic care made the poor broth strengthening and the bitter medicine sweet. No sleep, no rest, no peace for her, while the shadow of death lay across the threshold; and how hard it was to die under her searching eyes!

But if a summons had really come, she would hold a crucifix to the dying lips, and the beloved son or daughter would carry the sound of her voice with them to heaven, for what Irish mother but could say prayers for the departing soul.

Not even the story of her country's wrong could embitter her guileless nature. The mantle of her charity covered even the bloody "Sassenach" and sometimes secretly, not daring to let it be known, she recommended them to the Virgin Mary.

If her belief in Her husband was strong who could measure the confidence she reposed in the brave boys who overtop her at sixteen; anything evil in them, her glory and delight? Impossible. They are always white boys in their mother's eyes, however dark and desperate in the sight of those who dwell in palaces.

Her unquestioning trust and earnest teaching kept them pure and honest in their early days and later when they discovered that their mother was only a simple, illogical, unlettered woman, their loyalty and devotion deepened, to find what wonders she had worked with her few talents.

What a tragedy Shakespeare could have woven around her, haunted all her life by a phantom ship at anchor in some harbor waiting till the children of her love were old enough to take passage and leave her forever.

How sorrowful must have been her joy on seeing them rise to the stature of men and women.

I wonder if she is still in the old land, stealing out of her lonely home at twilight, and looking with her tender eyes always westward, and when no one is by, falling on her knees and lifting up her hands in such intensity of supplication that they touch the hem of His garment, and His blessing falls on her flesh and blood in the far off land.

If flowers emblematic of their lives could spring from the earth beneath, it would be easy to find the grave of the Irish mother.

Roses would be clustered on the emerald moss about her head, violets at the feet and among the sweetest of the clover blossoms there would be lilies—lilies—Truth.

CONTINUING LENTEN PRACTICES

Easter joy very often spells the end of Lenten effort. As far as this concerns the mortification of the penitential season, it is quite within the intention of the Church that so it should be.

Many persons, however, begin during the Lenten time loving the salutary practices of religion which might easily now become a permanent feature of their daily life and rebound to their encouragement and perseverance. Those who have faithfully during Lent made the Stations of the Cross in a few moments happily snatched from time more nobly spent, would find their Lord most gracious should they maintain their practice. The numbers who have heard daily Mass all through the holy season will find the reward in hope and love and bravery far greater than any inconvenience these beautiful spring mornings if they continue their meeting time with God.

To hold something steadfastly when Lent has passed away is to have garnered choicest fruits in the holy time of penance that will make more glad the Easter time and help to sanctify the summer days before us.—Catholic Standard and Times.

THE VERDICT

"Behold the Man!"—the cringing Roman tries To shift upon the rabble's hands the blame; The center of the world's appraising eyes, He stands the King!—On Pilate falls the shame!

—MABEL J. BOURQUIN

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Back to the old Price — 50c. a box. This reduced price is now effective throughout Canada. GIN PILLS FOR THE KIDNEYS.

Whiskey Smugglers and "Bootleggers" are Disgracing Canada. Shall the importation and the bringing of intoxicating liquors into the Province be forbidden? NO. Shall the importation and the bringing of intoxicating liquors into the Province be forbidden? YES X.

VOTE—and vote—YES. Mark your ballot with X as above and cut off the Bootleggers' source of supply. Ontario Referendum Committee.

CATHOLIC WOMEN'S LEAGUE

Hallifax, N. S., March 16, 1921.
Editor The Catholic Record:
Dear Sir:—In the CATHOLIC RECORD of March 5th, 1921, a noteworthy article on the Catholic Women's League was published.

In fact, the Catholic Women's League of Halifax aims toward the same lofty ideals which characterize the League in other cities of the Dominion, namely: the safeguarding and promotion of Catholic interests and the fulfillment of the duties of citizenship by social service for common welfare in national life.

OBITUARY

MRS. CHALUE
At Penetanguishene, March 19th, 1921, Anne Barry Chalue, beloved wife of Antoine Chalue passed away, in the eighty-first year of her age.

Born in Cork, Ireland, she came to this country with her parents when she was but five years old. Sixty-two years ago she married Mr. Antoine Chalue at Sunnidale, in the county of Simcoe.

That the death of Mrs. Chalue herself, should be the first break in the family of thirteen is very remarkable. Mrs. Chalue was a remarkable woman with a sterling character, indomitable courage, unbounded energy, uncompromising integrity and deep seated faith, productive of an abiding confidence in God, which confidence often found outward expression in "God is good."

She died at dawn on the feast of St. Joseph, and under his fatherly care and with the prayerful voices of her sorrow-stricken family resounding in her ears, she was borne into the spirit world, that region of "refreshment, light, and peace."

On Tuesday, Solemn Requiem Mass was chanted by Rev. Father Murray, assisted by Rev. Dr. Barcelo, of Midland, as deacon, and Rev. Father Brunelle, P. P., as sub-deacon.

The large church was filled to overflowing with sympathizing friends whose attendance was but the outward manifestation of the deep respect which they felt for the deceased, and an expression of condolence with the bereft family.

The immediate family of the deceased who are left to mourn her loss consists of her husband, Mr. Antoine Chalue, and the following living in Toronto: Mrs. Frank Hurley, Mrs. James Strathairn, Mrs. Stephen Gartland, Miss E. M. Chalue, Sister Liguori of St. Joseph's Community, Anthony and R. B. Chalue; living in Penetanguishene are, Mrs. C. E. Wright, and Misses Josephine, Margaret and Mabel at home.

The deceased also left three sisters surviving her, Mrs. Rooney of Midland, Mrs. James and Mrs. Whitbeck of Detroit.

WHY WE KEEP THE HOLY HOUR BEFORE THE FIRST FRIDAY
One day in 1673 our Lord appeared to Saint Margaret Mary and told her that he wished her to understand the terrible filth of sin and to participate in the sorrow that crushed Him down to earth in the Garden of Olives.

There the sins of the world were poured over His sacred soul in one endless stream of shame and guilt. "And to join Me," said our Lord, "in the abject prayer I then offered My Father, you shall wake from eleven o'clock until midnight every Thursday night; you shall prostrate yourself with Me for one hour to appease the anger of God by begging mercy for sinners, and to sweeten in some sort the bitterness I felt when My Apostles abandoned Me, not being able to watch one hour with Me."

In answer to our Lord's cry for sympathy we keep the Holy Hour on the evening before the First Fridays. To you individually Jesus appeals: "Cannot you watch one hour with Me?" Attend then this devotion and make up for the ingratitude of men,

share in the sadness of the Sacred Heart in agony, implore mercy for sinners, atone for your own sins, and entreat for temporal and spiritual blessings.—Rev. G. Heinz, O. S. B.

DIED

FOLLEY.—On March 28rd, at St. Charles Home, Ottawa, Miss Ellen Folley, aged sixty-four years. R. I. P.
BALBY.—At Dorval, Que., on March 17, 1921, Mrs. Charles M. Balby, aged seventy four years. May her soul rest in peace.

CONNOR.—On March 21, Patrick Bernard Connor, met his death in a railroad accident, near Lyle, Wash. Interment took place on March 25th to Mt. Calvary Cemetery, Portland, Oregon. May his soul rest in peace.

MCMANAMA.—At the home of her parents, 114 Dominion St., Whitney Pier, N. S., on March 18, 1921, Pauline, beloved daughter of Mr. and Mrs. John McManama, aged seventeen years. May her soul rest in peace.

IN MEMORIAM

In loving remembrance of Francis Miles Gibbons, who died in Sandwich College, April 4, 1920, of pneumonia. May his soul rest in peace.

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TEACHERS WANTED

TEACHER wanted at once for Sault Ste Marie, Ont., Catholic Separate school. Must be qualified. Good salary for right person. Write V. McNamara, Sec., Sault Ste Marie, Ont. 212-1

WANTED school teacher for Separate S. S. No. 4, Osgoode, Ont. Normal trained if possible. Salary \$100 per month. Duties to resume immediately after Easter. Address Rev. Father Corkery, P. P., Sec. Treas., Osgoode, Ont. 212-3

TEACHER, qualified, wanted for S. S. No. 7, Huntley, Carleton County. Salary \$80 per annum. Duties to commence April 1, 1921. Apply to M. L. Kennedy, Sec. Treas., Corkery, R. R. No. 1, Ont. 212-2

SECOND class professional teacher wanted for Etchewille Separate School. Duties to commence after Easter holidays. Apply stating salary and experience to J. E. Murphy, Sec., Etchewille, Ont. 212-3

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ST. Joseph's Sisters' Hospital, Far Rockaway, N. Y., maintains a registered School of Nursing. Course 2 years. Entrance requirements: One year or more High school. 212-6

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HOMES WANTED FOR CATHOLIC CHILDREN
THE following wards of the Children's Aid Society are available for placement in good Catholic homes: Five girls, eight to eleven years of age. Four boys, five to seven years of age. Three boys, nine to twelve years of age. One baby girl, one and a half years of age. One baby girl, two and a half years of age. It would be necessary that all the other children should attend school. Make application to William O'Connor, 133 University Ave., Toronto. 212-4

TRAINING SCHOOL FOR NURSES
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 may be sent to the Director of Nurses, Mercy Hospital, Toledo, Ohio. 212-4f

C. W. L. TEACHERS' EXCHANGE
CATHOLIC teachers desiring schools in Northern Alberta should apply to the Catholic Women's League Teachers' Exchange of Edmonton. Applications to be sent to The Secretary, Mrs. Leo Trimble, 25 Arlington Apartments, Edmonton, Alberta. 212-4f

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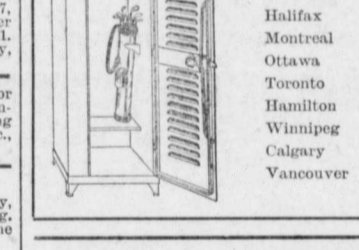
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The CITIZEN'S LIBERTY LEAGUE

Stands for

TEMPERANCE

by

GOVERNMENT CONTROL

The Citizen's Liberty League is an organization comprising men of highest standing in the professional and business life of the Province,—men who are not interested either directly or indirectly in the manufacture or sale of liquor, and whose demonstrated integrity and sincerity afford sufficient guarantee as to unselfishness of motive. The members of the League are devoting their whole effort towards obtaining what they conscientiously feel will prove the soundest solution of Ontario's liquor problem—viz., Government control.

By placing the responsibility entirely in the hands of the Government, the people of Ontario may rest assured that the sale of alcoholic beverages will be safeguarded and regulated in every direction consistent with life in a democratic country.

The League's views on temperance and its attainment are embodied in the Memorial here reproduced, which every serious-minded man and woman is asked to study with deliberation before making any decision.

Signatures are being obtained throughout the Province for the following Memorial, which is to be presented to the Ontario Government. Copies can be obtained from the Secretary, 104 Mail and Empire Bldg., Toronto.

Hon. President:
Admiral Sir Charles Kingsmill

President:
I. F. Hallmuth, K.C.

Vice-President:
Col. William Hendrie

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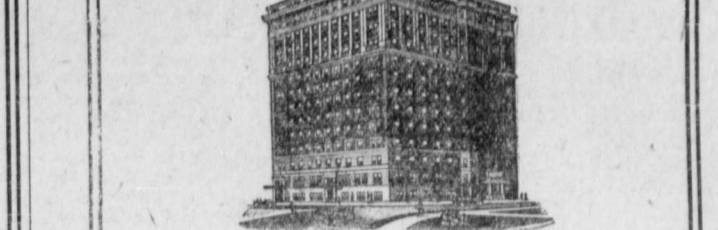
Total prohibition is as unnecessary in Ontario as it is unethical and impracticable and you are urged to stand by the League in their fight for

GOVERNMENT CONTROL

Vote "NO" in the coming Referendum and sign the Memorial.

WANTED bright, respectable, healthy boy, aged fourteen or fifteen, as helper for rural parish priest. Keep your boy from harm; healthy locality; good clothing, board and education. Avoid delay by sending recent photo only and description to Box 24, CATHOLIC RECORD, London, Ont. 212-7

WANTED by a young Catholic couple a boy or girl between the age of eight and sixteen years. Can furnish the best of references from our parish priest or any neighbor. Applications will be received by Rev. Father O'Toole, Kirk's Ferry, Que. 212-2



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Cafe A La Carte Cafeteria Men's Grille

A Memorial
To the Honorable the Premier of the Province of Ontario

We, the undersigned residents of the Province of Ontario, believers in temperance and moderation in all things, hereby desire to express our very grave concern at the prospect of any legislative enactment being placed upon the Statute Book of this Province which will not be binding upon the conscience of a great mass of the people and must be enforced by excessive penalties with armed inspectors and an army of spies and informers.

Many serious-minded and well-informed citizens, including ministers of the gospel and men holding the highest positions in the community, while fully appreciating the material benefits which might be gained from the total prohibition of the sale of liquor, agree with the view that there is a proper limit to interference by the State with individual conduct. They believe that a temperance country can be more surely obtained by evolution, than by legislation and that total prohibition is inconsistent with true temperance and opposed to Christian morality, which is based not upon the manufacture of new crimes for punishment but on the stronger force of love.

Democracy springs from a desire for individual liberty. Stabilized democracy depends upon the security of individual liberties properly used. There can be no security for the observance of a law dictating what men should eat or drink unless it has the support of a substantial majority not merely of those voting on a Referendum, but of all the people in the Province whose support is necessary. Especially is this true when the prohibitory forces are highly organized at the polls. If one law is not enforced, all law is brought into contempt and democracy itself may be imperilled.

It is a fundamental of democratic government that things innocent in themselves should be regulated against abuse, not prohibited. It is well recognized in law that a municipality cannot extend a mere power to regulate into a power to prohibit. If past generations allowed the open bar to become a menace, that is no reason why we should shirk the difficult duty of making wise regulations to govern the liquor traffic, and blindly throw to the winds an elementary principle which has hitherto been considered a necessary safeguard to democratic civilization.

We believe that the cause of Christian temperance and of stabilized democracy can best be served,—

(1) By Government control of the sale of spirituous liquors, and, if necessary, a wisely devised licensing of individuals to purchase spirituous liquors.

(2) By the treatment of those who have not the strength to take care of themselves under such conditions, as patients, not as criminals.

(3) By permission to purchase beer and wines under a system to be devised by the Government, thus minimizing the evil of illicit stills and the illegal sale of spirituous liquors and drugs. We are not advocating a return to the "open bar."

(4) By the formation of a voluntary organization similar to the Blue Ribbon Army in Great Britain, whereby all available energies and funds may be devoted to the promotion of true temperance by education and example.

We ask that you provide a means for an expression of opinion on the question of Government control. We further ask that the Ontario Temperance Act be amended as above, so that the conscientious scruples and liberties of the people of this Province may be fully protected against an organized minority, and accused persons shall not be deprived, as they are now, of the sacred right of every British subject to be considered innocent until he is found to be guilty.