

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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TRANSFORMATION

Only a little shrivelled seed,
It might be a flower, or grass, or
weed;
Only a box of earth on the edge
Of a narrow, dusty window ledge;
Only a few scant summer showers;
Only a few clear shining hours;
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom-wonder, as fair and
sweet
As every broke at an angel's feet.

Only a life of barren pain,
Wept with sorrowful tears for rain,
Warmed sometimes by a wandering
gleam
Of joy, that seemed but a happy
dream;
A life as common and brown and
bare
As the box of earth in the window
there;
Yet it bore, at last, the precious
bloom
Of a perfect soul in that narrow
room;
Pure as the snowy leaves that fold
Over the flower's heart of gold.

—HENRY VAN DYKE

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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THE IRISH ELECTIONS IN THE NORTH

The full details of the local Irish elections throughout Ireland, now to hand, are amazing in their revelation of Republican strength—which is far greater than even most ardent Republicans had expected. The Republicans have carried 84% of all elective offices in Ireland. In the so-called "black" province of Ulster, which the Orangemen have made a by-word for the world, the Republicans combined with what are called the Nationalists (meaning the Redmondites) against the Unionists and they gave these Redmondites one office out of every four. Between them they carried 105 offices in Ulster, against 82 carried by the Carsonsites. Or to go to counties they carried 5 of the 10 counties, to 4 counties carried by the Carsonsites. These 5 counties which they swept, include 2 of the counties which the Lloyd George Bill was including in Cavan, Tyrone and Fermanagh.

IN THE OTHER PROVINCES

In the other three provinces, Leinster, Munster and Connaught, the Republicans swept everything before them and carried 490 offices out of 610; the remaining 20 were divided between the Unionists who got 5 and the Redmondites who got 15. In all the history of elections, there was never such a clean sweep made for any one party as that made here by the Republicans. In about a dozen counties every single individual elected was a Republican. The result must have made rather grievous grieving for Mr. Lloyd George and his Cabinet, who had been trying to buoy up their followers with the encouraging news that Sinn Fein was on the wane, that the Irish people were getting tired of Sinn Fein and were returning to sanity. Irish sanity as used in the English political world signifies of course, resignation to English tyranny. After he read the news, Mr. Lloyd George evidently got infected with a little sanity himself—for he at once put the Home Rule Joke upon the shelf.

LORD MONTAGUE'S PLAN

Lord Montague seems also to have been side-swiped by the same sanity—for he proceeded to introduce into the House of Lords an Irish Home Rule Bill, the provisions of which offer Ireland the same conditions as Canada and Australia—namely complete control of her own legislation and taxation, complete independence of the Westminster Parliament, and permission to make her own commercial treaties with foreign countries; also permission to raise her own local land forces. But she must remain with "the Empire." It is not known to what extent Lloyd George and his followers will support Montague's Bill. Nor indeed does it much matter. There was a time, and that not long since, when such a bill would have been snatched at by a large portion of the Irish nation—always of course in the hope that when they had got such an act working, it would put them in position to more easily work out their complete independence. But even that time is past. The nation is now in no mood for half measures, nor even nine tenths measures. The Irish Republic is established and is functioning, and there is nothing left to the English Parliament to do but recognize it. And the longer they procrastinate over doing so, the more sleepless nights they ensure themselves.

COUNTY OF ANTRIM

There is much significance in the fact that even in the great Unionist county of Antrim the Sinn Fein candidate, Louis Walsh, an able young lawyer and long time a National

worker, headed the poll in the Ballymena division, and this despite the fact that a few days before he had been savagely beaten by a mob of Orangemen in Ballymena for daring to stand for election. Of course the explanation of his being elected at all is that a certain percentage of these who were Unionist are now becoming Sinn Fein. The same more or less applies to a degree in the election for the Antrim County Council where Mr. Patrick Downey, Sinn Fein, defeated the Unionist who had been chairman of the old council, Mr. J. Stoupe McCance, D.L. These are the indications that are now making Mr. Carson's work much more discouraging than it used to be.

THE DAIL EIREANN IN SESSION

The Dail Eireann met in secret session somewhere in Ireland two weeks ago and drafted a scheme for both arbitration courts and ordinary law courts—an extension of the scheme that has been tried and has worked so well in many parts of the country. They worked out all details, prepared instructions for the proper carrying out of the scheme and appointed the higher judges for the various parts of the island. They also prepared a scheme of taxation which will be put in force when the opportunity and the necessity arise. They debated the matter of the extension and development of their direct trade with foreign countries and arranged a practical scheme for carrying out this development.

CHIVALROUS AND JUST

Another scheme of practical import, which they hammered out, was that for the more systematic policing of the country by the Sinn Fein volunteers. They arranged, too, for the full and proper protection of the persons and property of isolated Unionists in the very Republican parts of the island. During all the war that has gone on for the past few years in Leinster, Munster, and Connaught a single one of these people has not been interfered with—not such a bad record for "the band of criminals" (as Lloyd George styled them) who "terrorize and assassinate" without mercy! But since the Government has begun investigating the Unionists in the North, to provoke and kill Nationalists, it was naturally feared that some of the hotter-headed Nationalists in the South, might be moved to retaliation upon their Unionist neighbors. Sinn Fein is taking care that this will not be permitted. They will ensure toleration for all who dwell within the Irish Republic—which will include even those who openly work and talk against the Republic. The only people who will not be tolerated are the members of the foreign army of occupation—which include both police who are armed to fight against the liberty of the people, and English soldiers.

THE LAND AGITATION

The Dail Eireann also made provision to safeguard land owners against any unfair claim for division of their land, and talk against them. This was being done in some places by some unworthy ones who had more at heart their own personal greed than the advancement of Ireland's cause. The Sinn Fein judge for county Clare, Brian O'Biggin, (who is a poet and also a member of the Dail Eireann) had, on this point, already issued to the people of West Clare a wise proclamation, which is well worth setting down. This document reads:

"It has come to our knowledge that many frivolous and unjust claims to lands are being pushed forward in parts of West Clare.

"Very many of these claims are without foundation and are useful only to the common enemy by causing ill-feeling among those who ought to be friends and comrades and by the expending on petty disputes all the energies that should be directed towards one object and one only, viz., the defeat of English rule in Ireland.

"We are engaged in a life and death struggle for independence, on one side are wealth and power, lies and armed legions of an unscrupulous Empire; on the other the courage and faith and love of a long-suffering but unconquerable race. Every hand, every brain, every heart is needed in the fight. Given loyalty to the noblest cause on earth it is only a matter of time—and not a long time—until victory is achieved.

"When the fight is won the Dail will make every effort to see that justice is done to all and that no citizen of Ireland need leave her shores to seek a livelihood.

"Meanwhile all persons who believe they are justly entitled to property at present in the hands of others are invited to file their claims with the Registrar of the District Court already established in West Clare.

"But it must be clearly understood that any person who from this time forth persists in pressing forward a claim or setting up a dispute in writing threatening letters in the name of the Republic to a fellow-citizen, will do so in the knowledge

that he or she is acting in defiance of the wishes of the people's elected representatives and to the detriment of the national cause."

ROUNDABOUT DIPLOMACY

One of the Dublin councillors, Mr. Lawless, who has just arrived home, after his recovery in a London hospital from the effects of the Wormwood Scrubs hunger-strike, brings news of his being approached by a personal friend of Mr. Lloyd George—one who, however, tried to impress upon Mr. Lawless that though he wanted to smooth the way for Lloyd George he was not sent by him, nor directly acting for him. He wanted to know from Mr. Lawless just what terms Sinn Fein would propose, in order to effect a settlement. Lloyd George's friend betrayed the fact that the uncertain attitude of Labor upon the handling of munitions for Ireland was putting the Government in a pickle. Mr. Lawless felt behind the man's words that the Government was a little bit panicky lest if Labor established the precedent, they could not in future undertake any war without first going on their knees to the Labor unions and getting their permission. Mr. Lawless gave Lloyd George's friend to understand plainly that if Lloyd George and his government were not satisfied with the very clearly and definitely expressed statements of Sinn Fein—that all they wanted was for Ireland to be left Irish—for the English forces to get out—then Mr. Lloyd George must send to Sinn Fein an avowed ambassador armed with all necessary credentials, to seek further information.

LORD FRENCH AND SINN FEIN

Lord French, who, on coming to Ireland as Lord Lieutenant, boasted that in three months he would put Sinn Fein out of the heads of the Irish people, has now changed face so far that he has publicly asked Sinn Fein to tell what they want anyhow? It is a mighty difficult thing for a Briton to get it through his head that any sane people who are in full enjoyment of the blessing of English occupation of the country could for a moment reduce themselves to the very low level of asking the English to get out.

SEUMAS MACMANUS, Of Donegal.

ARCHBISHOP SPRATT

GETS DECISION ENTIRELY IN HIS FAVOR—FATHER MEA SUBMITS

We are authorized to announce that the case between His Grace Archbishop M. J. Spratt of Kingston and the Rev. Charles J. Mea of the same diocese, having been submitted to the supreme ecclesiastical authorities in Rome, the following decision and final arrangement have been reached:

SACRED CONSISTORIAL CONGREGATION

In the matter of the penalties inflicted or to be inflicted in the case of the Rev. Charles J. Mea against the Archbishop of Kingston:

At a full meeting of the Sacred Consistorial Congregation, held on the 27th May, 1920, their Eminences the Cardinals examined in due form the appeal of the Rev. Charles J. Mea and all the acts and documents relating thereto.

The following questions were submitted:

1. Can the penalties imposed upon the said priest, Charles Mea, by the Archbishop of Kingston, on Nov. 20, 1917, be upheld?
2. Should any decision be issued in this case for the purpose of safeguarding justice and discipline, and if so, what should be such decision.

Their Eminences responded:

To the first question "in the affirmative—that is, the penalties inflicted are to be upheld."

To the second question as follows:

"The Rev. Charles J. Mea is to be gravely admonished to examine his conscience regarding the serious injury done to the person and the authority of his Archbishop and to beg due pardon therefor; until this is done he is to remain suspended and forbidden to say Mass, and this in the sense intended by the Sacred Congregation."

In an audience granted to the Cardinal Secretary of the S. Consistorial Congregation on the 28th of May, 1920, the Holy Father fully approved and ratified this decision.

(Signed)
O. CARDINAL DE LAI,
Bishop of Sabina,
Secretary.

V. SARDI,
Archbishop of Caserta,
Assessor.

As an obedient son of the Church, with profound reverence for the Holy See and my Archbishop, I fully, freely, and without delay submit to the decrees issued against me, as given in this document.

(Signed)
CHARLES JOSEPH MEA,
Witness:
WILLIAM H. DOONER,
Rome, June 4, 1920.

"WHOLLY DEGRADING"

AN ARRANGING OF BRITISH METHODS IN IRELAND BY AN ENGLISH EX-OFFICER

The following is one of a series of articles written by Major Brakine Childers, D. S. O., in the Daily News.

MILITARY REGIME DISCREDITABLE AND COWARDLY

I am asked to give my opinion of the military regime in Ireland. I give it as one who lives under that regime, and also as a soldier with a varied experience of regular war and an instinctive regard for its deontologies and civilities. For a military regime directed to the suppression of civil and National liberty, though it is waged under the form of what is called "law," is none the less a war, with an organized army on one side and a civil population, physically well-nigh helpless, spiritually indomitable, on the other.

Now it is impossible for those who levy such a war to make it respectable. It is disreputable and cowardly by its very nature, because it is waged by the strong against the weak for a base and selfish end, the military domination of a people rightly struggling to be free. It may be true that some wars have ennobling effects even upon the conqueror; this kind of war has none. Even to the weaker side, with all the heroisms and sacrifices it evokes, measured in thousands of lives and careers wrecked or impaired for principle's sake, it is impossible to escape from that tragically subtle demoralization which comes to a people bludgeoned into silence by the law, driven underground to preserve its national organization, and too often forced under intolerable provocation into desperate reprisals. Put to the stronger side, to the army and the nation responsible for the war, there is no compensation, the war is solely and wholly degrading.

LETTERS DE CACHET

The army has to act as the instrument of Dublin Castle. Hence emanates a stream of proclamations proscribing anything and everything with a national tendency. Here is the nerve centre of a vast and elaborate system of political espionage, necessary where the political opinion of the great mass of people are criminal under the law. Here come a thousand rivulets of secret intelligence, the reports of a host of spies, informers, and agents, and hence issues a corresponding flood of orders for raids, searches, secret inquiries and arrests, and of those infamous lettres de cachet for imprisonment on suspicion without charge or trial, which are the resort of despotic Governments. Only five of these untried suspects were found in the Bastille when it was stormed. Hundreds are now in Irish and English jails by order of the Castle.

ODIOUS AND PROVOCATIVE

Such is the master to be served. What of the service? Broadly speaking, the army must go where the police go and do what the police do (with certain somber contingents of responsibilities in the background, where the police sink into insignificance). For in Ireland the police, instead of protecting the civil population, have to be protected from them, so odious and provocative are the duties these unhappy but courageous officers of the law are forced by the law to perform. So the soldiers—their comrades in ignominy—must scour cities, villages and country districts in lorries, tanks, or armoured cars on a constant round of suppressions and raids; raids and suppressions. They must suppress every conceivable kind of meeting, political and social gatherings, fairs, concerts, sports, language classes, newspapers, printing plants; they must even hunt from pillar to post a non-party Economic Committee because it is organized by a Republican; they must even help to kidnap children at the school door and turn back with bayonet old women coming to market their fowls. Fixed bayonets and trench helmets at all these "operations." So, too, at the raids, which proceed without cessation at all hours of the day and night, on private houses, shops, business offices, tram, in one case a bank.

LOOTING, INSOLENCE, WANTON DESTRUCTION

Take a typical night in Dublin. As the citizens go to bed the barracks spring to life. Lorries, tanks, and armoured search-light cars muster in fleets, lists of "objectives" are distributed and, when the midnight "curfew" order has been issued—the strange cavalcades issue forth to the attack. Think of raiding a private house at dead of night in a tank (my own experience)—or can be heard miles away! The procedure of the raid is in keeping with the objectives are held for the most part by women and terrified children. A thunder of knocks; no time to dress (even for a woman alone) or the door will crash in. On

opening, in charge the soldiers—literally charge—with fixed bayonets and in full war-kit. No warrant shown on entering, no apology on leaving it, in nine cases out of ten, suspicious prove to be groundless and the raid a mistake. In many recent instances even women occupants have been locked up under guard while their own property is ransacked. Imagine the moral effect of such a procedure on the young officers and men told off for this duty! It is a wonder that discipline is relaxed, unparadoxically irregularities occur—looking, in some cases, drunkness, cruel severity to women, wanton and senseless destruction. All these things have been happening. If the Daily News will give me space I will give chapter and verse in full.

SAVAGE SENTENCES

Lastly, the courts-martial. This branch of a soldier's work in Ireland should be, and for all I know is, intolerably odious to just and honorable men. Soldiers have no business with law; they are not trained for it; they could not do impartial justice if they would; while I believe every one of the officers detailed for these tribunals would admit that his function in enforcing the "law" as an armed servant of the Executive is an absolute disqualification for administering the same "law" as a judge. I have seen some of these courts-martial. They deliver savage sentences for the most trivial offences, but they give no impression of active bias. A kind of listless, fatalism. The prisoner does not plead or cross-examine. No nobody cross-examine. If a nice point of law arises it is expounded by the legal officers; the case proceeds and ends like the march of destiny. There is at least this to be said of letters de cachet that they render these military courts less frequent.

THE REACTION HAS BEGUN

I send with this one word of warning to the English readers of the Daily News. This Irish war, small as it may seem now, will, if it is persisted in, corrupt and eventually ruin not only your army, but your nation and your empire itself. What right has England to torment and demoralize Ireland? It is a shameful course, and the more shameful in that she claims to have fought five years for the liberty of oppressed nations. But she does make and exert that claim it will react disastrously upon herself. The reaction has begun.

MR. ARTHUR GRIFFITH

ON NEGOTIATIONS AND THE DERRY SITUATION

A recent issue of the Irish Bulletin reports an interview with Mr. Arthur Griffith, during which he said he "was ready to discuss the situation (in Ireland) with Sinn Fein or anybody else who had a right to speak on behalf of the Irish people, said that "if the proposal means that accredited representatives of the Government of Great Britain are ready to meet the accredited representatives of the Government of Ireland to negotiate a Treaty of Peace between the two nations, the Government of Ireland will, I believe, accept that proposal."

If, on the other hand, "the proposal means that private conversations should take place with English politicians, it has no meaning for the Irish people."

Questioned as to the Premier's statement that the British Government were ready to face a five years' war rather than submit to the establishment of an Irish Republic, Mr. Griffith replied:—"He declared war on Ireland when he attempted by armed force to prevent the assembly of the duly elected representatives of the people of Ireland, and when the 200,000 of the young men and women of Ireland should be driven out of their country. He now declares that he is ready to continue the war for five years and suffer a million casualties. At the end of such five years Ireland would still be Ireland but the British Empire would have gone the way of the Austrian Empire."

On Mr. Lloyd George's declaration:—"We take the same view of exactly that position as President Lincoln took of the attempt of the Southern States to claim secession," Mr. Griffith said:—"The attempt to draw an analogy between the case of the Southern States and Ireland shows how desperately necessary it is in the opinion of America. There is no analogy. The Southern States formed an integral part of one nation and had never enjoyed a separate political existence. Ireland and England are different nations, and Ireland enjoyed for one thousand four hundred years a separate political existence. That existence England has for generations attempted to crush by force of arms. England holds Ireland as Russia held Poland—not as the United States held its constituent elements. The analogue of Ireland is not the Southern States but

Poland. The analogue of England's Prime Minister is not Abraham Lincoln but the Russian Czar."

Mr. Griffith's further statement that "if they (the British Government) insist upon compelling the North of Ireland, whether it will or not, to come in and say: 'Self-determination shall be self-determination for the 3 southern provinces but not for the north' it would be a fatal error," referred, in Mr. Griffith's opinion, to a difficulty of England's making for England's interest. "The recent Co. Council election," he observed, "have shown that beyond doubt. Of the supposed 6 'north-eastern' counties, 2 at the polls have registered allegiance to the Republic, and all have elected Republican Councillors. The principle of self-determination, as laid down by President Wilson and accepted by the English Government in the hour of England's impending overthrow, is a principle applicable to nations and peoples, not to parishes and shires.

"If Yorkshire or Cheshire sought to withdraw from the jurisdiction of England, England would rightly prevent their doing so—they are an integral part of England and can have no right to separate themselves from the English nation. Each Irish county is an integral part of Ireland, and can have no right to separate."

"Mr. A. Griffith, in an article for 'Young Ireland,' declares that the rioting in Derry has been planned and directed by Unionist leaders, in collusion with persons of eminence in England and with servants of the English Government in Ireland, and that arms and money had been provided for the men when the English Attorney General in Ireland named a 'Civilian Guard.'"

"The persons of position in Belfast who organized the Derry rioting," he adds, "boasted last week that they were importing overseas, without any interference by the English Government, as much arms as we like." Before the present outbreak a quantity of Ulster Volunteer arms were brought into Derry from another county. Pending their removal from the place in which they were stored, they were placed under a guard of 'the R. I. C.'"

"That such things occurred, and are occurring, without the knowledge of the 'conciliators' in Dublin Castle is possible, but difficult to believe. For two days the Nationalists of Derry, practically unarmed, were left at the mercy of the gentlemen supplied with R. I. C. guarded rifles. When they procured some arms and proceeded to defend themselves, the English military and the Unionist shooters 'fraternized,' and later these English military, we read in the press, fired upon the Nationalists. The object aimed at by the instigators and financiers of the Derry riots is not merely political. It has an economic side, which was discussed in Belfast by the promoters only a fortnight ago. The younger generation of Protestant workingmen in Belfast have not become Sinn Feiners, but they have ceased to take interest in Unionism.

"The plates in the shipyards which the visitors formerly found adorned with cheery inscriptions of 'To hell with the Pope,' have ceased for months to bear them—a phenomenon which has disquieted the plutocratic upholders of ascendancy. It foreboded a breakaway of the working men from the control of their masters, which has been exercised for generations through the Orange Devices of the last ever been the sectarian passion of the workingmen of the Ulster plutocrats when their farmers grew restive under the landlord regime, or when men sought for any right that might imperil their masters' squalid ascendancy.

"Thirty-six years ago, when the English Parliament was considering a broadening of the then franchise which would, practically for the first time, permit the workingman a vote, the game that is being played today in Derry was also played. The late Mr. Charles Dawson was announced to lecture in the Derry Town Hall on the subject, and in order to provoke a sectarian riot Lord Ernest Hamilton, with a gang of men, occupied the hall, and shot down several inoffensive people who purposed attending the lecture. In the thirty years that have passed even Orangemen has progressed. The conspirators in Belfast and London, who planned, financed, and directed the riots in Derry will find that the tactics of 1884 and 1886 no longer pay a dividend."

Whoever permits the occupations whereby he gains a livelihood to absorb his whole thought and energy is necessarily an incomplete man. He lacks openness of mind, breadth of view, the sense of beauty, and the disinterested love of knowledge. His perception of spiritual truth is dimmed, and he is made incapable of the purest and most generous emotions. To give him something of this, leisure, it rightly used, may serve; and hence I say the man is worth what his leisure is worth.—John Lancaster Spalding.

CATHOLIC NOTES

Prof. Daniel Sargent, of Harvard University, has been received into the Church by Father Martin Scott, S. J.

According to the Baltimore Review William Porter Spurgeon, editor of the Washington Post, was received into the Church on his deathbed about two weeks ago. He was one of the greatest journalistic powers in this country.

London, June 24.—A Jesuit priest, Father Hippolyte Delahaye, president of the Hollandist Society, has received the degree of Doctor of Letters, Honoris Causa, from Oxford. He is famous as an authority on the biography of saints.

When a committee was organized in Malines to erect a monument to Cardinal Mercier, the eminent prelate wrote to the organizers that he absolutely declined the proffered honor, concluding his letter with the following: "Monuments are for dead people, and I should wish not to be excluded from among the living."

Constantinople, June 7.—Mons. Dolci, the Apostolic Delegate in Constantinople, has been decorated by the British High Commissioner with a British decoration. Mons. Dolci rendered important benevolent services to British prisoners of war in Turkey, and succeeded by his intervention with the Ottoman authorities in saving the lives of two British residents who had been condemned to death on a charge of espionage.

Some 1,000 Catholics in England recently participated in the annual walk from Newgate to Tyburn in honor of the Tyburn martyrs. For most of the way it followed the road along which the martyrs were dragged on the hurdles. The walk was organized by the Guild of Our Lady of Ransom, and was headed by Rev. Philip Fletcher and Rev. J. H. Filmer. The walk ended at the Tyburn Convent, Hyde Park Place, where Benediction was given from the balcony to the kneeling crowd below.

It is reported from England that Rev. Francis Gurd, M. A., formerly curate of St. Mary and John Cowley, Oxford, has been received into the Catholic Church. News from England reports also that Rev. John Muirhead and Mrs. Muirhead have been received into the Catholic Church at St. Aloysius' Church, Oxford, by Rev. Charles Plater, S. J. Mr. Muirhead recently resigned the living of St. Columba, Lomay, Aberdeenshire. He had previously been a curate at Hunslet parish church and at Christ Church, Manchester.

Dublin, June 17.—Feelings of Catholics are outraged by the extent to which police surveillance is being practiced in Ireland. Rev. Hon. Mr. Ginnell, Member of Parliament, a man of three score and ten, now shattered in health by eighteen months' imprisonment, lately repaired to Dalvin, County Wicklow, to recuperate. On Sunday last he was followed to Mass by four policemen, two of whom knelt in the seat in front of him, and two in the seat behind.

Through a friendly agreement between the Vatican and the Italian Government, the famous custom of conducting the devotions of Our Stations of the Cross inside the Roman Coliseum is about to be revived. Never since the loss of the Pope's temporal power has the devotion been publicly celebrated within the Coliseum precincts, and in commemoration of the event the Holy Father has appointed a special Cardinal Legate to preside in his name.

Definite plans to organize the entire membership of the Catholic Church in the United States into a workable unit through the agency of the many lay organizations were formulated in the organization of the National Catholic Laymen's Council of the National Catholic Welfare Conference. Sixty delegates from more than twenty different States and representing twenty five different laymen's organizations attended the meeting and subscribed for themselves and for their organizations and their dioceses to the plan of this great movement of laymen.

Dublin, June 15.—The pilgrimage season at Lough Derg, Donegal, has just opened and will continue till the feast of the Assumption, August 15. A vast crowd, including several Americans, have come this week to the famous lake-island where St. Patrick himself prayed. No other pilgrimage in the world equals the rigor of St. Patrick's Purgatory. The penitents fast for three days on a single meal of black tea and dry bread. Discarding boots and stockings from the moment they land, they do not put them on again until the third day when about to depart. The Stations are performed barefooted over the sharp stones of the rocky isle. In drenching rain and sweltering heat, pilgrims may be seen engaged in this devotion. Social distinctions disappear. Wealthy and poor, gentle and simple commingle and are alike. The night typifies the faith and asceticism of Ireland. Last year there were 14,800 pilgrims.

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HAWTHORNDEN

A STORY OF EVERY DAY LIFE

BY MRS. CLARA M. THOMPSON

CHAPTER XXIX.—CONTINUED

"Here we are, together again," exclaimed Harry Greenwood, as he threw himself into his berth that night, "and for nearly two weeks probably. Well, it was not of my seeking this time; I accept it as clearly providential; even Ned can't get over that. Lovely young creature! so changed in this short time! O, that man should put an enemy in their muffs to steal away their brains. O, it is wonderful that we should transform ourselves into brutes! To think of this blithe, pretty creature tied for life to this sort; if men are brutes, certainly girls are fools!" and with this comforting reflection he composed himself to sleep.

For a day or two Mrs. Stapleton was too ill to appear at meals or in the saloon; during this time Mr. Greenwood made the acquaintance of the priest, and found to his astonishment one who knew Marion well; it was good Father Sheridan, who had been to his native land to bid adieu to his aged mother, and was now returning to his field of labor; he was evidently glad to hear of Marion that she was homeward bound. Mr. Greenwood expressed the hope that the presence of her former friend and pastor would prove a comfort to her and do her good.

"Ah! she will hardly see her old padre," he replied. "Who would have thought my pet Marion," he said, "as if speaking to himself, 'would have done as she has?'"

"She has repented long ago, in dust and ashes," said Greenwood. "Repented! What do you know of her repentance?" Father Sheridan looked sharply at his young friend as he spoke. The crimson blood suffused his face as he hesitatingly answered, in a low tone, "I have already been called to protect her from her husband's violence."

"You are young, my son, for the position of protector to a married woman against her husband," replied the priest, with a grave smile. "Yes, Father, but I was the only person near with whom she had sufficient acquaintance to ask help in such an emergency." Father Sheridan made no reply, and Harry felt that he had more to say, but deferred it for the present.

In time Marion appeared at the table, pale, dispirited and anxious; seeing from symptoms which she had learned to know and feel keenly, that her husband's daily potations were getting deeper and deeper; what should she do if there were to come a crisis here?

The intimacies of steamboat life in a voyage of any length are proverbial, and Mr. Stapleton had no difficulty in finding several of the half-fellow fraternity, who drank and gambled with him from morning till night. He had wit and good breeding enough to keep these companions from his wife, but he left her to her own way. She evidently avoided Father Sheridan, taking a place at table far removed from his vicinity, neither did he apparently seek her. In the cold days, when the warmth was necessary for his work, Mr. Greenwood would take his portico into the public saloon. Marion would bring her work or a book and sit beside him; these were all the interviews the young people sought with each other, certainly innocent and public enough to satisfy the most exact; but Father Sheridan was not satisfied. On Sunday Mass was said on the forward deck, for the steerage passengers, who were mostly Irish and Germans. Mr. Greenwood urged upon Marion the duty of going forward with him; but she declined, and he went alone. After the Holy Sacrifice, the priest sent for Mr. Greenwood to his stateroom.

"Are you very busy?" he said. "My son, I have a good deed for you to do, if you have the disposition." Harry assured him he was ready for any good work. "Come here, then, tomorrow, bring your tools; they tell me you are a famous architect; why didn't you tell me yourself? I want you to give me a plan of my poor little church of the Good Shepherd, which I mean to have built as soon as I reach Atlabaca, in place of the log house where we now worship; you must come here to sketch it, that I may tell you what I want."

Thus the daily meetings in the saloon were broken up, and Marion was left to herself. The second day Greenwood worked away at his plan, while Father Sheridan said his office; when the priest had laid by his breviary, he came and looked over the work, laying his hand affectionately on the shoulder of the young man. "I have heard your name coupled with Mrs. Stapleton," he said, speaking very low, "banded about in the drinking saloon over their cups, and it must not be. I trust you entirely; you are both innocent in this matter, but Marion's name for her mother's as well as her own sake, must not be spoken lightly. Do you understand me, my son?"

"Perfectly," replied the young man; "I will do your bidding. Give me your blessing, father."

Mr. Stapleton had again succumbed to the influence of his pet vice, and was a terror to all who came near him; and Harry Greenwood, with the approbation of Father Sheridan, watched with him night after night, his wife having been forbidden by the ship's surgeon to come near him. It was in the midst of one of his most fearful nights, when the sick man raved with delirium, that the cry of "icebergs" came from the lookout, and was reverberated through the ship. They were approaching the coast of Newfoundland, the weather had grown intensely cold, and the captain had prophesied the vicinity of these dangerous neighbors; only a moment passed after the cry when the vessel struck, and rebounded like a cork. The night was fearfully thick and dark, and pitiless hail was spreading its chilly covering over every rope and shroud. The first blow had brought the passengers out of their berths; the second brought all who were able to the deck. The madman over whom Mr. Greenwood watched had been wild with terror; two stout men besides himself were required to hold him, but they fled at the first crash, Harry still keeping guard. In the midst of this dreadful consternation above and below, Marion rushed into the state-room where her husband, exhausted by his own violence, was at length prostrate. She was but half-dressed; her hair hanging wildly about, while a cloak had been hastily thrown over her shoulders.

"O, Mr. Greenwood," she cried in terror, "we are lost; the steamer will be crushed, she will go to pieces here, in this wild sea, and I—where shall I go?" She sunk on the floor in utter despair.

"You will seek Father Sheridan," he replied, endeavoring to control his own emotion, "or shall I bring him here?"

"He will not come to me; he knows how I have avoided him. O, will he?" she exclaimed, raising her eyes imploringly.

Mr. Greenwood waited only to assure himself that the opiates he had been all night administering to the brutalized husband had taken effect, before he went out to seek comfort and help for the wife, who seemed almost frantic with mental anguish. He found the priest in the least frequented corner of the forward deck, vested in his priestly stole, calmly listening to the confessions of the terror-stricken emigrants, who crowded about him as their protector. Till now Harry had not realized the extent of their danger; but before him, around him, and above him, were mountains of ice, whose frowning towers and battlements ranged far above the ship on every side. The large steamer, with its ribs of iron, was like an egg-shell in the grasp of a giant; only one tight clasp of those terrific fingers was necessary to crush her to atoms. Prayers and oaths, cries and groans were all about him, but he was calm with an unnatural calmness; he thought of his brother Ernest, and the sea where his bones lay hidden, and then his own past life stood out before him, act by act, in letters of fire. Father Sheridan beckoned to him, and he knelt to his confessor; never before had life seemed to him worth half so much, when a few moments were so precious in his preparation for eternity. When he rose from his knees, he whispered his message to the priest.

"I will go, my son; I have done what I can for these poor children; stay with them and comfort them," at the same time putting the beads which he held into his hand. Harry understood his mission, and as he led the devotees of those simple, earnest souls, they certainly did not doubt that the dear Jesus whose holy name was so often on their lips was near to help them, and that the Blessed Mother, in her love and pity, was praying for them. In the course of an hour Father Sheridan came again among his poor people, supporting Marion, who was deeply veiled; there he instructed his little flock with thoughts that came home to their needy souls, and manifested their effect in the growing calmness and quiet which prevailed amongst them. Wearisome were the night hours, the more wearisome that there was nothing to do; no earthly power could help them, no effort of their own could make or mar their fate. Bonds were useless, no completely were they enveloped in the ice, but every boat belonging to the steamer was unshackled and ready for use. The gray of morning came at last; the first light displayed the rugged peaks of bare blue ice jutting high in the air; the wheels of the steamer were immovable, and the only motion was to toss about and float along with these terrific companions; any moment they might turn over by their own weight, and engulf all the human lives and hopes with which that proud vessel was freighted. The sun rose bright and clear, defining imaginary castles, parapets and forts among the glistening peaks; at that hour Father Sheridan offered the Holy Sacrifice for himself and his faithful company, and Marion for the first time since her unprincipled marriage, received the Bread of Life. The continued sight of danger which at first vivified the soul with horror, by familiarity becomes less and less fearful, till hope, the last thing to die from the human heart, revives, takes courage and drives out despair. All day those floating glaciers held them as with grappling hooks; the men sauntered down to the cabin where the women and children had been driven by the extreme cold; another night of dread suspense and

little rest, but toward the dawning of the next day the fearful suspense gave way to sudden relief; the paddle wheels began to move slowly and with the first glimmer of light came the passengers to the deck; there was no ice to be seen except on the borders of the horizon; God had sent His angel and delivered them. How many of the yows made in those hours of panic were remembrance and paid, when the sun of life again shone brightly and the waves ran smoothly? The vessel had been somewhat damaged, but not so as to impede her progress, and the remaining days went by without adventure. The remembrance of that horrible night had so wrought upon Marion, that she was not able again to assemble with the ship's company, but she was not neglected. Father Sheridan, with his inextinguishable fund of kindness and good sense, cheered her lonely hours, rousing her by his counsel, to look at her future calmly, patiently, and with hope.

CHAPTER XXX THE QUEEN OF HEARTS

Mr. Stapleton had given his agent warning of his return, and a fine house elegantly furnished, in the most eligible part of the city, had been made ready for the reception of himself and wife. To Father Sheridan and Mr. Greenwood he urged the acceptance of his invitation to make his house their headquarters, but both the gentlemen had made other arrangements.

Mr. Greenwood was bound first of all to his sister; death had broken up all his home, and Dora had been for two years in a religious house, but he had determined to see her at once. He chided himself that between this determination came a desire not to leave the city without going to Colonel Hartland's. His correspondence with the Doctor had been quite regular, but he had not answered his last letter or announced his probable arrival, an opportunity to be the architect of one of the finest Catholic Churches in the country, commencing to him through Father Roberts had brought him home six months sooner than he expected; his three years wanted that time to their expiration, but he was glad to return—"we cannot say that the splendid opening for his business alone attracted him."

The soil of travel removed, he made his way at once to Colonel Hartland's. The servant looked blank as he inquired at the door for the ladies, and replied very gravely, that "Miss Benton was within." He was startled when a slight figure appeared in the drawing-room, dressed in deep black, and for a moment he was unable to speak. What might have happened to his dear friends even in the short time he had not heard from them! A few words, however, served to relieve his suspense, for Rosine seeing his embarrassment, explained that Mrs. Hartland had passed away very suddenly, leaving the household without a head. Two years had not changed Rosine materially, and young Greenwood found his early predilections returning in full force; he had seen nothing like her in his absence, and he knew now, what he had felt before, acknowledged even to himself, that here was the pole-star that had guided him in his wanderings, and made him so unimpressible by all the style and beauty he had met abroad. They had many subjects of mutual interest—Dora and her chosen path, and Marion and her choice. Rosine's feelings were a mingling of shame, sorrow, and somewhat of a sister's tenderness, when she learned that Mrs. Stapleton had really returned; so many times had she sent her prayers for her coming, without fulfilling the promise, that she had learned to think she would never revisit her native land. The conversation did not once flag during that long afternoon; Harry seemed to have forgotten that there was any other world than that contained between those four walls. He had proposed to himself to take the evening train to Philadelphia, and from thence south, to the city where he hoped to find his sister; but the angel was on him, and the evening shades gathered as Rosine listened while he told his adventures, his trials and pleasures, with the many thoughts of fatherland, that sweetened his sometimes arduous labors. She seemed to have forgotten her position as housekeeper, forgotten the last look at the dining-table before the coming of the Colonel and Ned, and had given no orders about the dessert. Dr. Hartland's step in the hall aroused them, and Mr. Greenwood arose to go, while Rosine urged his remaining to dinner; thus they stood when Ned entered. Having seen the arrival in the paper, he had hastened home, eager to be the first to bring the news to Rosine.

"So you've forestalled me again, Harry," he exclaimed; "and finished all the matters, and told the whole story," he added, taking the young man cordially by the hand. "Rosine, that gentleman, I see, is bound to get the better of me. Going? no, not yet; don't talk of such a thing. Philadelphia!" he continued, pointing to the clock, "there is no other train, and we have you for the night. So you came over with Tom Stapleton and his wife. Why did you put yourself in such a mess?"

"The company was not particularly of my seeking," replied the young man; "I had not seen them for several months until I met them on board the steamer very unexpectedly."

"Another Kennington tradition was that the men always married money. Old Augustus had sipped with the heiress to miles of rich Virginia land. His descendants—those who married—had to a man taken brides of wealth. Hilary's mother had been the daughter of a famous Chicago millionaire. No one could say that his own wife was a poor woman. However, she had brought him much less than a million, which, for the times, was a bit below the family standard. It was also a tradition that a Kennington invariably married a convert. Again, this began with the original member, for Augustus had converted his Huguenot sweetheart to the true Faith before their marriage. Her guardian violently objecting, she had run away to be united to the man and the religion of her choice. So, likewise, when any succeeding Kennington became engaged to a Protestant girl—there were no Catholics of wealth or position for them to associate with—that young woman was straightway received into the Church. Belinda Rhea was a Protestant when first she met Hilary Kennington. She joined the Church just before their marriage. But you'll know in a moment that this tradition, also, was modified. The heir to all these traditions, little Sixtus Kennington, was listening to a story of St. Xavier which his mother was reading to him, when his father entered the room. Hilary sat down and watched his son. The boy, capt of face, was drinking in the sweetly pious legend, Hilary frowned. He glanced at the library's walls, where in their mahogany frames his oil-dance ancestors looked down on the room, toward the splendor of which each had contributed his share. As his wife continued the story, her voice, low and soft, thrilling approvingly, he coughed and interrupted.

"And so you've come home," continued the Doctor, "to take the responsibility of the splendid church that is to be on — Street. I saw Father Roberts yesterday; he told me of this piece of your good luck, and I asked him of another piece of news I heard in my travels, but one might as well sound the ocean. I heard Laura was thinking of taking the veil; it is a pity she hadn't taken it long ago."

"There can be no truth in that story," replied Rosine, in a very dignified manner. "You see how she shuts me up, Harry. Well, here's the Colonel, and now we'll go to dinner."

Colonel Hartland received Mr. Greenwood in his old, cordial, kindly manner, but the more than two years had not passed as lightly over him as the others; his hair and beard were silver, he was graver and more quiet, just as tender and fatherly towards Rosine, but not so full of life and vivacity. The conversation turned on Captain Hartland.

"Ah, you'll hardly know Aleck," said the father, shaking his head sadly; "he lives between here and Hawthorndean, restless, unsettled, unhappy; there are only two people who give him any comfort—Rosa and her mother."

"It all comes of marriage," said the Doctor, savagely; "cursed marriage—don't you have any thing to do with it, Harry?"

"Indeed, Ned, I don't agree with you," replied Greenwood; "I don't call that a true marriage."

"True marriage—fudge!" retorted the Doctor, pettishly. "Show me one thoroughly happy couple; now I pin you down to it, show me this *para avis*."

TO BE CONTINUED

A CONVERT'S FAITH

By Francis Nessey in Rosary Magazine

I should advise you not to read this story if you aren't a fervent Christian. If you look a real, thorough, genuine faith in the power of prayer my tale will probably only bore you. You will doubtless shake your head disgustedly and cry out—if you read and are lukewarm—"Why in the world does a Catholic magazine always have to drag this impossible religious element into its fiction?"

On the other hand, if you really believe what you profess, what is here related must strike you as true to life and, mayhap, interesting.

It might have been said of Hilary Kennington that he fulfilled the traditions of his family in a modified way. Though the House of Kennington was an old and distinguished one—indeed, one of the most distinguished in the nation and among the oldest in the State—and so had a great variety of traditions, Hilary, the present reigning head, kept them all—in an attenuated form, as I have stated.

The first and most honored tradition was that of loyalty and devotion to the Church. Augustus Kennington, the family's founder, had brought this love out of that sanctuary of Catholicity—Ireland—when as a mercenary he had left to fight under Jack Barry for the struggling Colonies. When the War had ended and he had become a trader and a farmer, ranging far out into the wilds, away for months from priest and church and all his kind, his love for the Faith had burned undimmed.

Among the family's most treasured possessions is the letter he wrote describing his trip of a thousand miles to make his Easter duty. After he had tired of his roving life and had set up a tannery in the newly-formed territory beyond the Ohio, and a little town had sprung up around it, he had named the place St. Blaise—for on the third of February he had turned the initial spade of earth.

He had donated the land for the now thriving city's first church. Two of the sons entered the priesthood, one to become the diocese's first bishop. Each of his children was named after the saint on whose feast day he was born. His eldest son, Basil Kennington, had furnished the funds for the erection of the State's first Catholic college—to which the men of each succeeding generation of the family had gone. And all had come out and remained model exemplars of their religion. Hilary Kennington was a Catholic. Nobody could deny it. He attended Mass every Sunday, received Communion each Christmas and Easter. He contributed to the support of his parish and to Catholic charities, too. But the pastor could not get him to join the Holy Name Society; he never was present at Benediction; he would not fast during Lent; he—well, you shall see how much he modified his fulfillment of this tradition.

that the men always married money. Old Augustus had sipped with the heiress to miles of rich Virginia land. His descendants—those who married—had to a man taken brides of wealth. Hilary's mother had been the daughter of a famous Chicago millionaire. No one could say that his own wife was a poor woman. However, she had brought him much less than a million, which, for the times, was a bit below the family standard. It was also a tradition that a Kennington invariably married a convert. Again, this began with the original member, for Augustus had converted his Huguenot sweetheart to the true Faith before their marriage. Her guardian violently objecting, she had run away to be united to the man and the religion of her choice. So, likewise, when any succeeding Kennington became engaged to a Protestant girl—there were no Catholics of wealth or position for them to associate with—that young woman was straightway received into the Church. Belinda Rhea was a Protestant when first she met Hilary Kennington. She joined the Church just before their marriage. But you'll know in a moment that this tradition, also, was modified.

The heir to all these traditions, little Sixtus Kennington, was listening to a story of St. Xavier which his mother was reading to him, when his father entered the room. Hilary sat down and watched his son. The boy, capt of face, was drinking in the sweetly pious legend, Hilary frowned. He glanced at the library's walls, where in their mahogany frames his oil-dance ancestors looked down on the room, toward the splendor of which each had contributed his share. As his wife continued the story, her voice, low and soft, thrilling approvingly, he coughed and interrupted.

"I beg your pardon, Linda, but I wish to speak to you. Please call Miss Kernan."

When the governess had taken Sixtus away, Hilary turned on his wife, putting down the cigarette he had just lighted.

"Really, my dear, I wish you'd stop reading that kind of stuff to the boy. You're shaping him straight for the cloister."

His wife looked at him in amazement.

"Other Kenningtons have become monks," was all she could think to say.

"Never the hair; never the only son."

Belinda recovered from her surprise.

"Why, Hilary Kennington! In the name of all that is sane, what possesses you? Do you mean to say you protest against your son hearing little stories about the saints? Tell me, what kind of a Catholic are you?"

"A born one," he answered quickly, maliciously.

There was nothing more about his wife. She blazed at him now.

"You think I joined the Church just so I could marry you, don't you? Well, you're mistaken. I had resolved to become a Catholic before I ever met you."

"Woman-like, she rushed back to her grievance before he could make a comment."

"What do you want your boy to read? You, who call yourself a born Catholic—imagine, you keeping the stories of the saints away from your son. You, who boast of your family's devotion to the Church—think of it! Reading the thought of your son entering its priesthood! What do you want the child to become?"

"I should like him to develop into a better business man than his father is," was Hilary's response, so bitter and full of meaning that Belinda started, her face paling.

"Hil!" she cried. "You haven't had reverses again?"

HOW TO BE HAPPY

By Austin O'Malley, M. D., in America

If we do not aspire to happiness in the reality of good, we wallow in it in the sham of evil. The acquisition of happiness causes joy and peace, the failure to gain it brings sadness. Gladness and peace are good, sadness is evil, except in honorable regret, or in the charitable sadness of sympathy. Order, virtue, grace, sanctity, and heaven are glad and peaceful, as God is; hell is sad and disturbed. Paganism and heresy finally sink into confirmed sadness. Christianity is glad and peaceful. After the winter of paganism and heresy comes death, after the winter of Christianity comes the spring when God writes anew His Book of Genesis. Gladness and peace are duties; irrational sadness is sin.

The Church is never sad. The introits of every Mass from Advent to Advent are invariably expressions of serene confidence, joy, or even exultation. Only a generation ago, however, there was a taint of sadness in the sermons and prayers of English-speaking Catholics. They received their religion from Ireland, and not a few Irish priests at that time were purlined with a Jansenistic ophthalmia caught in French seminaries, or from teachers like De la Hogue in Maynooth. They whined perpetually about "this vale of tears." The children they taught to read books like Furness' "Tracts," and as a result these innocents at night saw damned souls searing startling confessions into bedroom furniture with hot index fingers. The liturgy went to Communion once or twice a year because they were "so unworthy"; as if anyone, even the Blessed Virgin, could be really worthy. They gave their first Communion to boys with their first razors, and to girls when their warts were about to put up their hair. Women were an invention of the devil, anyhow, like physical science. The mission bands always had a man who was a specialist in raising hell to our imaginations, and he had much to say about a steel ball the size of the earth which an ant had to wear into buck shot by pedalic attrition before hell even started broiling in your case. Religion and salvation were largely a matter of sitting on the chimney of Topknot. The only attribute God had in those absurd, tedious days was justice. They mentioned His mercy through more politeness. Even the literature we read was either thoughtless or sad. As we no longer read the old literature we escape much of the melancholy that came from that phase of human activity. We confine our reading now to newspaper, which are filled with the north wind, and they cause only mental colic.

We must seek happiness. Happiness is the satisfying of our desires, but the sufficient good that saves human longing is the Infinite Good. To be happy we must be united with God. Obviously the only method of possessing the Infinite Good is through mental union in undisturbable contemplation of His necessary being, truth, goodness, beauty and other attributes. If perfect happiness is not in that possession, in what can it be? Is it in human fame, honor, riches, science, art, man, woman, child? None of these can give lasting happiness, and no other happiness is genuine. Secure permanence is essential to happiness.

Natural glory is Pantagruel's *Chimera bombinans in vacuo*. Run through the instances: every successful general from Cyrus to Poch has been vilified by his own people before the peace treaty had been put into effect; the abject poverty in riches is shown by the puff balls about which fortune shovels the mulch of money; social prominence is a success of snobbery; crowning a lifetime of toil the university makes you a Doctor of Laws, commonly with your own connivance, tops your hollow resonance with a sheepskin as a savage covers his tomboy, and your own family forgets this decoration in a month. After you have licked absurd pomp with candied tongue, and crooked the pregnant hinges of the knee where thrift may follow fawning, you are dubbed a Knight. This ascent gives you the privilege on rare occasions of decking your old legs in incandescent pantaloons, like a meditative flamingo, but there is scant consolation in that when you have paid for the trousers in these days. Multiply these examples as you will, they all shake down to the childish flummery of a Pythian parade. As a matter of commonsense, then, it is better to seek happi-

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ness farther up, where it really exists. "The kingdom of God is not meat and drink; but justice, and peace, and joy in the Holy Ghost."

The chief effects or signs of happiness here and hereafter are gladness and peace. Gladness is a species of delight, but it does not require the actual possession of good, which is necessary for delight. Satisfaction of the will is enough to constitute gladness. Delight is an internal union; for gladness external union is enough. Spiritual gladness, which comes from God, is an effect of charity; and gladness, in general, arises from love.

Sadness can follow love because either the beloved is absent, or lacks good, or is deprived of good, or affected by evil. In the love of God, however, or charity, there is no sadness, because God is unchangeable and lacks no good. He is His own goodness, and in loving Him He is in the lover in His most noble effect. Himself. "He that abideth in charity abideth in God, and God in him." If we love God alone and all in Him, sadness is impossible; where sadness exists there is by that very fact a flaw in our love. The deduction, then, is very simple, if you would be happy, love God. We learn to love God by meditation upon His attributes and favors, but even then we must obtain the gratuitous gift of charity.

Gladness is related to desire as rest is related to motion. There is no rest when there is no more motion; there is full joy when there is no more desire. In the present life the motion of desire never ceases, because here we always tend toward God by grace, but never attain Him. When, however, we shall come in the next life to perfect happiness no desire will remain, because we shall then be in full fruition of God, in whom is all good, "who satisfieth his desire with good things." Since, however, no creature even in heaven is capable of gladness in God commensurate with God, we shall never receive this full gladness in ourselves, but rather we shall enter into it, be submerged therein. God is bigger than our heart; no cup can hold the sea, but we can cast the chalice into the sea.

Stoop, stoop; for thou dost fear The nettle's wrathful spear, So slight Art thou of might! Rise; for Heaven hath no frown When thou to these pluck'st down, Strong clod! The neck of God.

Peace is another fruit of the Holy Ghost like gladness and charity; and like gladness it is an effect of charity. There is a remarkable likeness to harmony in peace. Peace is a quality added to concord. A union of passions or appetites, which are tending toward different desirable objects, is concord; a union of these various appetites upon one sufficient good is peace. Peace is the tranquillity of order; it implies an harmonious union of the rational, animal, and natural appetites unto the acquisition of what is desired, and the removal of all obstacles to that acquisition. Such impediments are always our own appetites or the appetites of other persons. Peace is the harvest of a quiet eye; it orders the separate appetites of an individual into a unity upon God as their object, and it sometimes unites them into harmonious unity with the passions of others; and both these unions result in charity.

It is difficult to force our passions to leave us within the moral order. With the help of the virtues that are acquirable we are able to a certain degree to submit ourselves. Such conformity, however, is never perfect if we rely on ourselves, if we remain content with the natural virtues. These natural virtues do not go beyond nature, but man has a supernatural end, and he needs supernatural means to attain a state which begins where nature ceases, and to acquire possession or supernatural means to control natural passions.

Pelagianism, which exaggerated the capacity of unaided nature, still is with us. It brags, with the shamelessness of a shopkeeper's advertisement, that it matters not how strait the gate, How charged with punishment the scroll, I am the master of my fate, I am the captain of my soul!

Pretty rhetoric, but pathetic boasting. The men who thus unhesitatingly believe in themselves are in lunatic asylums, or should be there. "Without Me ye can do nothing," that is a supreme fact which no oratory can affect. The Missal in the collect for the eighth Sunday after Pentecost has the words: "Largiri nobis quesumus Domine, semper spiritum cogitandi qua recta sunt, propitius et agendis: ut qui sine Te esse non possumus, secundum Te vivere valeamus." That is not only a charming Latin period, but it is a prayer full of excellent common sense.

One of the noblest traits of man is moral strength. "Throw me, I yet will stand" is a cry worthy of a son of the strong God, provided the cry comes from subservience to God. Our business is to fight, to yield to no power of earth or hell, and surely not to the cravings of our animal passions. We are to stand with head up and take a blow from the All-Father Himself, and laugh in the sun.

As one in suffering all that suffers nothing, A man that fortune's buffets and rewards Hath ta'en with equal thanks.

We are to stand shoulder to shoulder with the brethren in the light against the brood of darkness; afraid of nothing but only of bringing before our own passions.

Give me that man That is no passion's slave, and I will wear him In my heart's core, ay, in my heart of heart.

If we fall thus we are renegades; and no pseudo-scientific drive about weakness and heredity will restore the glory lost or excuse our baseness; and we shall not fall, because God aiding us, we are masters of our fate, we are captains of our souls. A son of God, then, has no reason, and no right, ever to be sad. When the captain sets us at guard duty and the dark night is cold, and filled with stinging sleet, and we are pacing alone among our dead, are we to sit on a damp stone and sing, Oh, my sweet home, Jerusalem, Would God I were in thee; Would God my woes were at an end, The joys that I might see.

Or are we to be men and carry on? The relief will come, and hot coffee. Keep your chin up and quit whining like a wet dog. When you feel you really must write a sonnet on the solace in sepulchers, either take calomel and cheer up, or sneak off to some secluded meadow pied with daffodils, pick out a soft spot, lie there, and die. So will the world be rid of a puling nuisance.

Did you tangle that trouble that came your way, With a resolute trust and cheerful, Or hid your face from the light of day

With a craven soul and fearful? Oh, a trouble's a ton, or a trouble's an ounce, Or a trouble is what you make it; And it isn't the fact that you're hurt that counts, But only how did you take it.

Trouble is nothing unless it sets one whining or snarling; and the evil then is not the trouble, but the whining or snarling. We should be like Colum-Cille, one of the greatest of God's Saints, and one of the most neglected, who could find incidents to laugh at even when wrapped in ecstatic vision. The Blessed Mother laughed at stories the Child Christ brought home to her because a kindly laugh is one of the best gifts of God, and why should she, who was full of grace, not have that gift? The only human beings that looked upon laughter in a religious person as incongruous were the Puritans, whose souls were soured with the corroding acid of heresy. When I go to heaven I expect I shall find that rowan blossom of God, St. Brigid, telling Colum-Cille of something she heard that day while passing St. Peter's gate from the Irish immigrants landing in Paradise, and they will be shaking the stars into twinkling with the gales of their holy laughter.

SUMMER VACATIONS

The approach of summer with the vacation period presents the problem of the manner in which many will spend their vacation. Some prefer the mountains, some choose the seashore, and some delight in the fragrant freshness of the open country. Health and relaxation from the year's cares are to be found in prodigious amounts in all places. It makes little difference where one goes. It is what one does that counts. Vacation like life is what we make it. We can take a false view of vacation, or we can take a true view of it.

Some make the fatal mistake of considering vacation as a time for throwing off all restraint. It is an interval of relaxation not of license. Tired nature demands a certain amount of rest that worn out tissues may be rebuilt, that jaded spirits may recover their wanted buoyancy, that fast nerves may return to their natural tension. To place upon the weary body the burden of two or three weeks of excessive search for pleasure is a crime against nature.

It is also an offence against God. Some seem to think that they have two personalities, one for the vacation and one for the rest of the year. They are Dr. Jekyll for fifty weeks and Mr. Hyde for two weeks in summer. But there is no double standard for Christians. What is forbidden in December by the ten commandments is likewise forbidden in August. There is no relaxation from the law of God.

These observations are made owing to the increasing tendency manifested in our day of spending vacation time in a supposititious place memorialized by Kipling where there are "No ten commandments, and the best is like the worst." Catholics should remember that their religious obligations always bind them. Although on vacation they must hear Mass on Sunday, say their prayers, and abstain from sinful amusements.

Catholic parents are also reminded that they are obliged to exercise parental supervision over the places selected by their growing sons and daughters. If in any doubt about the suitability of a place for vacation they should ask the parish priest and be guided by his counsel.

Under proper auspices and pursuant of certain conditions this period can be made as nature intended it should be, a time for innocent enjoyment and real relaxation. Dangerous days are ahead. Catholics should take care that vacation does not furnish the rocks to make

shipwreck of their souls.—The Pilot.

MEXICO OWES MUCH TO THE CHURCH

A WELL-VERSED PROTESTANT EXPOSES FALSE ACCUSATIONS (By N. C. W. C. News Service)

Washington, D. C., June 11.—Praise for the great work of civilization and education performed by the Catholic Church for the people of Mexico was given by Eber Cole Byam, a non-Catholic, in his testimony before the Senate committee investigating Mexican conditions. Mr. Byam took occasion also to correct misstatements made by John Lind, who went to Mexico in 1913 as "special representative of President Wilson, and to demonstrate the falsity of a tale invented by a Protestant missionary to discredit the Catholic priesthood in the southern republic.

The printed report of Mr. Byam's testimony and that of Father Francis P. Joyce, chaplain United States Army; Monsignor Francis C. Kelley, president of the Catholic Church Extension Society; Mother Elias del Santissimo Sacramento, former superior of a Carmelite convent in Mexico, and of several other witnesses, has just been issued by the Senate committee.

NON-CATHOLIC PRAISES CATHOLIC WORK IN MEXICO

Mr. Byam told the committee that he had lived in Mexico from 1895 until 1907. He had spent much time in five of the principal States of the republic, and had charge of the work for railroads, plantations and other enterprises.

Asked by Francis J. Keafurl, counsel for the committee, whether he "had ever been" a Catholic, Mr. Byam replied:

"I have never been, nor any of my ancestors for ten generations."

Mr. Byam explained to the committee that in addition to the information he had gathered during a long residence in Mexico he had studied the history of the country. He mentioned several historians with whose works he had familiarized himself.

The first efforts of the Catholic Church in Mexico toward the education of the Indians began shortly after the Conquest, and the work was undertaken by missionaries," said Mr. Byam. "They established schools and gathered Indian children in these schools, where they were housed and fed and clothed. They were taught to read and write given religious instruction and kept from contact with their parents as much as possible to avoid the perpetuation among them of native idolatry.

The Catholic missionaries in Mexico were faced with the difficulty of the pupils reverting to the mode of life of their parents. To overcome that they established as many boarding schools as possible. Those that could not be kept in the boarding schools naturally returned to the villages, but the moral and religious training which was given by the missionaries, in addition to learning to read and write, established a devotion to religion which one hundred years of revolutionary radicalism has had little effect upon.

Judge Keafurl called Mr. Byam's attention to the criticism of John Lind that the Catholic Church had been indifferent, if not hostile, to popular education in Mexico. Mr. Byam replied:

"During the colonial period the Church in Mexico was in reality a dependency of the State. It could make no move whatever without the permission of the home government. The numbers of the clergy were limited. In reports rendered to the Spanish government by its agents we find that a proportion of one priest to 5,000 of the population was the average sought. That refers to the sixteenth and seventeenth centuries."

Mr. Byam was pressed to say whether he thought Mr. Lind was justified in his statement that in late years the Church in Mexico had not done all it might have done to advance the education of the masses. "I do not think he was justified," said Mr. Byam.

CATHOLIC CHURCH DID ALL THAT WAS POSSIBLE

"Do you think that the Church has done all it could have done since the constitution of 1857?" Judge Keafurl asked the witness. "The Church did all that was possible to do under the constitution of 1857, and even went to the extent of violating the law in order to educate the children," Mr. Byam declared. "Schools were established and the buildings and equipment placed in the names of private individuals, because it was against the law for the Church to own any property," he continued. "It was against the law for any religious orders to be in the country. Nevertheless, religious orders existed for the purpose of teaching in those schools."

"The result of this has been that the great majority of the Mexican people, who are Catholic, and who obey their pastors, have not resorted to violence or force to defend themselves against the attacks made upon them by the minority," the witness said.

"The Mexican revolutionists have called themselves 'liberals,' when in point of fact they were Socialists. They have claimed that they sought to establish religious liberty, when in point of fact they have sought to establish an atheistic tyranny," Mr. Byam declared.

Regarding Mr. Lind's statement that the Catholic Church opposed "public schools," Mr. Byam said: "The opposition of the Church in Mexico to the government schools was not to those schools as such; that is, as government institutions. The opposition was, first, to the government prohibition against Church schools, and secondly, opposition to the atheistic teachings of the government schools."

Judge Keafurl asked Mr. Byam whether he found any opposition on the part of the Catholic Church to the public schools in this country. "My observation of the position of the Catholic Church toward public schools in this country has been that the Catholic Church is not opposed to public schools per se—that the Catholic Church wants its own schools," Mr. Byam answered.

JOHN LIND'S IGNORANCE SHOWN

Mr. Byam cited several instances of Mr. Lind's ignorance of Mexican history. One example given by the witness was typical. Mr. Lind states on page 7 of his pamphlet ("The Mexican People") that the laws and records of the court were set down and kept in picture writings which were in use (by the Aztecs), and that some of these records are still preserved in the National Museum.

"If Mr. Lind knows of any pre-conquest law records either in the Mexican National Museum or elsewhere, he has made a momentous discovery which he has neglected to reveal," said Mr. Byam. "In the course of his testimony before the committee, Mr. Byam paid his respects to certain Protestant missionaries who have helped to spread false stories about the Catholic Church in Mexico.

William Butler, a missionary, went to Mexico in the early 70's," Mr. Byam said. "Some twenty years later he wrote a book in which he repeated many of the old calumnies. In closing his work he caps his mendacity by telling of the alleged discovery in Pueblo of thirteen mummified bodies of victims of the Inquisition who had been buried alive. Mr. Butler himself claimed to have been present at the discovery of the thirteenth body. To prove his assertion he published a photograph of four of the alleged victims.

"This picture has been his undoing," Mr. Byam resumed. "The mummies shown in the photograph are easily identified as those of some Dominican friars whose remains in the number of the past were discovered in 1861 in the burial vaults of their convent in Mexico City. They died, like good Christians, in their beds.

"In its entirety, Mr. Butler's statement is absolutely and utterly false. How close a scrutiny of the balance of Mr. Butler's book might stand may be left to the imagination. Nevertheless, Mr. Butler and his ilk have helped largely in the moulding of American opinion about Mexico and the Mexican people."

EXPEDIENTS OF PROTESTANT MISSIONARIES

Mr. Byam gave an account of experiences he had with two Protestant missionaries—one in Guadalajara and the other in Tabasco. According to Mr. Byam, the missionary at Guadalajara said that "when it was necessary for any reason to show that he had a congregation he was accustomed to send out the Mexican servants of his household with small coins that they might hire their friends and relatives to appear and act temporarily as a congregation."

PROPER GUIDANCE NOW NECESSARY

Now that the school year has come to an end, it is necessary that young graduates be advised properly as to their future by parents or guardians. It has been too often the case that the child's diploma was allowed to spell his emancipation from the classroom and became a passport to industry. It was, so to speak, regarded as the key that locks forever the doors to higher education, and swings ajar the gates to early occupation.

It is unfortunately true that parental supervision and direction have sometimes been wanting precisely when they were most needed. When the child stands at the crossroads, one of which leads to premature employment, and the other to the attainment of a higher education, it is but natural that his young spirit should be baffled in making the proper choice. Here, the parent must exercise due discretion, point out the pitfalls which beset men along the pathway of life and guide the youth aright in the selection of the course which he is to take. The world has been the loser because of an enormous amount of talent mis-guided and therefore lost to civilization, which would, if proper direction had been imparted in time, have made for the expansion of our material as well as our spiritual progress, for the strengthening of just government and for the general betterment of society.

One has but to enter practically any establishment of formidable proportions to see the amount of talent which has been lost to the world by an unwise choice made early in life. Men of really great ability are at times encountered who show an extraordinary capability for leadership, and yet, because of a lack of previous training in the higher branches of education, they experience serious handicaps which no amount of labor undertaken later will overcome. They are frank to confess that if they had received the benefits which they denied them, either through the indiscretion of parents or through some lack of opportunity in early life, their position today would be far different from what it is.

It cannot be expected of youth that it should possess the sound wisdom and common sense forethought of men of ripe experience. Young boys or girls freed from class-room discipline, led on by the yearning for a supposed freedom are incapable of judging what is or is not best in their regard, and this for two reasons; first, inexperience, lack of touch with the world and with the way that the world thinks and acts; secondly, the lure of wages, insignificant though they may be, have a powerful attraction for the boy or girl who has never yet entered the ranks of bread-winners.

At this season, therefore, parents should be particularly vigilant, impart the proper advice to their graduating sons and daughters, and when occasion demands seek the counsel of the pastors regarding the future course that their children will pursue. This is a matter of supreme importance. It should not be passed over lightly. Success or failure depends largely on present proper direction.—The Pilot.

IS A BLANKET PAD NEXT IN ORDER?

We hear no more of the overall movement, but the Knights of Columbus suggest that there is good reason for next expecting a blanket craze. According to the Sherlock Holmes of the Knights of Columbus secretarial force, Edward Ward, the overall movement was due to the fact that our Government had on hand a salvage of 500,000 pair of overalls from soldiers' lost baggage. This entire stock was purchased by an enterprising salvager at 16 cents apiece, and was later rebalanced at a price as \$8.00 a pair. Edward Ward, in charge of finding lost baggage for our

service men, believed that the entire overall movement was a clever advertising ruse to dispose of the salvaged goods at the highest possible price. The only effect of the mild form of idiosyncy so successfully promoted among our beloved countrymen, a labor organ suggested, was to raise the price of overalls for men who really needed them. That the danger of a Red-Indian blanket movement is not to be taken too lightly may consequently be judged from the fact that there are now 149,000 pieces of service men's lost baggage on Governor's Island, most of them containing army and navy blankets. All these will be salvaged by the Government, if not claimed within less than a month. Service men will therefore perform another patriotic act by applying at the earliest moment to the K. C. for their lost baggage, and thus saving off from their beloved country a Red-

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LONDON, SATURDAY, JULY 17, 1920

THE SPIRIT OF THE TIMES

There is scarcely a phrase which can qualify the spirit of the times.

The activities of man are so complex, his conditions are so varied that it would require the combined analyses of a philosopher, a statesman and an economist and other specialists to edit a treatise on "What is Wrong With Our Times?"

The mention of the word "Economic" suggests saving or sacrifice.

Most of us took it for granted during the last five years that there was abroad a fine spirit of sacrifice which manifested itself in every phase of our life.

No one can deny it. Likewise no one can deny that there is a reversal of that spirit: sacrifice has been supplanted by indulgence; the spirit of saving has given way to the fever of spending.

Very recently a fellow traveler was discussing the causes of the High Cost of Living. He had the temerity to suggest to his comrades of the smoking-car that the world needed to sacrifice its pleasure and do more work.

A voice was heard committing the speaker and his suggestion to the most unsacred regions on the other side of the grave.

Like Tenyson's "Lotus Eaters," this latest speaker averred that the world had had enough of labor, of daylight saving, of preaching governments and all things else which curtailed the pleasure of the individual.

Certainly, it is understood that the sacrificial spirit of war times should undergo a reaction.

Very likely, the counter action will not occur until such time as we have "ten men for every eight jobs."

This quotation is from the lips of Henry Shearer, the General Manager of the Michigan Central Railway.

Thus patience is required until the powers of production can at least decimally surpass the demands of consumption.

Until that time there shall be abnormal wages. As long as abnormal wages continue there shall be an over anxiety to spend; to recreate the body and nerves, both of which sacrificed during the last few years.

As soon as domestic funds decrease there shall be a reversion to the old mode of life.

In other words, "Easy come, easy go; hard earned, slow to go."

Economic difficulties travel in circles. So it is with the difficulties of statesmanship.

At one period there is evidenced a spirit of liberalism, a spirit which is so apt to over-stress liberty and right that it sometimes becomes oblivious of obedience and duty.

Just at present we find ourselves accustomed to the din and hurly burly of Bolshevism, or, to use a better English equivalent, individualism.

Every person has rights, but there are many people who will refuse to be schooled in their duties of life.

As a result morality has waned, authority is discontenanced, and license runs rampant.

However, the statesmanship of tomorrow shall lay more stress on obedience and duty.

This is certainly hinted at in the nominations of Messrs. Harding and Coolidge, the Republican candidates for the next Federal elections in the United States, both of whom stand first for obedience.

It is likewise foreshadowed by the trend of events in England where the Radical fence-climbers and straddling politicians of the Lloyd George school are commencing to positively fear the frankenstein of their own creation, which is nothing less than the labor party which has been overschooled in rights and undertaught in duties.

As for the spirit of modern phil-

osophy, one is more apt to retort that there is no spirit at all; it is totally corporeal.

Of course this is an exaggeration. There is an occasional oasis where the torch of St. Thomas still burns brightly.

But the dust that is stirred up by the pitter-patter of Materialists and Hedonists beclouds for the time the sun and majesty of Scholasticism.

Herein, too, the circle of change is evident. Sir Oliver Lodge and his fellow extremists are pointing out for us that men's minds are getting back to the spiritual element of life.

Now that we have ceased making cannons and bayonets it is possible for the theoretical sciences to find place in a world that was altogether occupied in the development of practical science.

Economy, Statecraft, and Philanthropy have been topsy-turvy for some time. But there is no reason why one should surmise that these unnatural conditions shall remain.

Because of original sin there shall be for all time a degree of unnatural, or, to use a better word, sub-natural, conditions. In the main, however, affairs are righting themselves.

The time in which we are living today has not been called in vain the period of reconstruction.

The material reconstruction is well on its way. Now the political, the economic, and the philosophic is quickly following.

PROFESSIONAL UPLIFTERS

Philanthropic activities are not to be belittled. Rather it is the duty of public minded citizens to assist any endeavor which is conscientiously conducted for the alleviation of suffering or poverty.

However, it is unfortunate that at times certain directors of these activities are wanting in prudence and tact in the manner in which they propagate their cause.

To assume that poverty is the natural forerunner of crime, or that liquor is the font from which all evil takes its origin, is the rash assumption of many of our present day philanthropists who are better known and described by the term "Uplifters."

In a news item from New York, dated June 25, there is the following information regarding some of the activities of the professional uplifter:

"A Supreme Court jury has decided that William McCue was not the 'toughest kid in Hall's Kitchen,' and awarded him \$8,500 damages against the Russell Sage foundation and publishers of a book entitled 'Boyhood and Lawlessness,' in which his picture appeared over this caption:

"In denying a motion to set aside the verdict, Justice Ford said: 'There is not a scintilla of evidence that he was tough at all. It is a wicked libel.'

"This is the great trouble with these movements. They think that where there is poverty there must be criminality. As a matter of fact, in those humble little homes in the very section pictured in this book will be found more Christianity, more devotion to real duty, more of the sterling qualities of humanity than will be found in the mansions along Fifth Avenue. . . ."

Justice Ford is right. There are many servitors of Mammon whose pockets bulge out with hastily acquired wealth and whose souls are as arid as the Sahara yet who placate their conscience with the oil of interfering in others moral business.

They nor their children, if they have any, cannot legislate poverty out of the world. "The poor ye have always with you" is a truth which has never been contradicted in history.

However, there are worse crimes than that of being poor or of not being a supporter of the O. T. A. They who are skilled in race suicides; they who have defrauded the poor of their just wages; they who openly preach against the fulfillment of the Ten Commandments in that they legalize divorce; they who openly violate the Name of Jesus—they are the scum of humanity who require uplifting and cleaning.

Because the Ten Commandments have been almost discarded by many people, there is a tendency amongst our modern philanthropists to search around for some other code of morality. Instead of frittering away their time on making liquor drinking a felony let our Uplifters join forces with those who are endeavoring to enforce the Law of Christ and of God. Of course this policy is not so remunerative or so magnetic of public attention. But if sincerity and prudence are the guiding stars of their endeavors, let them bear in mind that a tough crime in some small part of its activity can be curtailed by such modern move-

ments, nevertheless the source of crime, which is man's tainted nature, cannot be reached by any moral well-fare other than by the Church which Christ established for that purpose.

THE PASSING OF PRESIDENT WILSON

The nominations for President of the United States have been held just lately. Nothing startling has been disclosed in their results.

Both Republican and Democratic parties have lived up to what was expected by observers of American politics.

However, the nominations mark the passing of a prominent political figure in the person of President Wilson, a person who within the period of a year had scaled the heights and had sounded the depths of international importance.

To quote from J. M. Keynes' "Economic Consequences of the Conference: "When President Wilson left Washington (for the Peace Conference) he enjoyed a prestige and a moral influence throughout the world unequalled in history.

His bold and measured words carried to the peoples of Europe above and beyond the voices of their own politicians. The enemy peoples trusted him to carry out the compact he had made with them; and the Allied peoples acknowledged him not as a victor only but almost as a prophet. In addition to this moral influence the realities of power were in his hands. The American Armies were at the height of their numbers, equipment and discipline. Europe was in complete dependence on the food supplies of the United States; and financially she was even more absolutely at their mercy. . . . Never had a philosopher held such weapons wherewith to bind the princes of this world."

The above words suggest the prominence which Mr. Wilson enjoyed when he set foot in Paris to attend the Conference. Three months later his name was execrated by those Europeans who had formerly mouthed his praises. He had gone thither to inaugurate a new social and economic era founded on principles which his colleagues thought to be impractical and idealistic. With those subtle sophisters, Mr. Lloyd George and M. Clemenceau, he was no match. They succeeded in unrhinging his statures of the Fourteen Points. The collapse followed. He who attempted to ascend to the summit of achievement fell in utter defeat, and, as a climax, his own countrymen have eschewed the sop of the League of Nations which the Conference has handed him.

From the present outlook it appears that Mr. Wilson's Democratic Party and the proposed League of Nations will be rejected at the coming Presidential elections. The world will go on much the same as formerly, rounding the vicious circle of peace and war, of poverty and prosperity, each nation striving to either regain or retain its individuality; each nation jealous of its own prerogatives and rights and refusing to become the willing pawn of any dictatorial Council of men.

CATHOLIC SOCIAL ACTION

By THE OBSERVER

In a letter giving his approval and blessing to the project of the Social Study Week, recently held in Montreal, His Holiness the Pope said it was his desire that workmen "should learn, not only in the churches from the lips of the priests, but elsewhere also by the cooperation of competent laymen, the means which the Church, our mother, teaches them and counsels them to put in operation to ameliorate their condition."

These are the wise words of the Vicar of Christ; and surely they will be heeded. The position of the Catholic workmen in Canada is one which cannot be satisfactory to anyone who is concerned with the propagation of truth and the prevention or refutation of error. Except in Quebec, Catholics have no distinctive labor unions of their own; they are, in most places, outnumbered by non-Catholics; and they are in all places appealed to with social doctrines which have their source in the heresies of Socialism.

Their position in this respect is exceedingly dangerous; and there is likely to be a loss of many precious souls unless measures are taken to offset the erroneous and heretical ideas which are being taught them by agitators and by so-called labor papers.

The spread of Socialism is a policy of permeation. Labor union-

ism is permeated today with the poison of Socialism; whilst more than half the members of the unions do not realize the fact.

There lies the danger. The average workman enrolled in a secular labor union sees nothing in it but an organized movement to get higher wages, and to protect the interests and rights of the employees in industry. These being in themselves legitimate purposes, he looks no further. "When a Catholic journalist examines the platform of the labor party, and points out moral errors; such as the single tax; or excessive State ownership; or immoral suggestions as to nationwide sympathetic strikes; the average workman pays little attention; simply thinks we are 'against labor' listens to his local 'leader' who tells him that 'the press' is owned by the 'capitalists'; and that he must not trust anybody but the agitators who flatter his vanity and promise him more money.

That last is a powerful argument. When workmen have got more money by listening a few times to certain leaders, they are likely to open their ears wide to whatever those leaders say to them; and to shut their ears to whomsoever and whatsoever those leaders tell them is "against labor."

What do I fear? I fear a social and labor schism in the Catholic Church in Canada and the United States; and the only province in Canada where the Catholic "front" is ready for it is in the Province of Quebec.

On what grounds do I fear a secession of Catholic workmen from the Church? On the conditions of the day: (1) Heresy and false morality in practical possession of the labor unions; and a platform adopted by the joint votes of Catholics and non-Catholics which is taken direct from the books of avowed atheists.

(2) The entire absence of Catholic Social Organization outside of Quebec.

(3) The overwhelming influence of the popular unbelief of the churchless millions in the United States and in Great Britain.

(4) The attractiveness of the socialistic promises; money, more money, and still more money; in an age when all good and all happiness is understood in terms of dollars and cents.

(5) The almost complete ignorance amongst English-speaking Catholics of the principles of Catholic social theology, and the almost complete neglect to even commence any systematic instruction in regard thereto in such a way as to reach the man in the street.

(6) The dangerous situation now coming into existence, in the changing of what has hitherto been a social and industrial movement into a political movement; by which I mean that, if we wait a little longer in commencing a propaganda of Catholic social doctrine, we shall be understood when we do commence, as taking part for one or some political party against another; which will add greatly to the difficulty of getting a hearing.

For these, and for other reasons, I dread the future; and the longer we delay proper Catholic social action, the more reason we shall have for such dread.

NOTES AND COMMENTS

A CONTRIBUTOR to the Toronto Globe, describing a visit to Oxford and a sight of St. Mary's, the University church, of which John Henry Newman was once vicar, says of the Cardinal "he will be remembered as the author of 'Lead, Kindly Light.'" Such is fame! And such too is a reflection of the Globe writer's surpassing fund of information!

THE MOST REV. DR. DONNELLY, titular Bishop of Canan, and auxiliary to the Archbishop of Dublin, who died recently, is said to have been the last survivor of the great multitude who had spoken to Daniel O'Connell. One of the Bishop's reminiscences (and he had a perpetual fund of personal reminiscence of old Dublin) was that as a little boy he had been taken by his father to see the Liberator. O'Connell was very kind and gracious to the lad, and welcomed him as the "young Ropsaler," stroking his head as he talked to the elder Donnelly. This recollection was always treasured by the Bishop as among the greatest of his life's privileges, as well he might, having regard to the character and achievements of the great Liberator.

AS O'CONNELL died in 1847, there was reason in Dr. Donnelly's claim.

Others there may be still living who had seen the man but whose years were too tender to have either been spoken to by him or to have any tangible recollection of the fact.

The late Lord Justice FitzGibbons, who died in 1920, regarded himself as one of the very last of those who had heard and who remembered O'Connell's voice. The Justice's father, who was afterwards a Master in Chancery, was one of the counsel for the traversers in the State trials of 1844, and took the son one to court to see O'Connell and hear him speak in his own defence. The Lord Justice used to say that he had very distinct recollections of the Liberator's voice, which, he said, was very winning and gracious.

THE LATE JAMES CORCORAN, of Toronto, formerly and for many years a prominent merchant of Stratford, who died in 1915, was accustomed to regard himself as one of the last of the Ropsalers. Born in County Derry in 1837, he had, while quite a youth, joined the Repeal Association under O'Connell, and had many personal recollections of that stirring time. We do not recall whether or not Mr. Corcoran had ever actually had speech with the Liberator or even seen him, but that he had retained throughout a long life the ardent spirit of that momentous movement, coupled with admiration for its great founder, one could not be long in his company without knowing. Ireland surely needs today another O'Connell.

THE ANNUAL standfast of the Baptists of North America was held this year in Canada and it goes without saying, Catholics in general, and poor old South America in particular, came in for the usual overhauling, Baptist "missionaries" from the Southern continent, present at the love feast, and making their customary piteous appeal for funds, assured their hearers as an inducement to "open up" once more, that the people of South America are in an abyss of ignorance and degradation. One thing may be conceded and that is if the South American people could be thought capable of taking on the Baptist brand of religion they might well be believed to be in the last stages of moral and intellectual decay.

OCCASIONALLY, HOWEVER, Baptists are found in a more enlightened mood. In England recently, some of the denomination in pursuit of their hobby, pulpit exchange, asked the Catholic Bishop of Nottingham to send one of his priests to their chapel to explain Catholic truth to them. The Bishop took kindly to the idea but thinking that under the circumstances a layman might have more weight with them, sent the Secretary of the Catholic Truth Society to tell why he was a Catholic. The discourse, we are told, made a great impression. So that, properly presented, the light may penetrate the mind even of a Baptist. The trouble is that the poor people are so saturated with South American fictions and the like as not to give themselves a fair chance.

WITH SOUTH America in mind a recent description of one of its most interesting cities meets our eye. Lima, capital of Peru, is one of the oldest cities of the Western Hemisphere. Founded by Pizarro in 1535, under the poetic name of the City of the Kings, it was during Spanish rule the principal city of South America, and was at one time the chief assembling and distributing point for all Spain's colonies south of the Gulf of Mexico. Its prosperity was interrupted by the terrible earthquake of 1746, and by similar though lesser disturbances at later dates. In our day it was sacked and almost completely ruined by the Chileans in 1884. Notwithstanding, Lima, with Peru in general, has participated in the prosperity due to modern industrial development, and bids fair to resume something of her old prestige. As a city it has always been noted for the beauty of its women and for its intellectual atmosphere. It certainly gives the lie to the wicked and senseless Baptist allegation above referred to.

A TRIBUNE

A local paper, the Herald-Examiner, voices the following tribute: "When the Irish people elected Ramon de Valera president of the Irish republic they chose a very modest man, a very learned man and a statesman of the highest type."

President de Valera has been in America for months, and his acts and moods have been scrutinized by the British agents kept on his track

in the hope that he might be caught doing something or saying some- thing that could be exploited to his discredit.

"The Irish president neither did a foolish thing nor said a foolish word. There has probably never been a finer exhibition of perfect tact, combined with frank and fearless statements."

"Scholar, soldier and statesman, the Irish president is one of the foremost figures of these wonderful times."—Chicago New World.

NEEDS CHANGE OF HEART

SPIRIT OF PEOPLE HAS RESULTED IN LOSING ALL POSSIBLE FRUITS OF THE WAR

By Sir Philip Gibbs

All through the War the voice of Philip Gibbs was the one voice that spoke to the hearts of the people. His stories from the front were read more widely than the work of any other correspondent, chiefly perhaps because they were so indicative of the high spirit and deep-seated sympathies of the man who wrote them. Today Philip Gibbs is pleading for brotherly feeling the world over. He writes a long article in the New Republic, some extracts from which are appended:

It is a tragic thought, and a certainty, that all the hopes of the peoples who were involved in the great European War have not only been unfulfilled by victory, or, in the case of our enemies, destroyed by defeat, but that to victors and vanquished alike there is the horrible revelation that out of all that massacre and agony there has come as yet no promise of a safer world, no likelihood of long peace, no change in the old evils of diplomacy, no greater liberties or happiness for civilized mankind.

What were the hopes with which masses of men went marching into the fields of death? I can speak only for the French and British whose sacrifice I saw during five years. French psychology was simple in the early days of that conflict. They saw their country menaced by an enemy who had once invaded it before with fire and sword and who for forty years since then had played the swaggering bully across the frontiers of France, building up a mighty war machine which was always a challenge and a threat to French statesmen and people. They saw the most brutal type of militarism enthroned there in Germany and themselves militarized by a three years' service by a desperate competition in armaments, and by a network of secret treaties and alliances, in order to protect themselves.

When the War had dragged on for years, when there seemed no finish to it, when new ranks of youth were mown down in the same fields where rotted the bodies of their elder brothers, many French soldiers, still faithful to command and to their own courage, though agonized by the madness of the War and have made the cause of war and found more enemies than those in front of them behind the barbed wire and the slime-plastered sandbags. They came to believe that although the Germans were the most brutal exponents of militarism, and in most slavish obedience to its commands, the philosophy of military force was at the back of all European nations and that the whole structure of modern civilization was upheld by the power of armies, and by combinations of force bound together in secret compacts without the knowledge or consent of the men who had to serve as "gun fodder."

They looked away from the Germans for a while to the statesmen and diplomats behind their own front, to the newspaper men and commercial men, to the jingoes and breeders of hate, and exploiters of world markets, and financiers of wealth produced by labor, and said: "You also are guilty. We, who are murderers to die, you also as our murderers. Your villainy, your stupidity, your poisonous philosophy, your betrayal of Christian ethics, and the old spell words of falsity which you put upon those who were ignorant as we were ignorant, have helped to bring about this beastliness. You are only a little less to blame than those Germans who were more efficient in the same evil use of power and in their hold over the minds of their people. We shall go on to the end, but after the end there will be a beginning, and a new democracy enlightened by the revelation of this War will sweep away the old frontiers of hatred, the old spell words, the old diplomacy, and arrange new relations between civilized peoples based upon mutual interests instead of fear and force."

So spoke the soldiers of whom Henri Barbusse wrote, and many whom I heard.

I think, indeed I know, that in many countries of Europe, after the armistice and during the peace negotiations, there was passionate hope among masses of men and women that such a peace would be arranged as would liberate them from the old and crushing burdens of militarism and from the old fears which made them obey that tyranny. They looked forward to greater liberty as the reward of all their sacrifices, greater prosperity for those who labored in peace as they had fought in War, and a forward march of the human family out of the jungle of its hatreds and massacres to the sunlight of comradeship and common sense. . . . As everyone now acknowledges the Peace Conference and its

Treaty did not secure that boon to mankind.

After all the millions of words that have been written about that Treaty, I am not going to add to them here by an analysis of its clauses or causes of failure, beyond saying that the old diplomats continued the fatal old diplomacy, each one struggling to gain a share of the spoils of victory out of the ruin of the Central Empires and their Asiatic allies, or looking to the immediate advantage of military victory rather than to the future safety of the world. The one man who strove, rather blindly, to counteract the sheer materialism of the settlement by higher ideals of justice and policy was the President of the United States of America, whose achievement, such as it was—and frankly it was not much—was disowned by his own people.

In my opinion the failure of the statesmen to realize the almost divine mission that was entrusted to them, to create a new order of human relationships—the greatest failure in history—was most guilty and most damnable, but the guilt was shared by the peoples themselves, because at this supreme crisis of their fate they did not rise to claim the fulfillment of the ideals for which the War had been fought, but sank back again into their old morass of fear, suspicion, rivalry, greed and intolerance. In each country only a minority held to the faith that had come to them during the War and out of its agony and emotion; while the majority—as in England—allowed themselves to be thrust back into the jungle by leaders who could not see beyond its darkness.

Germany, bewildered by despair, is swinging between the madness of Bolshevism and military reaction. The reactionary revolution that broke out in Berlin last March proved by its failure the loathing of the German masses for any new era of militarism and the passion with which they stamped many officers to death gave the lie to English and American and French newspaper correspondents who had written that the German republic was a mere camouflage masking a monarchical and military spirit. But it roused that brute beast which awakens in men and women when they are hungry and when they have no food but despair. Bolshevism was proclaimed in the factories of Essen and Dusseldorf and in many towns. . . . The conflict will not be settled by temporary truces or by small victories on one side or the other. But if Germany follows Russia definitely into Bolshevism, and the German masses ally themselves with Russians in a communistic warfare against the rest of Europe, then God help Europe and the world! It is idle now to say that some of us foresee all this and warned our Governments.

America cannot regard these problems with a detached and aloof mind as though they did not affect her. America is touched by them and her destiny is bound up with them. Is the spirit of America free from that ignorance, that prejudice, those popular passions, which created the madness of the War and have made Europe a madhouse since the War? I wish I could think so, but I see in the United States the same foolishness and wickedness at work which have been the curses of humanity in all its history. Surely to God, Americans above all other people, because of their traditions of liberty and peace and democratic common sense, ought to be wiser than the nations of Europe with their racial rivalries and old heritages of hate!

But what is happening now in the United States with regard to England? There is a prospect of hate being spread throughout the country, of most poisonous, malicious, and dangerous character in which England is represented as an arrogant, grasping and brutal country, intensely jealous of Uncle Sam and deliberately hostile. It is the same kind of propaganda which inflamed Germany against England and England against Germany. It reaches down to the ignorance and passions of the same classes. I believe I am more able to say these things than many Englishmen because I am known as a friend of the American people and once or twice I have been able to prove my friendship as far as the power of my pen goes. Nor am I a jingo Englishman, believing that his country is always right. I am not afraid to write here and now that I utterly abhor the imperialistic ambitions which have been revealed by some of our statesmen in their claims upon the Middle East, which have burdened us with new and vast responsibilities at a time when we have not the power to support them; that I agree with the United States in refusing to be outvoted on the League of Nations, and that I think we are guilty of national hypocrisy in prating about the liberties of the small nations while we govern Ireland by martial law. But that is no excuse for the slanders that are spread against the English people in many American newspapers. There are millions of English people who also hate the additional burden of empire, who wish Ireland to have liberty, who desire the friendship and not the hostility of the United States, and who after the agony of this War with its heritage of tragic memories and present burdens, look forward with passionate hope to a world-wide pact of peace which will enable all people to develop their commerce and their national life without the fear and menace of the war fever.

Taunts in American newspapers are answered by gibes in English newspapers, bitter speeches by American Senators are cabled to England,

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and hurt, and are answered by stinging satire. . . . Good God! Is the world not old enough to get rid of all that silly, childish barbarism? Has it learned no lesson at all out of the massacre of its youth on the shores of an abstract sea, pulling nooks at each other across the frontiers or the sea, uttering provocative cries like dirty little schoolboys to each other for the sake of scoring off each other in newspapers and political debates, careless of the horrible dangers which are thereby caused? Is it not rather time to understand that there is no such thing as "England" or the "United States" or "France," in an abstract sense, but nations made up of immense numbers of individuals, mostly simple people anxious to do their job in peace, having no cause of quarrel with other folk unless provoked by campaigns of hate, having the same qualities of humanity, in London as in New York, in Pittsburgh as in Manchester, in Paris as in Chicago, struggling to get a little joy in life, mating, bringing up children, in no way eager for imperial destiny or adventures of war, having enough trouble already in keeping the wolf from the door and the body from the grave. Any American who comes to England may be sure of a friendly welcome from a friendly folk. Any Englishman who crosses the sea to America is sure, as I know, of untiring kindness and the glad hand. Why, then, this campaign of abuse in the newspapers? When there are differences of policy why not deal with them with gravity and dignity, and with an understanding that masses of people disagree with the actions of their Governments and are not guilty of any policy which their Governments for the time being adopt? Let us talk to each other as individuals and not in an abstract way as nations.

CARSON'S GERMAN RIFLES

The direful happenings are bringing home to the minds of those who constitute the majority of Derry's population a terrible lesson. Many months ago it was well understood that the Coalitionist conspirators who evolved their abominable project of Partition would not boggle at adoption of the latest and most unscrupulous means in support of their plans, but the dreadful doings of the past week have shown them capable of descending to their sinister purposes. What more shocking instance of diabolic ingenuity in seeking justification for the dismemberment of the country than that of its ascendancy engineers who have brought about a state of affairs so monstrous that the very Irishmen who a couple of years ago were found side by side in France and Flanders fighting a common foe—fighting against militarism and Prussianism and for the "freedom of small nationalities" are now trying to shoot one another down in the streets of Derry over the Government of their own land. There you have, as the Freeman observes, the hideous fruit of the propaganda of race and religious hate which has been maintained in Ireland to strengthen the foundation of the Union. We now know, as the same paper with logical emphasis, where the "Ulster rifles" are. "We never had any doubts as to how they would be used if ever they came to be used. The war in which they would be employed, we were convinced, and so were Sir Edward Carson and his staff officers, would not be a war upon the forces of the Crown and Parliament, but a war upon our neighbors, and our fellow-citizens. The Government ought to have known it too. Knowing it, notwithstanding all their words of search and coercion, and all their proclamations and pledges to Parliament, they have not made the slightest effort to remove these weapons from the dangerous hands in which they were. The rifles are now produced to shoot down fellow-citizens on the way to prayer or business, and the Castle in its records describes their possessors as "civil guards." Lip service to the Molock of Empire secures indulgence for those crimes in Ireland and immunity for their perpetrators. There is absolute truth in these words, and there is in them also, as we have just said, an awful lesson. Partitions preparatory "benefits" have been ruthlessly and cruelly showered upon the heads of inoffensive Derry families in the form of death-dealing bullets. And as the poignant experiences of the past week may be taken as representing "the prelude to Partition" what enormities may not be expected by Catholics within the Enclave should the denationalizing scheme become an actuality?

The fires of sectarian passion in Derry have been set alight by a Unionist conspiracy in Belfast and London in order to maintain its equal ascendancy in the North, and because there were signs of Protestant working men breaking away from the thralldom of the plutocrats—such is the pointer of Mr. Arthur Griffith to the origin of the terrible situation into which this city is plunged. In sustenance of his belief Mr. Griffith rightly points to sanguinary episodes of the past in furtherance of a genesis to which we referred in last issue as marking with a broad line of blood the escutcheon of Derry in other respects always a quiet and well ordered community. The tactics pursued by the

Coalition Cabinet towards Ireland generally have, of course, been moulded to suit the movement which has led to a murderous climax in Derry. So this unhappy city is now enshrouded by calamity—by calamity that must stand as an indelible disgrace to any Government professing itself ready to uphold the principles of liberty and justice.—The Derry Journal.

VATICAN-FRENCH RELATIONS

THE DEVOTION OF FRENCH PARLIAMENTARIES EDIFIES By N. C. W. C. News Service Rome, June 7.—The principle of the restoration of relations between France and the Vatican is now established as a fact, but from that point to the adjustment of all the details is a longer and perhaps more difficult journey. COMMITS FRANCE M. Hanotaux's presence here as the official representative of the French government; the conversations that followed on the subject of the resumption, and the appointment of a French chargé d'affaires after M. Hanotaux's departure, have committed France to the policy of renewing the former relations. But many obstacles must be overcome before the formal interchange of representatives can take place.

RELIGIOUS STATUS Taking into account only the affairs of France, there is, for instance, the question of the religious status there. The "lay state" was called into existence by the act of separation fifteen years ago, and if there is insistence that the formula be preserved it need not be destroyed so long as "lay state" is not interpreted to mean anti-religious state, as it was by its originators, Combes and Company.

SCHOOLS IMPEDE The French schools represent additional impediments in the path of reconciliation between France and the Holy See. There are intricacies also in the questions of the priests, religious orders and the tenure of ecclesiastical property. At the root of all these problems is the absolute independence of the church.

HOLY PLACES The restoration of relations on the official side can come only after reconciliation of divergent views. Formulas must be found regarding Catholic interests abroad, wherein France was pre-eminent before the great War shattered old régimes. The Holy places, for example, are among the most important of these interests. There are, in fact, a thousand delicate matters for adjustment in connection with the renewal of relations. That all these problems will be met with satisfactory solutions seems quite certain, but the task cannot be completed in five minutes, easy as good will on both sides has made the agreement in principle.

OFFICIAL REPRESENTATION Last of all comes the question of the representation itself. His Holiness is reported to have said to M. Hanotaux that France had sent him (the Pope) two things that gave him the greatest pleasure: an official representative and M. Hanotaux. It is not surprising, therefore, to learn that M. Hanotaux may be the permanent representative of his country at the Vatican. It is not yet clear who will represent the Holy See in France, though it is still regarded as likely that to inaugurate relations Rome will send its most distinguished man in that field—Mgr. Ceretti.

FRENCH EDIFIED When the canon of the Mass was reached, the Holy Father himself was at the altar. In the Papal Mass the Holy Father, at the elevation of the Host, turns slowly from right to left. It is a solemn moment. But at this point not a head in the French delegation but was bowed. One priest who happened to be sitting in the same tribune with the French Senators and Deputies declared that again and again in the course of the magnificent ceremonies had been edited, but never more than at that moment—and by the French Parliament.

DENIES STOPPING WEDDING BECAUSE OF BRIDE'S DRESS

New Orleans, June 23.—Sensational stories carried by secular news agencies to the effect that he stopped a wedding because the bride and attendants were "shockingly" attired were emphatically denied here by the Very Rev. Albert Antoine, O.M.I., pastor of St. Louis Cathedral. Father Antoine characterized the account as an "irresponsible invention." "The bride was not 'shockingly' dressed in the sense conveyed by the story," he added. The bridal party wore décolleté gowns, regarded as unbecoming, more especially so in the solemn sacrament of marriage.

Before the bridal party entered the church, I requested the members to veil themselves. They did so at the church door and the ceremony proceeded without delay. "I cannot imagine how such a story as appeared could have been written, except in an attempt to make sensationalism out of a duty which I performed quietly and with a minimum embarrassment to the parties concerned."

THE CARDINAL AT THE CONVENTION

The presence of Cardinal Gibbons at the Republican convention in Chicago was described as having been the first, and likely to be the last "romantic touch" in an "unromantic gathering." Arthur Brodhead, reporting the proceedings of the convention, saw in His Eminence of Baltimore, a likeness of countenance to that of Pope Leo, whom he had witnessed celebrating his jubilee in the Vatican. And by the presence of the venerable prelate, whose participation in the political gathering was of purely religious nature, the newspaper man was minded of religious memories that were not without bearing on the predominantly political atmosphere of the convention. "As the Cardinal walked to his seat with bent head and a look on his face that showed pride in the power that has lasted through the centuries," writes Mr. Brisbane, "you recall what Professor Draper wrote many years ago on the constant bickering which has broken up, scattered and weakened Protestantism, and the purpose that has carried the Catholic Church through revolutions, political and religious." This power in united action, so peculiar to the Catholic Church, is something that any political party, reflected the journalist, cannot well dispense with. He felt, writing in the convention hall, that the political leaders assembled there might profitably read more of what Professor Draper had further written: "It was in the nature of Protestantism from its outset that it was not constructive. . . . It originated in dissent, and was embodied by separation. It could not possess a concentrated power, nor recognize one Apostolic man who might compress its disputes, harmonize its powers, wield it as a mass. For the avowedly only wisher, the Protestant had a will." Those entrusted with affairs of national government might profitably study the lessons offered by the history of "that great old Church, hoary and venerable with age, which had seen every government and every institution in Europe come into existence . . . that great old church, once more than imperious sovereign of Christendom, and of which the most respectable national church was only a fragment of a fragment." Its distinguished representative, the Cardinal Archbishop of Baltimore, was present at Chicago only to make "appeal for God's guidance" in the work of the convened politicians. Perhaps, if Mr. Brisbane's reflections were shared by those who surrounded him, His Eminence may have accomplished more than the offering of a prayer.—Catholic Transcript.

GIVE LABOR A SQUARE DEAL

WHEAT LABOR WANTS AND WHAT SHOULD BE GIVEN IN ORDER TO CREATE GOOD-WILL By Charles M. Schwab A common sense talk on the relationship between capital and labor appears in the Forum from Charles M. Schwab. Mr. Schwab is not a theorist, he is a hard-headed, far-seeing business man and what he says on a subject that he knows so well is worth the most earnest consideration: A good many people these days are "seeing red." Some talk as though the whole world is threatened with overturn by Bolshevism. I am not one of those who talk or think about the labor problem. I am one of those who do not believe in theorizing about labor and capital. I do not believe the world is going to be suddenly changed by any academic solution of, or resolutions about, the labor question.

I believe that the first and prime need of every man engaged in industry is to get and keep his own house in order and to secure the confidence and the enthusiastic loyalty of his own men. We have great problems to face, great work to do, and our real job is to get out and get to work, and that applies not alone to the laboring man, but to every man in business, no matter how high up he may be. An honest day's work for a full day's pay is the supreme thing which it is the duty of every business man and manufacturer not alone to obtain from the workman, but it is no less his duty to make the workman see that just such a partnership is in the workman's own highest interest. It is the duty of the business man to address himself to seeing to it that the largest possible opportunity for employment and work is given to the greatest number of men, and I am myself a firm believer in the fact that the successful employment of labor does now and will in the future more and more rest upon the recognition: First—Of the right of the men to deal with their employers collectively; and Second—Upon the privilege of the men, through some kind of profit-sharing, to obtain a direct share in the profits realized upon the articles they themselves are making.

THE BEATIFICATION OF UGANDA MARTYRS

The New York Sun of June 9 deemed it worth while to comment on the beatification of a group of negroes that took place at St. Peter's in Rome on the previous Sunday, June 6. It says, among other things: Sunday's ceremony was a good example of the democracy of a great religion. There in the Basilica of St. Peter's were the Pope and many Cardinals and Bishops, gathered in veneration of the holiness of a group of simple black men, whose names were unknown to and whose deeds were forgotten by the outer world. Rome has a long memory. "This group of African converts," observes the editorial writer of the Sun, "died for the faith almost within the present generation. They were catechumens of the French White Fathers, who entered Uganda in 1878 by permission of King Mtesa. Two years later the Arabs induced the King to expel the missionaries, but they returned under King Mwanga in 1885. Under Arab persuasion Mwanga also turned against the missionaries and their converts. In May, 1886, about thirty chief of the royal party, were burned to death; and soon after seventy more died for the cross." It really should not excite admiration that the Church is just as prone to honor saintly negroes as she has recently honored those two glorious virgins, Saint Margaret Mary and Saint Joan of Arc, whose praise was on the lips of millions before the Church beatified and canonized them. For as there is no acceptance of persons with God, neither is there with His Church. There is no separate heaven for negroes, nor are there in the same heaven separate compartments for the colored race. In heaven all will take their place in accordance with their personal merits, and on earth the Church bestows impartial honors on all her members. However impartially does not mean quality. Men are neither naturally nor supernaturally equal.

All men have not the same physical strength, nor the same intellectual endowments. True democracy in the natural order, therefore, does not demand that all men be placed on an absolute level, but that each one have a chance to work out his destiny in accordance with his gifts and powers. In other words, true democracy knows no favoritism that would reward the person and not his work. Likewise all men are not supernaturally equal. All men have not the same gift of grace, nor the same favorable environment, nor do all make the same use of their opportunities. But two things are absolutely certain in the supernatural order: First, that all men without exception have a chance to save their souls, and, secondly, that the rewards will be in proportion to each one's efforts. Negroes are not handicapped before God because of their race. They have access to the same means of grace as the white man, and if they are faithful they may keep an equal pace with or outstep him both in the attainment of holiness on earth and in the fruition of glory in heaven.

This is the reason why the Church has no hesitation whatsoever to baptize or canonize a negro if the circumstances of his life and death warrant such a step. And good Catholics who are of one heart and soul with their Church do not share the prevailing prejudice against the colored people. While a free mixture of races is neither advisable nor demanded by Christian charity, the good Catholic will their common origin, their common human nature, and their common supernatural destiny.—S. in The Guardian.

TWO CONVERSIONS

It is a wide spread notion that the Catholic faith is good enough to have and hold as an heirloom from past generations in the case of those who have been reared in it from their youth. But that an educated outsider, in the full vigor of his reasoning powers, should see his way to join the Catholic Church, seems to many a sheer impossibility. Yet these impossibilities are happening, not less frequently, in these modern days of ours. Not so long ago the conversion to the Catholic faith of Bishop Kinsman of the Episcopal Church was an instance in point. The other day two American University men joined the Church: Dr. Carlton Joseph Huntley Hayes of Columbia and Professor Henry Jones Ford of Princeton. The former, like Bishop Kinsman, was distinguished in the field of history, the latter, in the field of sociology—two subjects that are apt to foster appreciation of the Catholic Church. Nor is it to the discredit of the Church that precisely the study of history and the study of social endeavor lead impartial students into her bosom.

WHAT LABOR WANTS AND WHAT SHOULD BE GIVEN IN ORDER TO CREATE GOOD-WILL

By Charles M. Schwab A common sense talk on the relationship between capital and labor appears in the Forum from Charles M. Schwab. Mr. Schwab is not a theorist, he is a hard-headed, far-seeing business man and what he says on a subject that he knows so well is worth the most earnest consideration: A good many people these days are "seeing red." Some talk as though the whole world is threatened with overturn by Bolshevism. I am not one of those who talk or think about the labor problem. I am one of those who do not believe in theorizing about labor and capital. I do not believe the world is going to be suddenly changed by any academic solution of, or resolutions about, the labor question.

I believe that the first and prime need of every man engaged in industry is to get and keep his own house in order and to secure the confidence and the enthusiastic loyalty of his own men. We have great problems to face, great work to do, and our real job is to get out and get to work, and that applies not alone to the laboring man, but to every man in business, no matter how high up he may be. An honest day's work for a full day's pay is the supreme thing which it is the duty of every business man and manufacturer not alone to obtain from the workman, but it is no less his duty to make the workman see that just such a partnership is in the workman's own highest interest. It is the duty of the business man to address himself to seeing to it that the largest possible opportunity for employment and work is given to the greatest number of men, and I am myself a firm believer in the fact that the successful employment of labor does now and will in the future more and more rest upon the recognition: First—Of the right of the men to deal with their employers collectively; and Second—Upon the privilege of the men, through some kind of profit-sharing, to obtain a direct share in the profits realized upon the articles they themselves are making.

HOW IRISH QUESTION COULD BE SETTLED

Speaking to a great meeting recently at Quebec, Rev. Dr. Irwin, M. A., of Belfast, of the General Assembly of the Presbyterian Church in Ireland, said among other things: "It is an old time trick of English politicians that the question is one of religious bigotry. I repeat it is a slander on Protestantism to say it is against the freedom of Ireland simply because the majority of the people in Ireland are Catholics. It was the Irish Presbyterians of Ireland who first launched the idea of an Irish republic. Protestant hills are stained red with the blood of those that fought for freedom and liberty and have fought for years on platforms, side by side with the Catholics and voted in the polling booths for candidates regardless of creed, with only the one holy cause in view, 'Independence for Ireland.' "If the issue were left to the people of Ireland, it would be settled in 20 minutes, as there is more

These are not mere theories. They have grown up, in my opinion, out of long and practical experience in dealing with men. I am firmly of the opinion that if we approach the industrial situation of the moment in a practical spirit, applying the results of our experience and our knowledge of human nature to the problems immediately before us, we shall come nearer to making this a better and happier world than we can by studying all the books, attending all the conventions and passing all the resolutions that could ever be dreamed of. And so I suggest the time has come to get together and to get to work. Let us go forward with confidence and determination. Never was a situation more difficult; never were opportunities so brilliant.—MacLean's Magazine.

UNANIMITY IN IRELAND

unanimity in Ireland than in any other country in the world, as fully 80% are unanimous on the subject of government for their country."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR ANNUAL REPORT Before this our Annual Report is in the hands of the Parish Priests and of many others throughout Canada. We feel that we may justly say that we are proud of it and of the generous supporters, lay and clerical, who by their co-operation have made it possible for us to present it in the present respectable form. From the beginning of our tenure of office it has been our policy to lay before our entire constituency a full and detailed statement of our activities. This we have done not only through the agency of the Register, CATHOLIC RECORD and Canadian Freeman but also of a booklet neatly gotten up and under the direction of the chartered accountants who have the charge and responsibility of auditing our books. That this method of procedure has met with the entire approval of the clergy and laity in Canada we are assured. Letters on the subject have come to us in numbers expressing approval and giving practical encouragement to pursue the same method in the future. So long as we are responsible for the Extension Society we hope to continue this method which insures not only protection for ourselves but also strengthens the confidence of our members in the Society and begs their generous support. Besides presenting regularly our detailed statement of receipts and expenditures, we are at all times ready and willing to give to responsible persons any information in our possession concerning the operations of the Extension Society. To the Reverend Clergy in a special manner we look for a favorable proof of appreciation of our action in thus conducting the Society of Catholic Extension. Without the co-operation of the bishops and priests we recognize there is only one thing for us to do and that is to take down our shingle and put up the shutters. So far, we have little or nothing to complain of. The clergy, in far numbers, from the outset have taken a chance in their eagerness to back a work with great possibilities. We are glad we have not disappointed expectations and hope and pray we never shall. Some of the brethren with that cautious praiseworthy and distinctive of the cloth have watched and waited. These too have thrown in their lot with ours and are today our ardent auxiliaries from downright conviction. "We have shown them" and they are glad of the evidence presented. There are some others among the clergy and some dioceses also, yet to be accounted for. We view the oversight in this wise; there are other obligations at present demanding their attention, zeal and enthusiasm and when these matters are set right to the satisfaction of those responsible, Extension will receive its need of moral and financial support. Till then we live and hope and pray and in the meanwhile Extension will wait strong and grow fat under present circumstances and with the help of the Great Missionary of our holy Religion. Donations may be addressed to: Rev. T. O'Donnell, President, Catholic Church Extension Society, 67 Bond St., Toronto.

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 fourteen 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 Bursar of \$5,000 will support a student in perpetuity. Help to complete the Burses. Gratefully yours in Jesus and Mary J. M. FRASER.

PROTESTANTS AND CONFESSION

A passage in the recently published "Salve Mater" of Frederick Joseph Kinman, late Anglican Bishop of Delaware, lays stress in passing on a serious danger created by the rapid advance of the "Anglo-Catholic" section of the Church of England. It is, of course, known to everyone that confessions are now heard in the average Anglican church, though perhaps to a very limited extent and only as a devout practice of a small coterie, while in a large number of churches the clergy have their regular hours for confessions, and administer what they believe is the Sacrament of Penance precisely as a Catholic priest does—only that a number of them are given to an abnormal amount of direction, bestowed upon all and sundry, quite unasked and often quite unnecessary! In a sense, this is all to the good, and results in numberless acts of contrition and a general raising of spiritual life among our non-Catholic brethren. But here comes in the danger: There is absolutely no preparation of the aspirant to Anglican "Orders" for the very delicate and very serious work of the confessional. This is what Dr. Kinman says on the

matter: "Do you think this [i.e., the Anglican ordinal] commissions you to hear sacramental confessions, you may hear them as a permissible extra; as to surgery of spiritual medicine and surgery you are left to your own device." The lack of preparation in this particular is, of course, of a piece with the lack of it as to every part of the ministerial office.

ANGLO-CATHOLIC UNTRAINED

The present writer speaks from personal experience of a typical High Church seminary a good many years ago. Things may have improved, but we do not gather that this is the case. There are Anglican clergymen who are more or less well read in moral theology, but they are not the men bishops would appoint to train their alumni. Besides this, a young man entering an Anglican seminary as a rule knows nothing of what he most needs to know, and he has but a year in which to get a smattering of a few subjects, mostly connected with the bishop's examination. He is almost always ordained in abysmal ignorance of philosophy and moral theology, and has but a superficial acquaintance as a rule with dogmatic theology. And then—aged twenty-four or thereabouts—he finds himself curate in an "advanced" parish and has to take his appointed times for hearing confessions! What can he know of "spiritual medicine and surgery"? Some do learn something, happily, from their own regular practice of confession and in the hard school of experience. But would any sane man tolerate a physician, or a surgeon, or a pharmacist, who set out to practice with a like equipment? Many years ago more than 400 Anglican clergymen petitioned their bishops to exercise some discipline in the way of granting "faculties" to those only who on due examination were found fit to exercise this ministry—and these good men only got gubbed for their pains! Probably such a request would be more politely received now. But the Anglican Episcopate has, with a few noble exceptions, steadily set its face against all reform. Loss of faith must bring in its train intellectual and moral blindness. Heresy is the inevitable parent of contented ignorance and folly. The very fact, however, of the danger to which we have referred should make the best Anglicans, clerical and lay, seriously examine both the teaching and practice of their Church as to penitential discipline.—Catholic Herald.

APPEAL FOR FUNDS

Previously acknowledged \$4,718 75 E. C. Alliston 1 00 Well-wisher, Lindsay 1 00 A Friend, South Nelson, N.B. 1 50 Thanksgiving, Stratford 10 00 A Friend, Long Point 1 00 Mrs. J. K. McNeil, Glace Bay 2 50 Presentation Sisters, Renew, N. F. 8 75 A Promoter, Deloro 1 00 Jno. Hall, Chatham, N. B. 1 00

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Previously acknowledged \$636 60

FIVE MINUTE SERMON

BY REV. M. BOSSAERT

EIGHTH SUNDAY AFTER PENTECOST

THE DAY OF RECKONING AND OUR PREPARATION FOR IT

It is quite plain in today's Gospel that the rich man in the parable is a type of God, and the steward is man. Yes, God has appointed us all to be stewards of the goods that He has entrusted to us, but only for a certain time. When that time is over, He will call us to account for the use that we have made of His property. If we are good and prudent stewards, we shall prepare our accounts beforehand, so that at the day of reckoning we may not have to dread God's omniscience and justice. Today's Gospel teaches us all this, reminding us of the last day of reckoning and of our preparation for it. Let us take these truths as the subject of this meditation.

1. God's summons to come and give account of our stewardship will be heard by us all without exception, as soon as our time here is over. He calls us often during our life on earth, by conferring upon us many graces and blessings, by sending us trials and sufferings, by the voice of conscience encouraging us to do right and avoid evil, and finally by the words of His priests. All these are preliminary calls, that should remind us of the last decisive summons awaiting us, and warn us to think of the judgment to come, and of what lies before us. When the last summons is heard, each of us will have to cease doing either good or evil, and be steward no longer, as must appear before His Lord and Judge. Each of us will hear this summons at the hour of death, and at the terrible moment when the angels sound their trumpets and call all mankind to the last judgment. Of the steward in the Gospel we are told that his lord called him and said: "Now thou canst be steward no longer." Of each of us the same words will be said: "God called him, and he laid down his stewardship and died; he has appeared before His Judge." We know that this will happen, but we know not when, for it is written that man knoweth not his end, and our divine Saviour said: "You know neither the day nor the hour when these things shall come to pass."

2. We shall all have to render our last account to God Himself. "Give an account of thy stewardship." Thus will He speak to each of us, when we appear before His judgment seat. Here on earth the great and mighty and those under their protection may perhaps avoid giving an account of their actions, or they may deceive those entitled to call them to do so, but such is not the case with God. He passes over none, and none can rely upon his own power, or bribe or deceive that Judge, before Whom there is no respect of persons. He will call upon all to give account of their stewardship; He will ask the rich and powerful how they have used their wealth and high position; priests, how they have cared for the souls entrusted to their charge; parents, how they have brought up their children; and the children, how they have observed the fourth Commandment. All will have to answer for every thought, word and work; and also for the use made of their senses, for the obedience paid to all God's Commandments, for all advantages of body and soul, for all graces bestowed, for all the Sacraments received, and for everything done and omitted. In accordance with all these things you will be judged and requited each according to his works.

With such a reckoning before us, how ought we to act? We must follow the prudent example of the steward in the parable, who, when summoned by his master, said: "What shall I do? I know what I will do." As Christians we too should know what to do, that we may give a good account of ourselves when we stand before God's judgment seat. It will then be too late to beg, to dig or to labor, for the night will have come, when no man can work. Now we still have time and grace, now we can daily appear as suppliants before the throne of God's mercy, begging for grace to do right; now we can dig, i. e., work in the service of God and for the salvation of our souls, showing ourselves zealous in paying loyal obedience to the Commandments of God and His Church; now we can make friends, i. e., we can love righteousness and lead honest lives; we can show pity to the poor and pass our days in obedience, patience and peaceable behavior.—Why should we do all this? In order that the friends thus acquired may receive us into everlasting habitations, that we may not die unprepared but may have no reason to fear God's call, and may find Him a merciful Judge, on the last day, when we appear as faithful stewards before Him.—Amen.

One thing alone I know—that according to our need, so will be our strength. The more the enemy rages against us—the more will the Saints in Heaven plead for us; the more malicious are the devices of men against us, the louder cry of supplication will ascend from the bosom of the whole Church of God for us.—Cardinal Newman.

THE VENERATION OF IMAGES

A proper understanding of the Catholic teaching concerning images will convince the most skeptical that there is nothing in it contrary to the First Commandment of God. If we would take the First Commandment on its appearance we would find that it condemns in the making of any kind of images. Reading the Commandment in the light of common sense it is obvious that the law is comprised in the first and last clauses of the Commandment. The Commandment says: "Thou shalt not have strange Gods before thee. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of things that are in the waters under the earth. Thou shalt not adore them, nor serve them." If we take this Commandment in its apparent sense, the people would have been forbidden to make an image of anything at all. This certainly was not the mind of God. It was His intention to forbid them to adore images or to serve them. Those who would invoke the First Commandment of God against the Catholic practice would be forced to an extreme that is obviously ridiculous.

The Catholic, no less than his non-Catholic or pagan brother, is forbidden by the natural law to give to any creature the honor that is due to God. This same natural law forbids the absurdity of praying or giving any sort of absolute worship to a manufactured image. The teaching of the Catholic Church is contained in a decree of the Second Council of Nice, held in the year 787: "We define with all certainty and care that both the figure of the sacred and life-giving Cross, as also the venerable and holy images, whether made in colors, or mosaic or other materials, are to be placed suitably in the holy churches of God, on sacred vessels and vestments, on walls and pictures, in houses and by roads; that is to say, the image of our Lord God and Saviour Jesus Christ, of our Immaculate Lady the holy Mother of God—of the honorable angels and of saints and holy men. For as often as they are seen in their pictorial representations, people who look at them are ardently lifted up to the memory and love of the originals, and induced to give that respect and worshipful honor but not real adoration, which according to our faith is due only to the Divine Nature. So that offerings of incense and lights are to be given to these as to the figure of the sacred and life-giving Cross, to the holy Gospels, books and other sacred objects in order to do them honor, and as was the pious custom of an ancient time. If honor paid to all images passes on to its prototype, he who worships an image worships the reality of him who is painted in it."

The reverence that the Catholic pays to images is marked by outward signs. They mean only what they are understood to mean. From the very earliest days we find the Christian people using images. They adorned their catacombs with paintings to Christ, of the saints and of scenes from the Bible. The Catacombs have been rightly called the cradle of all Christian art. Those that have any notion that the early Christians were prejudiced against images or pictures have received a rude awakening by Christian archaeologists. The pictures and statues which date back to the first centuries of the Christian era indicate that the Christians had little fear of idolatry among their new converts by the use of pictures and images. It may be admitted that there was abuse and notably just before the Iconoclast outbreak. Though we admit all the abuse that is ascribed to those ages, it is impossible to believe that even the most stupid peasant could have thought that an image could hear or answer a prayer. The abuse consisted in the treatment that was accorded to icons. They had multiplied to such an extent that the walls of the church from floor to roof were covered with them. The practice of the worship of icons had gone to such an extent that we read of Saint Theodore writing to congratulate an official of the court for having chosen a holy icon as godfather for his son. The Iconoclast outbreak brought at least one good result, the definition from the Council of Nice. This definition explained the kind of worship that might be lawfully and reasonably given to images and condemned all extravagances.

In the Western churches, and especially in Rome, the worship of images was not carried to the extent that it was in the East. In the Eternal City we find a reasonable and sober explanation of the use of images. Saint Gregory the Great, writing to an iconoclast bishop who had destroyed the images in his diocese, calls them the book of the ignorant. He writes: "Not without reason has antiquity allowed the stories of the saints to be painted in holy places. And we indeed entirely praise thee for not allowing them to be adored, but we blame thee for breaking them. For it is one thing to adore an image, it is quite another to learn from the appearance of a picture what we must adore. What books are to those who can read, that is a picture to the ignorant who look at it; in a picture even the unlearned may see what example they should follow; in a picture they who know no letters may yet

read. Hence, for barbarians especially, a picture takes the place of a book."

The Catholic does not pay absolute worship to an image. He pays to it a relative worship as to a sign, not for its own sake but for the sake of the things signified. A sign is nothing in itself, but it shares the honor of its prototype. When we insult the sign we insult the country that it represents. When we honor a sign we honor the prototype. Any outward mark of respect or reverence that is directed towards the sign finds its real object in the thing signified. The sign is nothing more than a visible direction for our reverence because the thing that it signifies is not physically present. This principle is applied in every day life. We salute the flag; we unveil a statue. We do not salute the cloth of which the flag is made but the country which it represents. We do not respect the stone or bronze of which the statue is formed, but the person whom it represents. In the same manner we pay a relative worship to the Cross, to the images of Christ, His Blessed Mother and the Saints. This principle laid down by the Council of Nice was repeated by the Council of Trent which calls attention to the fact that the honor and reverence paid to images is "not that any divinity or power is thought to be in them for the sake of which they may be worshipped, or that anything can be asked of them, or that any trust may be put in images, as was done by the heathens who put their trust in their idols, but because the honor showed to them is referred to the prototypes which they represent as that by kissing, uncovering to, kneeling before images we adore Christ and honor the saints whose likeness they bear."—Catholic Sun.

PAPACY'S GROWING POWER

CATHOLIC CHURCH MOST INFLUENTIAL FORCE IN WORLD

In the present issue of Current Opinion is an interesting article on the growing power of the Papacy and the achievements of Pope Benedict XV. The writer produces evidence that the Vatican is the only world power that has come out of the War stronger and more influential than when the conflict started. The article, entitled "Triumphs of the Diplomacy of Benedict XV," is as follows: "Displays of feeling by radicals and Socialists attend the passage through the Chamber of Deputies at Paris of the measure for the restoration of diplomatic relations between the French Republic and the Holy See. The exchange of felicitations between Pope Benedict and President Deschanel recently was very formal, but it seemed to the Temps a preliminary to those closer relations that impend. "It is the general sense of the European press that the return of the eldest daughter of the Church to the maternal bosom, although not complete—for a theoretical separation of Church and State is to prevail—constitutes the supreme triumph of the diplomacy of the present Pope. The Debate says so, and the great French daily's view is confirmed by the comment of the Giornale d'Italia of Rome. Pope Benedict may not have the picturesque personality of Pius X., observes the Action, but he gives evidence daily that, as an ecclesiastical statesman, he is not inferior to the late Leo XIII.

GROWING POWER OF THE VATICAN

"The impending despatch of a Papal nuncio to Paris is a culminating point, the highest diplomatic achievement of a Pontificate that has been one series of victories in this field. The Italian daily observes that, with few exceptions, all the nations that have come out of the World War in any recognizable form hasten to establish relations of a diplomatic kind with the Vatican. England herself is displaying no haste in recalling the mission she established there when the struggle began. The great South American Republic of Brazil has just sent one of its most eminent men as an envoy to the Pope. Even Portugal is to receive a nuncio once again.

In the event of the substantial establishment of the League of Nations, the representative of the Pope will be given a seat ultimately in the council. This assertion, repeated in the Italian press after the denial of a presumably official kind in the Anglo-Saxon countries, causes some perplexity. The fact is, as the Roman newspaper already quoted observes, the League would be made up for the most part of nations which have diplomatic relations with the Vatican already.

"The only Government entitled to object to the representation of the Pope in the League would be Italy. The relations between the Pope and the Italian Government, outside of the Parliament, are so cordial that a tacit arrangement on this subject has been entered into. The Italian Government will object for form's sake to the appearance of the Pope by proxy on the council of the League. The objection will be sustained, especially as the covenant of the League could not be construed in any other sense. The Pope will be represented in the assembly in accordance with an interpretation yet to be made public. This point will have to be decided by a vote from which it is certain, the Roman journal says, the Vatican will emerge with yet one more triumph.

HOW FRANCE RETURNS TO THE VATICAN

"Anti clericalism are raising the alarm that when once diplomatic relations are resumed between France and the Vatican, they will tend to grow more and more intimate. Premier Millerand is not at all influenced by this consideration, although it is observable that the officials of the Quai d'Orsay do not relish the new arrangements. The French Republic hopes to strengthen its influence with certain potent factor in the life of Central Europe by sending an envoy to the Pope.

"In Alsace and Lorraine, again, a concordat has been inherited from the Germans. In the East a variety of arguments and considerations can be urged. France has much to gain from amicable relations with the Pope in Syria and other parts of the former Empire of Turkey. The rights of France in Japan and China need a protection which would be afforded by the new treaty—for that is what the disgruntled Populaire calls it. The colonies in Africa are likewise affected. The idea as far as the old Turkish Empire is concerned is apparently that, with the assistance of the Vatican, France will claim some advantages over other nations as the traditional protector of all Roman Catholics. In noting this, the Manchester Guardian adds that Great Britain may have her say on this point.

THE VATICAN AS WORLD POWER

"Only the Vatican has emerged from the War stronger than it was when it went in, or perhaps we should say when it stayed out, to use the phrase of the Tribune. Even Rumania and Japan are effecting their compromises with the new world power. At a time when every Government on the continent of Europe is revealing signs of internal weakness, when Republics totter and Kings live in exile, the Sovereign Pontiff reigns gloriously.

"The fact makes its due impression, admits her contemporary. The court of Benedict XV. is now the most influential in Europe. Its diplomatic receptions throw the house of Savoy into the shade. The journalists repair to the Vatican and not to the Quirinal for the great news of the day. Sometimes it has to do with a special mission from Bohemia, where the intervention of the Pope seems alone competent to handle the domestic crisis. Again it will be an envoy from Hungary, where the Vatican is supreme. Again it may be a receipt concerning the Ukraine. Whenever one turns, the evidence of the validity and triumph of Vatican diplomacy greet the eye, and Benedict XV. reigns with undisputed sway from Bolivia, which has recently sent him an envoy, to Japan, the latest Government to make application for the recognition that has so graciously been accorded to the French Republic."

THE DIGNITY OF LABOR

Conditions in the world today converge toward the evil deplored by Pope Leo XIII. in his famous encyclical on "The Condition of the Working Classes," the strife between classes. This is essentially a Socialist doctrine growing out of the false theory of the materialistic evolution of society. The two parties to our industrial system are mutually dependent and harmonious, not independent and antagonistic. To regard them as conflicting elements is to destroy ultimately the whole structure of civilized society. Labor depends upon capital, and capital depends upon labor. Both have their rights, and both have their obligations to each other.

The rise of Bolshevistic tendencies in the modern world has given rise to the fallacy that only with the overthrow of capital can the workingman come into his own. Revolt and success evolution in the philosophy of the radical. There is no denying the fact that the greed and selfishness of many capitalists have contributed much to the rebirth of this idea. Yet we must not forget that another contributory factor to industrial unrest is a lack of appreciation of the dignity of labor. What the world needs today is production, construction, and co-operation.

It is a favorite pastime of thinkers and writers to call such conditions psychological. They mean that such phenomena are the result of false ideas, known in common parlance as "ideals."

The old fashioned ideal that work is a blessing has disappeared in great measure from modern life. Yet this ideal has been consecrated by centuries of productive effort. The great achievements of history have been produced by men who considered work as the greatest blessing in the world. They were inspired by the ideals of the great architect of civilization who followed the trade of a carpenter and toiled for thirty years of His mortal life.

The War has wrought havoc with the production of the world. The arts of destruction were promoted during the cataclysm that followed a denial of Christian teaching. Now the sword has been sheathed and we must lay our hand to the ploughshare. This means construction. It means that the world must get back to its work of rehabilitation and promote the arts of peace. The greatest inspiration to production is a recognition of the dignity of labor. Whatever we have that is good is the

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'Fruit-a-tives' are made from fruit juices and valuable tonics—and are pleasant to take, their action being gentle and mild, yet always most effective.

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result of co-operative effort. Each man doing his best in the great cycle of industry will produce a satisfied as well as a dignified generation.

The time is here when honest toil spells the salvation of the nations, and America, the fairest Republic, may well give the example which will thrill and encourage men throughout the world.—The Pilot.

Make up your mind to think of what you have in life as good; think out what the future may hold for you, and then you will forget petty worries and your heart will glow light and the world will seem full of sunshine.

The creation of a thousand forests is in one acorn. It needs heroic energy to say "No" when everybody says "Yes."

Eastern Canada Extends Hearty Welcome to Visiting Members of United States National Editorial Association.

Toronto, June 21st, 1920.—With the annual convention concluded in Boston this year, some 130 members of the National Editorial Association commenced at Yarmouth, N.S., a tour of Eastern Canada via the Canadian National-Grand Trunk Railways.

They have visited the Land of Evangeline, Halifax, the mines and steel works at the Sydneys, the Bras d'Or Lakes in Cape Breton, the industrial centres of New Glasgow and Stellarton, Truro, Amherst, Sackville, Prince Edward Island (the million-acre farm), historic Quebec, and Ste. Anne de Beaupre, the big power plants and industries at Grand Mere and Shawinigan, and are to-day in Montreal.

This week they will conclude their 1920 tour by visiting Ottawa, the Silver Camps at Cobalt and Gold Mines at Porcupine, the pulp and paper industries at Iroquois Falls, the Lake of Bays District in the Highlands of Ontario, Toronto, Niagara Falls, Hamilton, winding up the trip at Windsor. Altogether, some 3,000 miles will have been travelled in what has been termed "The Million Dollar Special," one of the finest all-steel car trains that has ever been assembled on this continent, consisting of six standard sleeping cars, two dining cars, tourist and baggage car. The new steel sleepers are of the very latest type and construction, with all modern devices that make for pleasure and comfort in travel. The dining cars are manned by a specially-selected staff, and the excellence of the cuisine has been frequently commented upon by the American newspaper writers. Every possible arrangement for the safety and comfort of the editors while en route is being carried out by an efficient staff of the Canadian National Railways which has been specially assigned to the various duties.

As one of the party has expressed it, "We are travelling in a palace, through a country of marvelous scenic beauty, a land of fertility blessed with a wealth of

resources which cannot help but impress us profoundly. We shall leave Canada with the happiest recollections of her progressive spirit and hospitable people."

The party, which represents some 34 States of the Union, have been officially welcomed by the Lieutenant-Governors of Nova Scotia, Prince Edward Island, New Brunswick and Quebec, and have been the guests of each of the cities visited; while numerous special social functions have been arranged for their entertainment. While in Toronto, His Honor the Lieutenant-Governor will hold a reception at Government House. When, at the suggestion of Mr. D. B. Hanna, the President of the Canadian National Railways, Mr. C. A. Hayes, vice-president, went to the Maritime Provinces last winter to arrange a programme of entertainment for the American Editorial Association during their visit of these editors as of very considerable importance to the country—important commercially and also politically—and I should like to feel that everything were done that could be done to give them a favorable impression of the country and of us. Last year the same party of people toured the Canadian Northwest, and the articles they afterwards contributed to their papers proved a great commercial advantage to the section of the country which they covered, and perhaps what is still more important, they expressed impressions of the Canadian character which were all to our advantage." That Mr. Hayes was sincerely convinced of what he said is demonstrated by the fact that he, in company with Mr. H. H. Melanson, Passenger Traffic Manager, made the "preparations" tour of the provinces himself.

Altogether, the tour has been of exceptional educational value, and should be one more step in fostering the spirit of amity between the two adjoining countries where peace has reigned for the last hundred years.

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is "Canada's Biggest Piano Value", the result of thirty years' experience in piano-making, constructed with skilled workmanship by workmen having one united purpose... a worthy all-Canadian piano.

Sherlock-Manning Piano Company LONDON CANADA

CHATS WITH YOUNG MEN

SO LITTLE
It takes so little to make us sad,
Just a slighting word or a doubting sneer,

TRUE JOY IN LIFE
The tasks of life are easier to one who is under a deep sense of consecration.

paper. Many of those who thus accused the fallen monarch were not one iota better than he; nay, they were immeasurably worse.

OUR BOYS AND GIRLS

EARLY COMMUNION

The night is past, the dawn is breaking;
I rise, dear Lord, to go to Thee.

Swift through the star-lit, sleeping city,
I hasten to the House of Prayer;

A hunger for that Bread impels me,
A craving for celestial food,

In jeweled light the Altar greets me,
With lifted Host and reverent priest;

BE THOUGHTFUL OF OTHERS
As we go through this world of business how many of us ever consider the feelings of our fellow-man?

THE BRITTLE WORD
One of the noblest encomiums that can be pronounced of any man is that he keeps his word.

THE EVIL WORD
To deprive a man of his reputation and honor, one word is sufficient.

A GREAT CHARITY
The Anglican Church has restored All Souls' Day to its calendar.

WASH OUT YOUR PORES WITH CUTICURA SOAP
And have a clear, sweet, healthy skin with little trouble and trifling expense.

THE ARABIAN NIGHTS ENCHANTMENTS
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11

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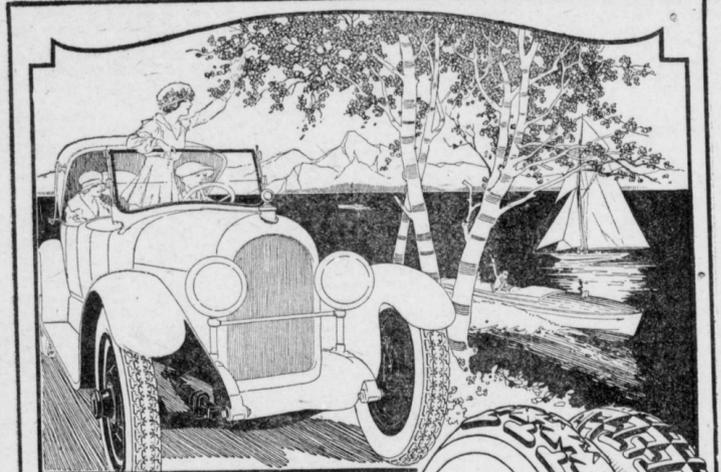
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THE CRUCIFIX IN PUBLIC

HONOURING THE SIGN OF REDEMPTION

(By "M. C. L." in Catholic Herald)
A recent Anglican decision in a case of the public display of a crucifix within the precincts of an Anglican church does not lack humor. Some persons had been seen committing the appalling crime of bowing to the crucifix kneeling before it! Praying before it! and to prevent a recurrence of such scandals, it was decreed that the crucifix be placed somewhere where it could not be seen quite so well. The suggestion was made that the guilty persons might not be Protestants at all; and indeed they may have been benighted Papists who could not pass the representation of the Crucified Redeemer with no more reverence, or display of devotion, than if it had been the graven image of Queen Anne or of Nelson on his pillar. However, not to do so is to be superstitious and idolatrous. You may bow to the Throne or "Chair of State," and no one will even suggest its being secluded in a cellar or behind a wall to prevent honor being paid to it, to bow to it is reasonable and right, but to bow to a crucifix is Popish and sinful. You may salute the flag with a clear conscience, but not the emblem of redemption. The Chancellor of the Diocese of Liverpool stated last week that the use of that emblem "has for three hundred years been regarded by the country at large as distinctly of Roman Catholicism," and one is grateful to him for reminding everybody of the date when the Crucifix was rejected for the Lion and the Unicorn. "The country at large" before that time honored the crucifix just as do Catholics everywhere today; and we should be very proud that our veneration of it is regarded as one of our distinctions. Desecration and destruction of it are distinctive of the "reformation," and "true blue Protestants" of these times, as well as of infidels. However, the Great War opened the eyes of many to the significance and the potency of the emblem. Not a few discovered how important a place religion and religious observances held in the public and private life of Catholic peoples, meeting crosses images and shrines everywhere. To the "advanced" British sceptic, who thought that religion is a discredited myth nowadays, it must have been rather a shock to find that it had still so strong a hold upon so many. Perhaps where spiritual facts have no material embodiment, the popular mind soon grows indifferent and sceptical, but where the senses are constantly coming into touch with spiritual ideas there is little fear of indifference. We read in various books and articles on the War how the British soldier was impressed by the spectacle of the crucifix intact amongst the ruins of church or cathedral. In "Contemplations" we read that when "Tommy" passed a crucifix "with its cluster of flowering graves, he would say 'ain't it pretty? We ought to have them at home, you know.'" Of course, "we" had them at home everywhere until the Reformation. Today, when "we" try to have them in the War, either they are smashed, or by German shells, but by home-made Huns, or banner as illegal by the Anglican Establishment. In this connection it may be noted that "somewhere in France" a representation of the Sacred Heart found favor in the eyes of a Presbyterian minister. What of it is another matter. He had gone into a little village church, and on the end wall "there was a large painting of the Saviour showing His pierced hands and side to His disciples, and over it the words: 'Behold His Heart, Who so loved men.'" Now that was just the help and comfort which we most needed. Amid all the anxieties of the present it is well to be reminded of that "Wounded Heart," ("Scottish Mothers' Magazine," 1916). Such reminders are, like the crucifix, "distinctive of Roman Catholics." Mention of the War suggests mention of a recent biography, to which ever informative "Catholic Book Notes" directs attention. (June issue.) It is the life of Father William Doyle, S. J., chaplain to the Irish Fusiliers, who was killed in August, 1917. A Belfast Orangeman wrote of him: "We couldn't possibly agree with his religious opinions, but we simply worshipped (sic) him for other things. He didn't know the meaning of fear, and he didn't know what bigotry was. He was as ready to risk his life to take a drop of water to a wounded Ulsterman as to assist men of his own faith and regiment. . . . The Ulstermen felt his loss more keenly than anybody, and none were readier to show their marks of respect to the dead hero priest than were our Ulster Presbyterians." (Glasgow Weekly News, Sept. 1, 1917.) Father Doyle received into the Fold both officers and men, "many of whom have never been in contact with Catholics before, knew nothing about the grandeur and beauty of our religion, and, above all, have been immensely impressed by what the Catholic priests, alone of all the chaplains at the Front, are able to do for their men, both living and dying." At an early date Father Doyle received the Military Cross. At his death he was recommended for the V. C. by his commanding officer, by his Brigadier, and by General Hickie, but "superior authority" did not grant it. He had been recommended previously for the V. O. and the D. S. O., but neither was granted, and

his biographer (Professor O'Rahilly) concludes that "the triple disqualification of being an Irishman, a Catholic, and a Jesuit proved insuperable." It would be interesting to know what "our Ulster Presbyterians" think of the kind of fair play meted out to the "hero priest." Happily, he worked, to suffer, and to die, for no earthly honors or rewards, but for God, is distinguished by the priest even though he have "the triple disqualification" stated; and the eternal reward no man can withhold or take from him.

DIRD
QUARRY.—On June 21st, at St. Joseph's Hospital, Ann Arbor, Mich., James J., dearly beloved husband of Josephine Harrison, and second son of the late Henry B. and Mrs. Quarry of Parkhill. May his soul rest in peace.

SMITH.—In Collingwood, Ont., on June 17th, John A. Smith, beloved husband of Sara Condon. May he rest in peace.

IN MEMORIAM
MAGUIRE.—In loving memory of Patrick Joseph Maguire, of Cambridge, Alberta, who was accidentally killed when his automobile overturned on July 2nd, 1919. Solemn Requiem Mass was celebrated by Rev. Father Le Rue, S. J., at St. Andrews, Port Arthur, where his wife now lives. May his soul rest in peace.

TEACHERS WANTED FOR CATHOLIC
Separate school, Fort William; holding second class Ontario certificate. Salary \$750 per year, commencing September, 1920. Apply to G. P. Smith, Sec. Room 13, Murray Block, Fort William, Ont. 2178-7

WANTED A CATHOLIC HIGH SCHOOL
teacher for High school and Junior Matriculation work. Duties to commence September, 1920. Apply to the President, St. Jerome's College, Kitchener, Ont. 2178-1

TEACHER WANTED FOR TOWN OF
Charlton, Catholic Separate school, 2nd class professional; commence fall term. Apply stating salary to M. T. Devine, Chairman School Board, Charlton, Ont. 2178-8

WANTED TEACHER FOR SEPARATE
Class certificate. Duties to commence Sept. 1, 1920. Apply stating salary and qualifications to Michael J. Duggan, Anson, Ont. R. R. No. 1, 2178-4

TEACHER WANTED MALE OR FEMALE
for C. S. S. Section No. 2, Carleton Place; holding 2nd class professional certificate. Salary \$800 per annum according to experience. Applications received until August 1st, 1920. Apply to Joseph D. Meyer, Sec. Treas., R. R. 2, Midway, Ont. 2178-3

TEACHER WANTED FOR S. S. No. 4
Admission, (Garrison Co.) Normal training. Duties to begin after the holidays. Apply stating salary and experience to James O'Gorman, Sec. Treas., R. R. No. 4, Renfrew, Ont. 2178-3

WANTED SECOND CLASS PROFESSIONAL
teacher for S. S. No. 1, McGillivray. Duties to commence after the holidays. Apply stating salary expected to P. J. Buckley, Sec. Treas., Clandebye, Ont. 2178-3

WANTED NORMAL TRAINED TEACHER
capable of teaching French and English for C. S. S. No. 4, Westmeath. State qualifications, experience and salary to W. C. Gervais, La Fosse, Ont. 2178-7

NORMAL TRAINED TEACHER WANTED
for Separate School No. 1, Hwy. Huron Co. The school is near the church and good boarding house. Salary \$700. Apply to John LaSalle, R. R. No. 2, Zurich, Ont. Phone 87 R. 7, Dushwood Central. 2178-4

TEACHER WANTED: FIRST OR SECOND
class certificate for S. S. No. 2, Midway. Teaching house across from school. Salary \$700 per annum. Duties to commence after holidays. Address James Quinlan, Sec. Essex, Ont. R. R. No. 2, 2178-3

WANTED TEACHER FOR LETHBRIDGE
Separate School District, commencing Sept. 1st; state experience and qualifications to D. J. McKeown, Lethbridge, Alberta. 2178-2

CATHOLIC TEACHER WANTED FOR
Wellwood Township school to teach primary room. Salary \$800. Duties to commence Sept. 1. Apply stating qualifications and experience to No. 4, Hawkins, Sec. Treas., Wellwood, Ont. 2178-2

TEACHER WANTED FOR CATHOLIC
Separate School No. 4, Rainham, Sec. Treas., Fletcher, Ont. Apply to W. R. Laughlin, Sec. Treas., Fletcher, Ont. 2178-9

QUALIFIED TEACHER WANTED FOR S. S.
No. 2, Township of Grattan, County Renfrew, Ontario. State salary, qualifications and number of years experience. Apply to James Hart, Sec. S. S. No. 2, Grattan, Renfrew, Ont. 2178-9

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second class professional certificate for second book and junior third classes in graded Separate school at Coniston near Sudbury, Ont. Must be able to teach and speak both languages fluently. Salary \$1,050 per year. Applications must be made in both languages. Send copies of references to L. J. Curley, Coniston, Ont. 2178-1

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wanted for S. S. No. 1, Doura. Duties to commence Sept. 1st. Apply stating salary to Wm. O'Leary, Indian River, Ont. 2178-2

TEACHER WANTED TO TEACH IN C. S. S.
No. 7, Rochester. Duties to commence Sept. 1st. State salary and reference to John Dunn, Sec. Treas., Rochester, Ont. R. R. No. 8, 2178-2

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teacher for S. S. S. No. 6, Biddulph. Duties to commence Sept. 1st. Apply stating salary and experience to C. J. Cronican, Sec. Treas., R. R. No. 2, London, Ont. 2178-2

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