

The Catholic Record.

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

VOLUME XXXII.

LONDON, CANADA, SATURDAY, MAY 29, 1920

2172

The Catholic Record

LONDON, SATURDAY, MAY 29, 1920

CHOOSING A CAREER

Youth is the season when joy should minister to growth: labor and relaxation balance each other then, for all living things perfect themselves through play as well as through effort. We ought to have outgrown the superstition which long held serious people in thrall—that pleasure was a danger in itself. Character, and not merely muscle and brain, needs the discipline involved in healthy recreation. The day's work is better done when every part of the growing organism is fairly taxed. When recreation slides into dissipation mischief ensues. Play that does not help to dignify labor and make honest toil lighter is sure to degrade sooner or later. These first principles cannot be set aside to make way for crude experiments such as are now loudly trumpeted by hasty orderers of new worlds. Our young people must be got to realize that every kind of employment is now made hazardous by the altered circumstances under which it is pursued. The old notions about capital and labor, masters and workmen, are becoming obsolete. Out of the dislocation of industry new claims and conditions have arisen. The startling contrasts of the past, overflowing luxury on the one hand and squalid poverty on the other, stand condemned in the light of the events that are shocking close observers of national upheavals. Setting aside the more or less promising schemes for harmonizing industrial and commercial relations at home, is it not evident that a satisfactory career demands more foresight, a better equipment and a more flexible social habit than hitherto? Only a transformed spirit and attitude towards their fellows of every degree can bring about changes which will enable society to gain a stable equilibrium. Social sympathy, based upon the spiritual equality of all, will in time solve our serious problems. Selfish schemes for class aggrandisement can only lead to greater confusion and national decay. Special appeals now meet the eye of every newspaper reader, urging those who desire to rise in the world to enter upon courses of intensive training, so that their memories and mental faculties generally may be strengthened for the struggle in business or professional life. No doubt it is possible to give men and women instruction that may sharpen their acquisitive powers, making up to a certain extent for early neglect or misfortune. Also it is evident that there is a great demand for specialized teaching to fit people for industries which involve much care and alertness of mind, for invention and discovery have mightily enlarged the scope of home and foreign trade, while educational methods have not kept pace with so complex and rapidly growing a civilization as ours. Yet though there is room for these efforts and adaptations to serve the needs of the day, our young people are in danger of trusting to such appeals instead of making sure work in their formative years. Ambition is a spur to effort, but it may easily fail to secure the happiness which is the right of every one who shares the social ideal.

KEEP TO THE QUESTION

BISHOP FALLON AGAIN ASKS THE SOCIAL REFORMERS WHERE THEY STAND ON DIVORCE

THE UPLIFTERS' SPOKESMAN

My attention has been drawn to a widely copied article from the Christian Guardian purporting to be an answer to my anxious enquiry as to the whereabouts of the moral uplifters of Ontario in regard of the greatest moral question that has ever confronted the people of this province. I cannot say that I am satisfied with the Christian Guardian's reply. It tells us that there is a vast preponderance of Catholics in the jails of Ontario and repeats its venerable lament over the deplorable moral condition of South America. It boasts of the number of Methodists, as compared with Catholics, who are out of jail. This great organ of Canadian Methodism has scriptural warrant for giving public thanks that it is not like the rest of men.

DELIBERATE DIVISION

But I submit that the Christian Guardian has entirely evaded the point and purpose of my query. And I now propose plainly to restate the issue.

CONVIVE AT DEGRADATION OF MARRIAGE?

We Catholics can do nothing. We are a small minority. Many of us are in jail. The rest of us are embarrassed by the moral shortcomings of our co-religionists in South America. But you are the best people in this Province. You are the keepers of its conscience. You admit it yourselves, and I am not going to argue the point. For ten years your cohorts have stamped up and down this Province in organized campaigns against tobacco, beer, betting and Sunday newspapers. You have succeeded in curtailing our liberty in regard of matters, indifferent in themselves, but which may be abused: are you going to connive at the enlargement of license in a matter essential to Christian civilization? Divorce, so far in Ontario, has been a nasty disease for the rich, like the gout. Do you propose to allow it to become an epidemic for the poor, like the measles? You have been nervous about allowing men to live as they please. Have you no dread about permitting them to "love" as they please?

ANY POLICY ON SUPREME SOCIAL EVIL?

I repeat my original questions. Where are your Social Reform Organizations? Where are your battalions of Moral Uplifters? Have they been demobilized? Have you any policy on easy methods of granting and securing divorces? If so, let us have it. Catholics, both in and out of jail, will humbly sue for a place as privates in your ranks if you stand for a square against the supreme social evil—divorce.

Meanwhile I really don't think that much can be accomplished by the study—even the analytical study—of jail statistics or by idle trips to an imaginary South America.

Keep to the question. And speak out.

a great national upheaval, to be at length stranded on some shoal, to gain a stable footing as best they can. Others have been learning the bitter truth that "Many are called, but few chosen." Surely such experiences emphasize the importance of an all-round training for life's unexpected demands! Every successful Colonist can testify to this as the open secret of prosperity in a new country. Flexibility, open-mindedness, readiness to absorb new facts and fall in with altered conditions while holding fast to the changeless moral laws that build up character—these are now the only trustworthy points to be pressed upon those who are embarking upon active life in this troubled world. After all, these have always been more or less in request; the wise have taught them, even when they have found it hard to honor them in the observance. So Robert Burns, himself a very Balaam of the latter day, in his Epistle to a Young Friend, while urging him to "catch Dame Fortune's golden smile" and "gather gear by every wile," lays down as indispensable a principle which will never betray its sponsor, be his trials ever so severe and long-continued—

STRAIN OUT THE Gnat AND SWALLOW THE CAMEL

But if you keep silence, or if you just beat about the bush, then I, at least, shall conclude that you regard tobacco and beer, race tracks and Sunday newspapers as graver dangers for society than the turning of the marriage treaty into a scrap of paper. Surely you do not propose to strain out the gnat and swallow the camel.

WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

Copyright 1920 by Seumas MacManus

CATTLE DRIVING

The province of Connaught is being swept by the cattle driving movement. In many parts of the counties of Galway, Mayo, and Roscommon, there are great cattle-ranches owned by a few men; while alongside are hundreds of thousands of poor people who have an acre or two of land, or none at all. Vast droves of bullocks wallow in luxuriant grass, and grow fat, on one side of the fence, while hundreds of men, women and children practically starve on the other side. The landless people call for the bullocks to be sold off, and the big ranches, broken up into small farms, and rented or sold to those who need them. Then some of these ranches, which now support just one family in luxury, will, under intensive tillage, support hundreds in comfort.

THE RIGHT TO LIVE

Many years ago there was appointed a Board called the Connaught District Board, to buy up many of these big farms and sell them out in small parcels to the poor—sell them by the payment on-installment system.

THE BISHOP OF CLONFERT CONCEDES JUSTICE OF DEMAND

Dr. O'Dougherty, the Bishop of Clonfert, showed himself in active sympathy with the demands of the people, when he preached at his Cathedral, at Longford, in the heart of the big ranch district, he said he had just completed a tour of a great part of the diocese, and everywhere he went he was saddened by the sight of great flocks and herds, cattle and sheep covering the thousands and thousands of acres that were idling in grass; all of this fertile region which formerly had supported vast numbers of people in comfort was now woefully depopulated with only a few benefitting from it. A change must come, and the sooner the better. He said as soon as they got a National Irish Government of their own, the distribution of these lands would be one of the first questions for solution. For the present he said they had practically no government for civil matters. They had only a government whose sole function seemed to be the jailing of people for imaginary crime. The real elected representatives of the nation, he continued, are not permitted to act; and that is why the people at large, throughout Connaught, are taking these matters into their own hands to settle.

HOW THE IRISH REPUBLIC FUNCTIONS

In some cases the question of the distribution of these big ranches is going before the local Sinn Fein Courts, in order that the people may not have to compromise themselves by acknowledging foreign law in Ireland. The Sinn Fein has started Arbitration Courts in many parts of the country; and all the loyal Irish people are taking their complaints and their cases into these Sinn Fein courts. In some cases the Unionists (people of British descent) are beginning to acknowledge the new courts, and professedly to respect the even-handed justice that is there dealt out. The latest such case reported had to do with the breaking up of the ranches. At Bushy Park, Galway, Mrs. Palmer, a well-known Protestant Unionist, has a large, rich estate of eleven hundred acres which, like most of the others, is untilled, just as covered with cattle. She, like many of the other large ranch-holders, has had great trouble with the cattle-drivers. The London Daily Graphic now reports that she brought her case to the local Sinn Fein Court.

Her brother and her nephew represented her, and argued the case for her before that court. The tenants had two of their representatives argue on the opposite side. The decision of the court was that she was permitted to retain her house, lawn and orchard, but must sell the remainder at a fair price—such price to be £1,550. As she only paid originally £1,700 for the whole, this means the court awarded her a far higher rate than she paid. As Mrs. Palmer had been threatened by the cattle drivers, the court warned the tenants that if they persecuted or annoyed the lady in any way, they should be severely dealt with by the Irish Republican Army.

AMERICANIZATION

A THOUGHT-COMPELLING AND ILLUMINATING ARTICLE ON PROBLEM THAT CONFRONTS CANADA ALSO

By L. P. Edwards, in N. Y. Times

KNOWNOTHINGISM AND THE FOREIGN ELEMENT

The United States is suffering from one of its periodic attacks of Know-Nothingism. It is seriously maintained in the public prints that our recent Eastern European, and particularly our Russian, immigration contains enormous numbers of murderers, thieves, counterfeiters, dynamiters, arsonists and other criminals of the most atrocious character. It is alleged that the lives and property of all of us are in imminent danger from these incredibly numerous blackguards, and that the only salvation lies in what is called the Americanization of the foreigner.

ENGLAND'S MOTHERLY SOLICITUDE

Six or seven years ago the Cunard line boycotted Ireland by ceasing to call at Queenstown. Immediately they did so a German-American line seeing immediately the commercial advantage, agreed to make fortnightly calls there. Very mysteriously as it would appear, just after the Irish people triumphantly made the announcement of the agreement with the German line, this line withdrew its promise without giving explanation. This was before the War, when Germany and England were friendly. The secret of the withdrawal was of course, that English political and commercial quarters made friendly representations to German political and commercial quarters showing that if they intruded into British preserves here, the British could and would intrude into their preserves elsewhere. About a month ago Ireland was surprised by the announcement that the Cunard line meant to call again at Queenstown. The secret of the change of front is that as the direct Moore-MacCormack line, New York to Ireland, has been such a splendid success, some plans were being formulated in Ireland for purpose of starting a direct passenger service as well, and still more because much of the Irish traffic that used to be sent by the Cunard line via Liverpool, Dublin and Belfast had changed over, and was changing over to the Moore-MacCormack line.

THE BAD OLD ORDER CHANGETH

The Cunard will not, however, be able to injure seriously the new line. For one reason, Cork merchants find that they pay only very slightly more to the Moore-MacCormack line for carriage of goods from New York to Cork than they used to pay for carriage of goods on the piece of the journey from Liverpool back to Cork. The Moore-MacCormack people are, furthermore, now thinking of putting some steamers in service from Dublin to Continental ports. So the brass wall that has kept Ireland with a little gap facing England only is crumbling. The Cork firm of Dowdall and Company, show that for the same weight and kind of goods shipped from New York to Cork on the Cunard line via Liverpool, and on the Moore-MacCormack line, they paid the former case four pounds carriage New York to Liverpool plus two pounds, four shillings Liverpool to Cork, a total of six pounds, four shillings for the journey—and the time for delivery was seven weeks. In the case of the Moore-MacCormack line the time taken for delivery was only eighteen days and the total charge from New York to Cork only three pounds, ten shillings.

BEAVERBROOK'S DELEGATES "FILLED FRIENDS OF ENGLAND WITH DISMAY"

As the London Times in common with all the English press was deeply concerned for the success of the Orange mission to America, it is interesting to read the following comment on the mission written for The Times by a journalist in sympathy with The Times and with the object of the mission: "I happened to be in Boston during, and for a week following, the recent visit of the Ulster delegation, whose for obvious reasons a special attempt would be made to represent the Unionist side of the case. The chief result of the visit was that it filled many friends of Great Britain with considerable dismay. The visitors started their addresses commendably with a statement of facts of Great Britain's part in the War and the reasons why Ulster wished to remain in the Union. So far so good. Then came the calamity, for the speakers did not seem to be aware that controversy of different religious creeds is very much out of date on public platforms in American cities. Whereas De Valera has all along studiously avoided religion in his discussions, the Ulster delegates plunged headlong into a setting more suitable to the 17th century period than to the metropolitan audience of the 20th century. In the rough class of statistics and generalizations which one country is prone to make of another, all utterances of the visitors from Ulster were looked upon as English while the work of the delegation in general was pointed to as English propaganda. Not only those of Irish descent, but many other Bostonians, deplored the violent introduction of religion."

THE WAY OF WISDOM

On the other hand, every possible assistance should be given to Roman

and Greek Catholic priests, Orthodox rabbis and other such leaders in maintaining and strengthening the traditional loyalties of their various groups. Our Mohammedans—no negligible element in recent immigration—should be encouraged to build mosques, to read the Koran and to obey the various other requirements of their faith. Our public libraries should provide themselves more liberally with books in foreign languages. Foreign language lectures and speakers of all sorts should be much encouraged. By such means and only by such means can the spirit of unrest and disquiet be stilled, and the spirit of conservatism and contentment with the status quo be developed among our foreign population.

CATHOLIC NOTES

During the year 1919, 9,402 conversions to the Catholic Church took place in England and Wales.

There is a church in Hawaii built of blocks of coral hewn from the reef.

The Very Rev. Joseph Clos, S. J., rector of the Cathedral of the Immaculate Conception, Zamboanga, Philippine Islands, has been appointed Bishop of the Diocese of Zamboanga, in succession to the Right Rev. Bishop James P. McCloskey, who was made Bishop of Jaro, following the death of the Right Rev. Maurice P. Foley, D. D.

Sister St. Jean Baptiste, the nun-keeper of Tarana Island, is slowly succumbing to the disease. She has a little hut of her own and is entirely isolated from mankind. Her one companion is Anna, a married woman about fifty years. This good sister contracted the scourge in ministering to poor creatures who were afflicted with leprosy.—The Bangalee.

Through a friendly agreement between the Vatican and the Italian Government, the famous custom of conducting the devotion of the 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.

New York, May 9.—The earliest likeness of Christ, and probably the most authentic portrait of Our Saviour, has been found in relief on a silver chalice now treasured as an heirloom in the family of Konchakji Freeres, in New York. This relic of the primitive church, held by archaeological experts to be the only object of Christian art known to have been made in the first century, was discovered at Antioch, Syria, in 1910, by Archbishop Vincent. The World War the chalice was brought from Paris to this country for safekeeping.

LET US TAKE A SPECIFIC ILLUSTRATION

Let us take a specific illustration. It may perhaps be theoretically desirable to bring our new immigrant to a realization of the reality and superiority of his Eastern Orthodox faith, and to a lively recognition of the superiority of American Protestantism. Practically, it can be seldom done and the reason is simple. When a person has been brought to realize the faults, imperfections, and limitations of a traditional system of belief in religion, government or what not, he inevitably applies his new critical attitude toward whatever system of belief is offered to him as a substitute for the one he has been encouraged to cast aside.

THE FALSE PHILOSOPHY OF AMERICANIZATION

Most commonly the alternative system, being human, has serious faults, imperfections and limitations of its own, which are easily enough discoverable. The net result of very much conscientious missionary work in America is that the foreigner ceases to believe his traditional faith, refuses allegiance to any American substitute and becomes an infidel, agnostic or atheist. The trouble is just as common in the realms of social, ethical and political faith as in that of religious belief.

POPULAR SUPERSTITION THE ANTITHESIS OF TRUTH

The danger from these classes is real and serious, perhaps the most serious presented in the whole range of immigration questions. Here again we have very reliable statistics which leave no room for reasonable doubt. America needs protection, needs it urgently, against the foreigner of the second generation, particularly against the youthful foreigner who goes through our Public school system. The father who stubbornly refuses to learn English or to adopt American ways is commonly a man of admirable moral character. The son, often quite as American as young men of our old stock, is equally commonly a youth of vicious and unprincipled character.

WHERE SUPPRESSION OF TRUTH IS THE BRACKET OF LIES

Writing in the London Daily News Robert Lynd, the Literary Editor and well-known author, says: "On an average a thousand Irish homes are raided every week by the police and military. Admission is not always asked for by ringing a bell, doors are smashed in with rifle butts. The sickroom is not spared, nor the child's nursery, nor even the house of the dead. Men who have never taken any part in politics are swept off to jail on the flimsiest suspicion, without redress. Hundreds of Irishmen are now lying in jail without trial or prospect of trial. No Irishman has any rights as against Dublin Castle." This from the pen of an Ulster Presbyterian, whose father for a generation was the respected pastor of May Street Presbyterian Church, Belfast. What excuse have our colonial newspapers for omitting Protestant testimony of this character to the infamy of

England's armed occupation of Ireland? Where is the boasted freedom of the Press?—The Statesman.

CURIOUS POPULAR MISCONCEPTION

It is a most curious popular misconception that peace and quietness and respect for law and order can be developed in the foreigner by suddenly and violently disturbing his mental life. Changing a man's language, upsetting his moral and social conventions, altering his inherited traditions of conduct, unsettling his ancestral faith—these are the very best means possible for making him a disbeliever in all established institutions, including those of the United States. Yet this is precisely what "Americanization" aims to do with the best intentions.

LET US TAKE A SPECIFIC ILLUSTRATION

It may perhaps be theoretically desirable to bring our new immigrant to a realization of the reality and superiority of his Eastern Orthodox faith, and to a lively recognition of the superiority of American Protestantism. Practically, it can be seldom done and the reason is simple. When a person has been brought to realize the faults, imperfections, and limitations of a traditional system of belief in religion, government or what not, he inevitably applies his new critical attitude toward whatever system of belief is offered to him as a substitute for the one he has been encouraged to cast aside.

THE FALSE PHILOSOPHY OF AMERICANIZATION

Most commonly the alternative system, being human, has serious faults, imperfections and limitations of its own, which are easily enough discoverable. The net result of very much conscientious missionary work in America is that the foreigner ceases to believe his traditional faith, refuses allegiance to any American substitute and becomes an infidel, agnostic or atheist. The trouble is just as common in the realms of social, ethical and political faith as in that of religious belief.

POPULAR SUPERSTITION THE ANTITHESIS OF TRUTH

The danger from these classes is real and serious, perhaps the most serious presented in the whole range of immigration questions. Here again we have very reliable statistics which leave no room for reasonable doubt. America needs protection, needs it urgently, against the foreigner of the second generation, particularly against the youthful foreigner who goes through our Public school system. The father who stubbornly refuses to learn English or to adopt American ways is commonly a man of admirable moral character. The son, often quite as American as young men of our old stock, is equally commonly a youth of vicious and unprincipled character.

WHERE SUPPRESSION OF TRUTH IS THE BRACKET OF LIES

Writing in the London Daily News Robert Lynd, the Literary Editor and well-known author, says: "On an average a thousand Irish homes are raided every week by the police and military. Admission is not always asked for by ringing a bell, doors are smashed in with rifle butts. The sickroom is not spared, nor the child's nursery, nor even the house of the dead. Men who have never taken any part in politics are swept off to jail on the flimsiest suspicion, without redress. Hundreds of Irishmen are now lying in jail without trial or prospect of trial. No Irishman has any rights as against Dublin Castle." This from the pen of an Ulster Presbyterian, whose father for a generation was the respected pastor of May Street Presbyterian Church, Belfast. What excuse have our colonial newspapers for omitting Protestant testimony of this character to the infamy of

On the other hand, every possible assistance should be given to Roman

AMERICANIZATION

A THOUGHT-COMPELLING AND ILLUMINATING ARTICLE ON PROBLEM THAT CONFRONTS CANADA ALSO

By L. P. Edwards, in N. Y. Times

KNOWNOTHINGISM AND THE FOREIGN ELEMENT

The United States is suffering from one of its periodic attacks of Know-Nothingism. It is seriously maintained in the public prints that our recent Eastern European, and particularly our Russian, immigration contains enormous numbers of murderers, thieves, counterfeiters, dynamiters, arsonists and other criminals of the most atrocious character. It is alleged that the lives and property of all of us are in imminent danger from these incredibly numerous blackguards, and that the only salvation lies in what is called the Americanization of the foreigner.

ENGLAND'S MOTHERLY SOLICITUDE

Six or seven years ago the Cunard line boycotted Ireland by ceasing to call at Queenstown. Immediately they did so a German-American line seeing immediately the commercial advantage, agreed to make fortnightly calls there. Very mysteriously as it would appear, just after the Irish people triumphantly made the announcement of the agreement with the German line, this line withdrew its promise without giving explanation. This was before the War, when Germany and England were friendly. The secret of the withdrawal was of course, that English political and commercial quarters made friendly representations to German political and commercial quarters showing that if they intruded into British preserves here, the British could and would intrude into their preserves elsewhere. About a month ago Ireland was surprised by the announcement that the Cunard line meant to call again at Queenstown. The secret of the change of front is that as the direct Moore-MacCormack line, New York to Ireland, has been such a splendid success, some plans were being formulated in Ireland for purpose of starting a direct passenger service as well, and still more because much of the Irish traffic that used to be sent by the Cunard line via Liverpool, Dublin and Belfast had changed over, and was changing over to the Moore-MacCormack line.

THE BAD OLD ORDER CHANGETH

The Cunard will not, however, be able to injure seriously the new line. For one reason, Cork merchants find that they pay only very slightly more to the Moore-MacCormack line for carriage of goods from New York to Cork than they used to pay for carriage of goods on the piece of the journey from Liverpool back to Cork. The Moore-MacCormack people are, furthermore, now thinking of putting some steamers in service from Dublin to Continental ports. So the brass wall that has kept Ireland with a little gap facing England only is crumbling. The Cork firm of Dowdall and Company, show that for the same weight and kind of goods shipped from New York to Cork on the Cunard line via Liverpool, and on the Moore-MacCormack line, they paid the former case four pounds carriage New York to Liverpool plus two pounds, four shillings Liverpool to Cork, a total of six pounds, four shillings for the journey—and the time for delivery was seven weeks. In the case of the Moore-MacCormack line the time taken for delivery was only eighteen days and the total charge from New York to Cork only three pounds, ten shillings.

BEAVERBROOK'S DELEGATES "FILLED FRIENDS OF ENGLAND WITH DISMAY"

As the London Times in common with all the English press was deeply concerned for the success of the Orange mission to America, it is interesting to read the following comment on the mission written for The Times by a journalist in sympathy with The Times and with the object of the mission: "I happened to be in Boston during, and for a week following, the recent visit of the Ulster delegation, whose for obvious reasons a special attempt would be made to represent the Unionist side of the case. The chief result of the visit was that it filled many friends of Great Britain with considerable dismay. The visitors started their addresses commendably with a statement of facts of Great Britain's part in the War and the reasons why Ulster wished to remain in the Union. So far so good. Then came the calamity, for the speakers did not seem to be aware that controversy of different religious creeds is very much out of date on public platforms in American cities. Whereas De Valera has all along studiously avoided religion in his discussions, the Ulster delegates plunged headlong into a setting more suitable to the 17th century period than to the metropolitan audience of the 20th century. In the rough class of statistics and generalizations which one country is prone to make of another, all utterances of the visitors from Ulster were looked upon as English while the work of the delegation in general was pointed to as English propaganda. Not only those of Irish descent, but many other Bostonians, deplored the violent introduction of religion."

THE WAY OF WISDOM

On the other hand, every possible assistance should be given to Roman

and Greek Catholic priests, Orthodox rabbis and other such leaders in maintaining and strengthening the traditional loyalties of their various groups. Our Mohammedans—no negligible element in recent immigration—should be encouraged to build mosques, to read the Koran and to obey the various other requirements of their faith. Our public libraries should provide themselves more liberally with books in foreign languages. Foreign language lectures and speakers of all sorts should be much encouraged. By such means and only by such means can the spirit of unrest and disquiet be stilled, and the spirit of conservatism and contentment with the status quo be developed among our foreign population.

CATHOLIC NOTES

During the year 1919, 9,402 conversions to the Catholic Church took place in England and Wales.

There is a church in Hawaii built of blocks of coral hewn from the reef.

The Very Rev. Joseph Clos, S. J., rector of the Cathedral of the Immaculate Conception, Zamboanga, Philippine Islands, has been appointed Bishop of the Diocese of Zamboanga, in succession to the Right Rev. Bishop James P. McCloskey, who was made Bishop of Jaro, following the death of the Right Rev. Maurice P. Foley, D. D.

Sister St. Jean Baptiste, the nun-keeper of Tarana Island, is slowly succumbing to the disease. She has a little hut of her own and is entirely isolated from mankind. Her one companion is Anna, a married woman about fifty years. This good sister contracted the scourge in ministering to poor creatures who were afflicted with leprosy.—The Bangalee.

Through a friendly agreement between the Vatican and the Italian Government, the famous custom of conducting the devotion of the 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.

New York, May 9.—The earliest likeness of Christ, and probably the most authentic portrait of Our Saviour, has been found in relief on a silver chalice now treasured as an heirloom in the family of Konchakji Freeres, in New York. This relic of the primitive church, held by archaeological experts to be the only object of Christian art known to have been made in the first century, was discovered at Antioch, Syria, in 1910, by Archbishop Vincent. The World War the chalice was brought from Paris to this country for safekeeping.

LET US TAKE A SPECIFIC ILLUSTRATION

Let us take a specific illustration. It may perhaps be theoretically desirable to bring our new immigrant to a realization of the reality and superiority of his Eastern Orthodox faith, and to a lively recognition of the superiority of American Protestantism. Practically, it can be seldom done and the reason is simple. When a person has been brought to realize the faults, imperfections, and limitations of a traditional system of belief in religion, government or what not, he inevitably applies his new critical attitude toward whatever system of belief is offered to him as a substitute for the one he has been encouraged to cast aside.

THE FALSE PHILOSOPHY OF AMERICANIZATION

Most commonly the alternative system, being human, has serious faults, imperfections and limitations of its own, which are easily enough discoverable. The net result of very much conscientious missionary work in America is that the foreigner ceases to believe his traditional faith, refuses allegiance to any American substitute and becomes an infidel, agnostic or atheist. The trouble is just as common in the realms of social, ethical and political faith as in that of religious belief.

POPULAR SUPERSTITION THE ANTITHESIS OF TRUTH

The danger from these classes is real and serious, perhaps the most serious presented in the whole range of immigration questions. Here again we have very reliable statistics which leave no room for reasonable doubt. America needs protection, needs it urgently, against the foreigner of the second generation, particularly against the youthful foreigner who goes through our Public school system. The father who stubbornly refuses to learn English or to adopt American ways is commonly a man of admirable moral character. The son, often quite as American as young men of our old stock, is equally commonly a youth of vicious and unprincipled character.

WHERE SUPPRESSION OF TRUTH IS THE BRACKET OF LIES

Writing in the London Daily News Robert Lynd, the Literary Editor and well-known author, says: "On an average a thousand Irish homes are raided every week by the police and military. Admission is not always asked for by ringing a bell, doors are smashed in with rifle butts. The sickroom is not spared, nor the child's nursery, nor even the house of the dead. Men who have never taken any part in politics are swept off to jail on the flimsiest suspicion, without redress. Hundreds of Irishmen are now lying in jail without trial or prospect of trial. No Irishman has any rights as against Dublin Castle." This from the pen of an Ulster Presbyterian, whose father for a generation was the respected pastor of May Street Presbyterian Church, Belfast. What excuse have our colonial newspapers for omitting Protestant testimony of this character to the infamy of

AMERICANIZATION

A THOUGHT-COMPELLING AND ILLUMINATING ARTICLE ON PROBLEM THAT CONFRONTS CANADA ALSO

By L. P. Edwards, in N. Y. Times

KNOWNOTHINGISM AND THE FOREIGN ELEMENT

The United States is suffering from one of its periodic attacks of Know-Nothingism. It is seriously maintained in the public prints that our recent Eastern European, and particularly our Russian, immigration contains enormous numbers of murderers, thieves, counterfeiters, dynamiters, arsonists and other criminals of the most atrocious character. It is alleged that the lives and property of all of us are in imminent danger from these incredibly numerous blackguards, and that the only salvation lies in what is called the Americanization of the foreigner.

Published by permission of P. J. Kenedy & Sons, 44 Barclay Street, New York.

HAWTHORNDEN

A STORY OF EVERY DAY LIFE

BY MRS. CLARA M. THOMPSON

CHAPTER XXII.—CONTINUED

"The physician was there before her, and with her mother had succeeded in bringing her out of a protracted attack of fainting. She opened her blue eyes and put out her hand eagerly to Mrs. Benton, as if she would be once more taken to her heart; then, with a motion of her right hand, expressed a wish to be alone with her friend.

"I must tell you," she whispered as Mrs. Benton stooped to her pillow, after all had retired. "I must tell you, I am going to die. I have felt the chill of death creeping over me for many weeks. I must see Father Sheridan. I have a great deal to do; I have put it off, not because I was undecided; my decision was made months since, but—," she hesitated. "I may tell you, I was afraid my motives for baptism, which he urged so solemnly upon me, might be mingled with earthly love.

"Her thin, white hands covered her face as she continued. "You must tell him when you see him, I did not sooner listen to his earnest words for my soul's good. As she spoke, the tears came slowly dropping from her closed eyelids. "It was because I could not help it, indeed I could not. I may say it to you, my mother, she added, pressing to her lips the dear hand that now held hers; "he was so kind to me, taught me so sweetly, led me along so gently—indeed I could not help loving him—and it will do no harm now, Mrs. Benton, kissing her fondly, and parting her disordered locks. By the instinct which God had given the tender-hearted, she read the tale of unrequited love through these broken sentences; read the fact that Dr. Nelson had unwittingly won the young girl's affections, and her fond heart ached for the sufferer. The countenance of the girl brightened as she felt that her secret was known to her companion. "You see, my own friend, she added, "thoughts of life and love must not press in upon me now."

"What do you think of it, Lucy?" he said, leaning towards her, and clasping her hand in his; "it is hard, to ask you only remaining daughter." "It is not that alone makes me hesitate, Philip; while I have you I can never be lonely. I am thinking separation and contact with the world might be the best test of her love for Mr. Leighton." "Better now than after marriage," quickly replied Mrs. Benton. "I have often doubted the depth and endurance of her love for him, but never his." "Perhaps it would be well to leave the decision entirely with Marion," said the wife; "such a visit might benefit her in many ways, and be a comfort to Rosine." "Yes," replied the father, in a tone of relief; "a winter together would be wholesome for both the girls. It is really a pity that Hartland has no daughter of his own; his son's marriage does not promise much comfort; and I trust the Doctor, if he ever marries, will do better."

"Mrs. Benton answered only with a half-suppressed sigh, changed to a smile as Marion entered, ruddy and glowing from a sharp center with her lover across the prairie." "O, beautiful! glorious!" she exclaimed, as her quick thought took in the contents of the letter her mother had put into her hand, saying, "We shall leave the answer to my daughter." "But can I go?" she inquired, eagerly, and then blushing crimson, as she met the earnest look of her father.

"Your mother and I think it best to leave the decision with you," said her father.

"Then I shall surely go," she cried, clapping her hands and running to the door to meet Mr. Leighton. "Think of it, Horatio! a winter in Kent is just enough to make me giddy." "And me giddier?" he said, in his outspoken honest way, as she stood before him. "Why will you torture me; you know you will not go!" "But indeed I will," she replied; "look at this," and she gave him the letter of invitation.

THE SELFISHNESS OF JESSICA

Very blithely the golden caroling sounded in the spring twilight. Jessica with the golden caroling sounded in the spring twilight. Jessica with the golden caroling sounded in the spring twilight.

She'll be at the Elwood until August, anyway. "If I were dying of loneliness, I shouldn't go to Miss Stiffen!" Shirley cried with sudden resentment and then began to cry again.

ARRISTERS, SOLICITORS MURPHY & GUNN BARRISTERS, SOLICITORS, NOTARIES

DAY, FERGUSON & CO. BARRISTERS 26 Adelaide St. West TORONTO, CANADA

LUNNEY & LANNAN BARRISTERS, SOLICITORS, NOTARIES Harry W. Lunney, B.A., B.C.L. ALPHONSO LANNAN, LL.B. CALGARY, ALBERTA

JOHN H. McELDERRY BARRISTER, SOLICITOR NOTARY PUBLIC CONVEYANCER

WATT & BLACKWELL ARCHITECTS

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

FUNERAL DIRECTORS John Ferguson & Sons 180 KING ST.

E. C. Killingsworth FUNERAL DIRECTOR 389 Burwell St. Phone 3971

ATLANTIC CITY, N. J. ALAMAC HOTEL

RAW FURS Best Market Price Paid for Raccoon, Skunk, Mink, Weasel and Fox.

ROSS' LINT LONDON, ONT.

87 YONGE ST., TORONTO Phone Main 4030

Hennessey "Something More Than A Drink Store"

DRUGS CUT FLOWERS PERFUMES CANDLES

Book Bargains 15c. Postpaid

60c. Each Postpaid

ORDER NOW Our Stock is Limited

The Catholic Record LONDON, CANADA

cried. "I know all about it—I know exactly what you have been doing! How could you, how could you, without letting me know!"

"What do you know all about?" asked Shirley, drawing away. Her seeming coldness cut Jessica to the heart.

"She can't forgive me," she said to herself, then, as steadily as she could, she said, "Of course I ought not to have taken your vacation. I know that well enough. And I ought not to have left you alone. But I never dreamed that you would do such an awful thing."

"Are you talking about my job?" Shirley asked slowly; her astonishment was obvious.

Jessica's eyes were overflowing. Didn't I leave you money enough? O Shirley why did you do it?"

"I had to," said Shirley briefly; then she turned to Miss Stiffen. "You tell her!"

"No," said that lady grimly, "you'll do your own tending. This is between you and Jessica. I'll come in later."

And for a rather large person she got out of the room very quickly.

Shirley stood looking down, twisting her fingers. "Here goes," she said in a low tone to herself. "Now, Jess dear, I love you dearly—dearly. But don't touch me, please until I'm through. I want to say first that George knows all about it, and— and he likes me just the same. I'll begin at the beginning. That's when you left. You see—what you didn't know was that there were bills and bills! I was scared stiff, and I couldn't tell you, I'd wanted things—for my vacation—and because I was a goose I'd bought and bought, and if I thought at all I thought that your summer-school salary would help to pay for them. Yes, I was dirt mean to think that!"

She paused reflectively. "After you fainted, I didn't dare tell you. Miss Stiffen said you'd have to have a rest and change, or you'd die, maybe; she said other people had just sucked the life out of you all your life. She laid it on pretty thick—on purpose, I guess. O Jess, she's a brick! I wish I could tell you half what she's done for me! She found me crying over those awful bills one night,—I didn't know what to do about them!—and she didn't offer to pay them for me, as you would have done, Jess!" she said in so reproachful a tone that Jessica blushed hotly, ashamed of she knew not what.

"Oh, I suppose it isn't all your fault," said Shirley candidly. "You were born unselfish, Jess, and you've never thought about what you were making other people. But, as I said, Miss Stiffen was a brick! She asked me right off why I didn't earn the money to pay those bills myself. If you can believe me, that was the first time such an idea had entered my head! We talked things over, and I gave up the apartment—it's altogether too expensive for us anyway. Jessica—and went in with Miss Stiffen. Then I began to discover all the ways I couldn't earn money. For a week or two I had a pretty bad time. Of all the good-for-nothing, helpless, hopeless creatures, I was the worst! I couldn't type, I couldn't clerk, I couldn't even cook or scrub. All the time Miss Stiffen stood by me like—like a wall! She hunted up job after job; she kept me cheered up; she made me get decent meals; and she wouldn't let me tell you!"

"And then when it seemed as if I couldn't be of any mortal use to a human being, then, then, Jessica, appeared a heaven-sent opportunity! To think—to think—that all the time I had a wonderful gift and didn't know it!"

"A gift?" faltered Jessica. "A gift," Shirley repeated firmly. "Trimming hats. Burchell's wanted a girl to stitch in bands—nothing else at first, but I was willing to do anything! Within a week I was twisting ribbons and choosing flowers, and now—now!"

Jessica looked in wonder at Shirley transfixed. Before that radiant expression what she had come to say seemed somehow out of place; but Jessica was conscientious, and so she said it. "Well, Shirley, I'm glad you haven't minded, but now that the summer is nearly over, and my salary will be beginning again, of course it won't be necessary, and you can give it up."

"Give it up!" repeated Shirley indignantly. "You'd have me give up my darling job? Give up being independent and sponge on you again? I wouldn't dream of such a thing! Why, Jessica, when, how can you be so selfish."—Alice Dyer Russell in the Youth's Companion.

MOTHERS

So deeply does the Holy Father realize the importance of good mothers to the Church and the world that he has selected their welfare as the subject of special prayers this month by the League of the Sacred Heart.

Mother! What a world of meaning in the term. What oceans of joy, of sacrifice and of love are symbolized by that magic word. The heart of humanity beats fervently throughout the expanse of creation at the sound of that name. The first thought of the criminal is to shield the honor of her who bore him, to conceal his guilt from her who of all the world will most grieve over his downfall. The hero appreciates more a smile from his mother, in recognition of his valiant deeds, than he does the plaudits of a nation. The soldier gasping out his soul on the field of carnage, cries

pitifully for but one human being, Mother.

Today mothers have a new mission, for today their offspring are confronted by unenvied dangers. Civilization has advanced but little, in a way, but it has expanded immeasurably. Whereas formerly the luxuries and highest material delights of life were reserved for the few, today there is no one so lowly but he may partake of many of the benefits of modern development in the social, financial and artistic world. Education has opened the door not only to opportunity but also to abuse. They who stand and breathe and have their being on the loftiest plane of society are looked up to and imitated by those on a lower level, while the majority in the valley below do their best to ape and copy the manner and conduct of those immediately above them.

Life in America is a joyous thing for the vast number of people. Amusements, diversions, clothes and pastimes that formerly were the exclusive privileges of a chosen few are today the common possessions and ordinary pursuits of but too many of our people. In this maelstrom of earthly pleasures the young naturally are the first to succumb. Their immature minds and still undeveloped judgment become easy prey to the siren allurements of life. They are enticed, then elated and finally engulfed.

In this seething vortex the most potent source of strength and resistance must come from the teaching and the guidance of the mother. She it is to whom Nature has entrusted the care and development of the youthful body; to her belongs the duty of watching over the gradual unfolding of the heart and the mind of the soul committed to her protection. Barring the unusual, the man and the woman of today can look back and with truthfulness say, What I am I owe to my mother. This holds good, as a rule, for both the fortunate and the unfortunate in all ranks of society. Moral principles, if implanted early and deep, will in almost every case produce the fruits of virtue and of uprightness. Where, however, this early training has been overlooked or deferred to later years, the life of that individual will bear the marks of the imperfect growth, if not of deep and lasting sorrow.

Perhaps never in the history of the world have mothers been more remiss in their duties towards their children. In other ages they may have pleaded ignorance or inability or incompetence; today the brazen and immodest styles flaunted by the young female, the unkind smirk and corrupt mind boasted by the young male in ever increasing numbers, point unmistakably to the lack of a mother's proper care and training. Nay, not to be outdone by foolish daughters many a foolish mother presents the curious paradox of kitchin old age. The female head of the Jiggs household has many an imitator among the mothers of today, at least as regards the absurdity of raiment.

Well does His Holiness direct that special prayers be offered for the success of motherhood in guarding and rearing tenderly the youth of the day.—Catholic Bulletin.

HIS FAITH OLDER THAN CHRISTIANITY

Edward Francis Mohler, M. A., in America

A modern thinker, who shall be nameless for the reason that he is typical and not individual, boasted in the seething columns of the avid press just a day or two ago that his "faith" was "older than Christianity." As is frequently the case with today's short-sighted seers this man who thought he was shedding light on religion did not specifically state what his faith might be; he named no names. Yet in a measure we feel sure that he has little doubt as to what others might truthfully call his faith.

The dispossessed cult of man for man's sake, art for art's sake, life for living's sake, is the description of the thing he was talking about. We call it paganism when we name it. And the world is quite pagan today. The year nineteen hundred and twenty is witnessing some quintessential applications of it to the affairs of daily life. International strife in the councils of nations, personal and individual aggrandizement the whole planet over, contempt for the little fellow accompanied by repeated avowals of his present and future freedom and safety, the glorification of the mightiest, the dedication of mere muscular efficiency, the world-embracing fetish of the doctrine of expediency—these are the ineradicable marks of paganism; by these shall it be known.

The reduction and solution of all difficulties to a settlement *vi armis* is not a *reductio ad absurdum* in itself save insofar as it shows forth the anomaly of a normally intelligent person in recourse not to the forces of his intellect but to the might of his bodily powers. Paganism of the olden day gloried in the force of arms, and rightly, for that was one of the best things paganism had. It existed for contest by the sword. The day of triumph was the greatest day of the pagan year and outlasted even the most sumptuous holidays. Brave forces took precedence of all other accomplishments, and he who could command the rising and falling of a thousand lusty arms recked little of senates or peoples, kings or commons. Much,

if not nearly all of the classical literature of Greece and Rome, recounts with the thrack of heavy blows, given in the cause of selfishness. The clang of well-aimed missiles, the clash of armor, the blood-rousing argumentation of the heroes as they stirred their minds to wrath were the accompaniment of the song of selfishness. The month-long jabblications of homecoming armies were the means selfish, successful men took to express their satisfaction at overwhelming some opponent whose life creed had been selfishness. He who would read the classics of the first and greatest pagan age must know well his military terms, must be ready to find completed comparisons in modern life.

The exaction of personal homage from the then known world, the respectful breathing of his name to the uttermost bounds thereof, was the *summum bonum* of every great military leader. Alexander wept for other worlds to conquer; being a pagan he could not see Alexander. Healthy ascendant peoples were all but drained of men to further the personal ambitions of a few. Human religion was abandoned; the highest esteem a man of the people might have, arose from being a professional soldier who sold his services to conqueror after conqueror. An inactive conqueror might turn his idle days and his idle ears to self-gratification and self-glorification. He might "go in for" a species of art until ease and pleasure and surfeit served the purposes of some other strong man; the latter's selfishness topped that of the decadent. Then he who was slanting his art and his adulation and his follies was hurled from the sight of men.

One of the final standards to which the old paganism brought things in judgment was might. Whatever was the will of the strong was the will of the multitude and in addition the right. Right and wrong were cloven from one another by the sword. Wrong more often than not became the ravelling selvage on the robe of life. These were Caesar's days. The "I am the State" of some outstanding military genius had to be all-sufficing. Greater strength alone could make it meaningless as a norm of right and wrong and send it into oblivion. The "I am the world" of some still greater leader was the unmitigable solution of most of the contempts of existence.

Common-sense which abides in the hearts of all men to an appreciable extent was not so highly esteemed as the absolutely selfish announcement, "I am the State." This pagan era's creed is the legitimate grand-grand ancestor of "I am the State." "I want, what I want, when I want it." The destruction of Louvain was for us a military necessity. "The partition of Ireland is the answer to the Home Rule impasse." "If we do not get the wage rates raised, we shall strike." "Collective bargaining shall not be conceded as the right of the worker." "The public is—"

In those days when Caesar typified selfishness for a pagan age, childhood and womanhood were tolerated as necessary evils. Marriage at times was somewhat highly computed, first because it made for the production of brawny men and also because many a soldier, otherwise inclined to be discontented and threatening, was made a happy man by it and given a measure of responsibility which submerged his selfishness for a time in favor of the greater selfishness of his commander. When force and might were not used to work a solution, expediency was the test-ack employed to precipitate right and wrong. The pagan of another day rated it almost sovereign. An affirmative answer to the questions, "Will it work?" "Is this the right time?" was enough to send the most infamous scheme far along the road to accomplishment.

Modern society has felt the unlovely, inartistic yet colorful strokes of the same phibic stick that bestruck the society of another day. Today, as yesterday, the pagan whose faith is older than Christianity solves his problems in the same way as did his intellectual forbears. For that reason, perhaps, he has the same problems and gets the same frightful answers. The famed "I don't care" of the vaudeville favorite is completed thus, "for anyone save myself!" It is a simply branded bar which paganism has forever carried on its flank, the personal pronoun I.

The repeated mention of the similarity of the pagan of today to the pagan of another day is almost a waste of words. The brand of selfishness has been so long displayed it is a well-healed scar. Everything has been subordinated to the whim service of the individual.

Home life has become just one synopsized roof garden after another, just one vaudeville melange of sense, titillations and slamming melodies after another. Cardinal Gibbons has summed it up somewhere thus: "The modern is never so much at home as when he is abroad."

Art, such as it is, is of the commercial variety. The great page spreads on our million-issued magazines serve the purpose of business. He is a poor artist indeed who will not help to serve the industrial world in the display of its wares.

Business and politics, once so diametrically related, have become almost blood-brothers. I had nearly said bloody brothers, in their adoption of the tenets of paganism. If a thing will not "work" they are soon ready to cry quits to any scheme; if it does work reason and right mean nothing in the discussion of their plans.

The degradation of marriage is akin to the degradation which Greece and Rome witnessed. Instead of a mutual-aid society with the original purpose which sanctified marriage even when it was merely a natural contract, we have a pleasure hunt, an alliance for the satisfaction of passion and whim.

The stage and literature demonstrate the fulness to which paganism can display its modern shamelessness. The sensitive nostrils of a more straight-laced generation would have been agonizingly at the dishes served today by our progressive paganism.

Older than Christianity, yes, as old as sin, as ancient as the crafty which descended on man speedily at his first perverse self-assertion. Paganism is a religion even today. How can there be reason to glory in a thing which binds one to so low a thing as oneself, causes the contraction and monstrosity of a creature glorifying in degradation, and already fallen thing falling again before itself in servile wonderment? Can it be a glory to seek a savior in the creature needing salvation?

ORIGIN OF PROTESTANT SECTS

We are reading in the papers so many references to "Inter-Church," "Reunion" and "Church Unity" movements that many Catholics are asking questions as to what it all means. To them the existence of so many Protestant sects is a great mystery. How did they all come into existence? Why have they remained separated? Why did God allow so many people to fall away from the Church? These are very natural questions to ask. Their non-Catholic friends are unable to enlighten them. The average Lutheran could not say why his sect rejected the Calvinists. The ordinary Episcopalian is mystified by the variations between "High Church" and "Low Church" in his own sect.

In the first place, it should be known that the present spectacle of the Catholic Church being surrounded by a host of contending sects is not a new one in history. The same thing has happened before. In the early centuries of the Church, heretics arose who disputed the traditional teaching concerning the Trinity and the person of Christ. To combat their erroneous doctrines, the Church made more definite pronouncements of her belief and enforced her decisions as terms of communion. This was followed by rebellion and the rise of rival "Churches." In the course of time these organizations gradually disappeared or became "creatures" of political interests. On the other hand, the Catholic Church, through the Divine Providence which brings good out of evil, became more firmly established by the fact that her teaching became more definitely known. The weapons of her adversaries were turned against themselves. We are witnessing to-day one of the last stages in a similar controversy that involved the truth of the Visible Unity of the Church. It is necessary in these later days that men should know more clearly the truths concerning the constitution of the Church herself, just as in earlier days it was necessary that the world should have a clearer idea of God, and of the person and nature of the Christ. As of yore, when disputes arose, the Church answered by dogmatic statements, the world replied by rebellion and partial apostasy, then the centuries rolled on and the Church was proved to be right. This is the course that the last of the great heresies has run. We are watching the final stages, in which Catholicity is being again justified.

Protestantism started in the sixteenth century with a revolt against ecclesiastical authority. The times were favorable for such a revolt. For over a century the government of the Church had become weak. There were many causes—non-residence in Rome of some of the Popes, disputed Papal elections, the growth of separated nationalities in Europe, the unrest caused by incessant wars, the inroads of the Turks in the East, the discovery of new continents. These and many other things were helping to produce a new era in the world's history. Modern Europe was coming into existence, and the idea of a united Christendom, behind which was the shadow of the old Roman Empire was being superseded. Men saw changes everywhere, and welcomed them, because life had become hard and uncertain. The governments of the Church had become localized, as the result of international hatreds. The voice of the Pope was often unheeded. To get an idea of the condition of society we need only to remember that St. Joan of Arc was burnt to death as a heretic, whilst Catholic Bishops watched her sufferings. It is true that Rome reversed their sentence, but too late to prevent it being carried out. That some reformation was necessary, every one admitted. Councils dominated by human interests were summoned, and these made matters worse by their attempt to give the rulers of this world a spiritual authority above that of the Pope. It was the

culmination of a struggle of centuries between the spiritual and the temporal powers. The world needed a clearer definition of the essential constitution of the Church. Hitherto, since the days of the fall of the Western Roman Empire, the Pope had held his unchallenged position as the visible Head of Christendom. But now this United Christendom was breaking up, and men began to question whether it had any divine character.

In this confused and uncertain condition of things, the rebel priest, Luther, arose and started the great Protestant revolt. It spread like wild fire from city to city, from country to country. At first it was only theological in so far as itself disputed the authority of the Pope. Practically, it became an opportunity to abandon irksome duties. Fasting, penance, confession, celibacy, discipline of all kinds were flung to the winds as chains that had bound men long enough. The gospel of license in thought and deed replaced the principle of self-sacrifice.

The civil rulers were not slow to profit by the opportunity. Where the new teaching had not yet been carried, they themselves were at pains to introduce it. To them fell as a spoil the riches of the Church. With this spoil they purchased the assistance of the lesser nobility. In a few years little remained in Northern Europe of the Catholic faith. Monasteries were in ruins; churches were despoiled and plundered; the faithful Catholics had either fled or been barbarously murdered; and even those who had lit the fires of revolt stood by in wonderment at the completeness of the destruction.

Then arose attempts at reconstruction. This is how the Protestant sects were born. Appealing to an antiquity which was imperfectly understood, and to the Bible, which was from the commencement variously interpreted, each of the revolted countries attempted to enforce some form of non-Catholic Christianity. Naturally it was the civil rulers who undertook this task. They were actuated by several motives. The first was to prevent a return to Catholic Unity, which, it is safe to say, many people desired. But such a return would have meant the disgorging of ill-gotten wealth and the reversal of self-interested policies. Another motive was the desire to keep the spiritual authority well in the hands of the temporal ruler. Thus it was that "Establishments" grew up in each of the Protestant countries. Subservient ministers of religion became easy tools in the hands of cynical princes. People were forced to worship according to the King's taste, with the alternatives of fines, imprisonment and even death. Each country developed its own brand of Protestantism which was usually a soulless compromise, enforced by the authority of the civil magistrate. In course of time these "Establishments" were themselves renounced by dissidents who craved for a more spiritual religion. Another set of sects was formed who repudiated both the Catholic Church and the "national" religion. These lesser sects were ruthlessly persecuted. They persevered, however, and eventually won their independence, especially when indifference to all religion became the attitude of the civil authority. Meanwhile, new generations had grown up who knew nothing of the true history of the so-called Reformation. To them, the leaders of the revolt against Rome were depicted as heroes in the cause of liberty. Prejudice and wilful misrepresentation had entirely obscured the truth. No matter how the sects fought against one another they all willingly united to oppose the Catholic Church.

We are now witnessing the final stage. Abandoned by the powers of this world, who once fostered them, the sects are feebly tottering towards one another for mutual support. They number in America alone some 300 varieties, and all of these are again divided into internal factions. The lay members are frequently ignorant of what their "Church" teaches, and why it was brought into existence. Their membership depends almost solely on family and social ties. Separating as they do on the sentimental support of society, they follow the downward grade of moral fashion in order to remain attractive enough to retain a waning acceptance. They try to supply some of the needs for which the heart of man craves. But they are no longer able to offer an intellectual basis for faith. In despair they have cast away those doctrines which were the foundations of their existence. Even the Sacred Scriptures, to which they once referred all their disputes, they have openly discarded, in hope of holding the interest of "modern minds."

Meanwhile the Church that they forsook has demonstrated its permanence. Just as it lifted its head in the fourth and fifth centuries out of a chaos of confused wranglings concerning the person of Christ, so now in the same way, Divine Providence has used the endless variations of belief concerning the constitution of the Church to demonstrate that no Christian community can eventually flourish which rejects the corporate Visible Unity of Christendom under the leadership of the successor of St. Peter.—Catholic Standard and Times.

What is our prosperity here below? A dream, a vapor, the foam on the sea. Let prosperity serve you as a key that unlocks heaven. Charity will keep that key in your possession.

As we have rejected grace by abusing the powers of our body and the faculties of our soul in order to act contrary to God's law, in like manner after having recovered that grace by penance, let us use our powers and faculties to amend our life.—St. Ignatius Loyola.

THE RELIABLE REMEDY FOR CAKED UDDERS DOUGLAS' EGYPTIAN LINIMENT. I have now used Douglas' Egyptian Liniment for 2 years, and find it gives the best satisfaction for man and beast. I tried the liniment on 4 cows during winter for jump in bag, and a sample bottle cured each case in 24 hours. I also found it good for muscular rheumatism and lumbago. (Signed) Allen Schedel, New Hamburg, Ont. This Liniment will also stop bleeding at once and prevent blood poisoning. 35c A BOTTLE SOLD BY ALL DEALERS DOUGLAS & CO., Manufacturers, NAPANEE

Let Cuticura Help You Look Like This. Nothing better to care for your skin, hair and hands. The Soap cleanses and purifies, the Ointment to soothe and heal. Use them for daily toilet. Soap 25c, Ointment 25c and 50c. Sold throughout the Dominion by J. W. Lyman, Limited, St. Paul St., Montreal. Cuticura Soap shaves without naps.

DIFFERENT SKINS NEED DIFFERENT CREAMS and LOTIONS. DR. PARTIN'S. Antiseptic Cream—For redness, roughness, etc. Price, Jar... 75. Killy Gordon Face Cream, a most excellent cream for producing a velvety softness. Price, Jar... 59. Cream De Laiterie for oily skins, home treatment. An efficient skin need different creams, it would be well to study your complexion carefully and then consult this list of Dr. Partin's preparations, which are quickly and thoroughly effective. You'll be delighted to perceive an immediate improvement in the tint and texture of your skin. DR. PARTIN, LIMITED 79 Adelaide St. East TORONTO Dr. Partin's Preparations may be obtained at Department Stores and leading Drug Stores.

The Finest Catholic Prayer-Book My Prayer-Book HAPPINESS IN GOODNESS By Rev. F. X. LASANCE Happiness! That is the keynote of Father Lasance's theme. He teaches by precept, poetry, and prayer how to secure the happiness which all men seek, but which mistaken search leads so few to find. Imitation leather, red edges \$1.25 Imitation leather, gold edges 1.60 Amer. Seal, limp, gold edges 2.25 The Catholic Record LONDON, CANADA

Office workers should use Lifebuoy Soap. Think of the hundreds of dusty, germ laden things you must touch every day! Think of the danger to your skin. You need the best soap—and more—the best disinfectant. You get both in LIFEBOUY HEALTH SOAP. Its healing, soothing oils and grateful disinfectants thoroughly cleanse and disinfect—particularly useful for bruises, cuts, wind sores, etc. The carbolic acid in Lifebuoy is a sign of its protective qualities, quickly vanishes after use. LEVER BROTHERS LIMITED TORONTO, ONT.

In the Country of Jesus By MATILDA SERAO. A very charming account of travel and worship in the Holy Land by a writer of the first rank, recording the impressions of a devout and truly poetic mind. Postpaid 90c. Catholic Record LONDON, ONT.

Catholic Mutual Benefit Association of Canada. An exclusively Catholic and Canadian Fraternal Insurance Company FOR MEN and WOMEN. Incorporated by Act of the Dominion Parliament. "Adequate Rates, Whole Life and 20 and 30 Years Assessment Policies." Over \$8,000,000 Paid To Families of Deceased Members. For further information address J. E. H. HOWISON GRAND SECRETARY KINGSTON, ONT.

The Grey Nuns in the Far North. By Father P. Duchaussois, O. M. I. ILLUSTRATED. Here is a record of heroism, self-denial, and sacrifice in the lone Northland. At Fort Providence on the Mackenzie River, the Grey Nuns in 1867 established their convent, the Sacred Heart Hospital, and entered upon their chosen task of bringing religious instruction and education to the Indians of this wild region. The opening chapters of this volume give the story of the founding of the Order of the Grey Nuns at Montreal by Madame d'Youville, and the extension of their work later to Manitoba. The remainder of the book is an inspiring account of the achievements of the Grey Nuns in spreading their work of healing the souls and the bodies of these hitherto neglected Indian tribes. "The Story of the Grey Nuns in the Far North" is full of incidents of extraordinary human interest and appeal. \$3.00 Each, Postage 15c.

The Catholic Record LONDON, CANADA

RUB AWAY THE PAIN with ABSORBINE JR. The pain may come from strained or torn ligaments or muscles—from dislocated or broken bones—from bruise, cut, boil, burn, or insect bite—or from feet swollen from rheumatism—from stiff neck, sore throat, tonsillitis—from toothache, headache, or neuralgia. Whatever the cause, will heal and soothe. It penetrates deeply yet is harmless to the most delicate tissues. It is a vegetable germicide that destroys germs; it is safe to use; it contains no grease and does not stain. \$1.25 a bottle—at most druggists or sent postpaid by W. F. YOUNG, Inc., Lyman Bldg., Montreal.

The Catholic Record

Price of subscription—\$2.00 per annum. United States and Europe—\$2.50. Publisher and Proprietor, Thomas Coffey, L.L.D. Editors: Rev. James T. Foley, B.A. Thomas Coffey, L.L.D. Associate Editor—H. F. Mackintosh. Manager—Robert M. Durns.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order. Where Catholic Record has address is required send 10 cents to cover expense of postage upon replies. Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents. Approved and recommended by Archbishops Palumbo and Sbarretti, late Apostolic Delegates to Canada, the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of London, Eganston, Peterborough and Ogdensburg, N. Y., and the clergy throughout the Dominion. In St. John N. E., single copies may be purchased from Mrs. M. A. McGuire, 249 Main Street, and John J. Dwyer, 100 Sydney, N. S. Single copies may be purchased at Murphy's Bookstore. In Montreal single copies may be purchased from J. Milloy, 241 St. Catherine St. West.

In Ottawa, Ont., single copies may be purchased from J. W. O'Brien, 141 Nicholas St. The following agents are authorized to receive subscriptions and canvass for The Catholic Record: General Agents: M. J. Hucarty, Stephen V. James, Clement F. Flood, Vincent S. Cox, Miss Jessie Doyle; resident agents: Miss Erika Saunders, 15 Sheriff Ave., Sydney; E. R. Costello, 2256 21st Ave. West, Vancouver; B. C. Sillit, Johnson, 210 Rochester St., Ottawa; Mrs. Geo. E. Smith, 2263 Manse St., Montreal; B. F. O'Toole, Lebrun, 2841 St. Anne Hotel, 357 Lanette Street, Winnipeg, Man.

LONDON, SATURDAY, MAY 29, 1920

We call especial attention to the article entitled "Americanism" on page 1 of this issue of the CATHOLIC RECORD.

"PAGAN AMERICA"

Bishop Rhinelander of the Protestant Episcopal Diocese of Philadelphia, a man outstanding for his Christian piety, learning and moderation, startled the recent Church Convention in that city by his outspoken assertion that America was lapsing into paganism. Asked by the New York Times to elaborate his views on the subject he said:

"I believe that we, as a nation, have turned away from Christ. I would not consciously nor willingly exaggerate. Hysteria is a miserable ally in a great cause. But is there exaggeration in this statement? If we look for gauges or tests of civilization as we do on the right track in taking as decisive signs education, in its ideals and results; literature, as popularly current, and the favorite amusements of the people. Apply these tests to our world—that is, to the world as we know it—and see how in each case there is evident a definitely anti-Christian drift, which seems to be increasing in force and rapidity of movement."

This little preface is characteristic of the man. Coldly, or perhaps we should write, sadly convinced of the truth of his observation and experience, with a scholarly contempt for the exaggerated and sensational, his temperament poles apart from the hysterical, he states plainly the facts as he sees them.

He proceeds at once to lay down the gauges by which he would determine the character of our civilization. And no one can fairly deny the sanity, justness and adequacy of the tests that he applies:

- 1. Education, in its ideals and results.
2. Literature, as popularly current.
3. The favorite amusements of the people.

It would be difficult to suggest any other means at once so comprehensive and so decisive by which we might arrive at a conclusion as to whether or not our modern civilization is informed by the spirit of Christianity.

Declaring that the general trend and outcome of school and college education indicated a "phobia against all belief," the Bishop was asked to be more specific with regard to his animadversions on education.

"This what I mean," he answered. "The almost universal tendency is to teach ethics or morals without any direct relation to the Christian faith, so that the average boy or girl comes out of school or college with the notion that Christianity is an interesting but outworn philosophy and that even its ethical and moral standards are not final and of no particular authority."

This is not only the sad truth with regard to modern education; but, with the avowed purpose and boasted ideal of secular schools, this result, though it may be delayed where Christian sentiment and the religious spirit are still strong, is sooner or later inevitable.

It is interesting to note that in slightly different words Leo XIII. emphatically asserts the very truth which Bishop Rhinelander so sadly recognizes. Though quoted recently we reproduce a passage or two:

"Contemporary unbelief does not confine itself to denying or doubting articles of faith. What it combats is the whole body of principles which sacred revelation and sound philosophy maintain. . . .—A phobia against all belief.

Again the great Pontiff: "This system of practical atheism must necessarily cause, as in point of

fact it does, a profound disorder in the domain of morals; for, as the greatest philosophers of antiquity have declared, religion is the chief foundation of justice and virtue. When the bonds are broken which unite man to God, who is the Sovereign Legislator and Universal Judge, a mere phantom of morality remains; a morality which is purely civic and, as it is termed, independent, which, abstracting from the Eternal Mind and laws of God, descends inevitably till it reaches the ultimate conclusion of making man a law unto himself."

Compare Bishop Rhinelander's pithy summing up of the results of secular education: "The average boy or girl comes out of school or college with the notion that Christianity is an interesting but outworn philosophy, and that even its ethical and moral standards are not final and of no particular authority."

Truly there is here a marvellous agreement which is all the more striking in that Leo XIII. was pointing out the inevitable results of widely accepted modern principles; and Bishop Rhinelander is witnessing to the results of these principles as applied to education in the United States.

There can be no doubt that the Protestant Episcopal bishop would welcome from the depth of his soul a Christian system of education; but confronted by hopeless sectarian divisions now rapidly being submerged by practical atheism he proposes no such remedy.

He is not alone amongst non-Catholic Christians. In the hearts of many his plain-spoken convictions will find a sad echo. Publicly quite frequently, privately more often, Protestants who still place the Christian revelation above all things else, quite as openly recognize that secular education from which religion is excluded is destructive of Christianity.

To point the moral for Catholics is unnecessary. The deliberate conclusion of Bishop Rhinelander is the full and adequate justification for the Catholic position with regard to the place of religion in the schools. The light of the Gospel must illumine all other research; the standards set by Christ are the final and irrevocable standards of morality yesterday, today and to the end of time. They are and must remain for all men the definite and final revelation of the will of God.

A CHRISTIAN CONCEPTION OF SUFFRAGE

Fundamentally and at heart France is actively or passively Catholic; or, perhaps it would be better to say that though there is much that is actively, even bitterly anti-Christian in modern France, all that is Christian in the spirit of her institutions, in her history, her traditions, her literature, her national character, is Catholic.

Hilaire Belloc who, though English by education and, may we say, by choice, is, by virtue of his French extraction and inherited temperament and his study of the land of his fathers, able to understand France and Frenchmen as the average educated Englishman is incapable of doing, has pointed this out. He says that the Protestant way of thinking has so pervaded even the Catholic element of English speaking peoples that one writing in a frankly Catholic vein finds it difficult to make oneself completely and easily understood. And, that even French anticlericals 'coming to England find themselves opposed to many prevalent assumptions there and are constrained to uphold the Catholic position.

These thoughts are suggested by the new Franchise Bill introduced into the French Chamber of Deputies. The proposed law, which has already the signed approval of 179 deputies, would give not only every adult, but every child, a vote.

It is not proposed, the despatch tells us, that children shall cast their votes on election day themselves. The plan is to allow one vote for each member of every family. If a man were single he would only have one vote, and so would a single woman over twenty-one. If a man and his wife had no children their family would have two votes, and married couples with children would have an additional vote for each child. If the family remained intact this collective vote would be cast by the father. In the absence of the father from the household through death or other reason the collective vote would be cast by the mother. Special provisions are

made for the votes of orphans and illegitimate children.

Now the Catholic Church holds and has long insisted that society is not made up of individuals but of families. In other words the unit of Christian society is not the individual Christian but the Christian family.

The new franchise is based on the recognition of this profound truth of Catholic sociology.

True, amongst those sections of the French population where the hold of religion has been relaxed or lost, that most sordid of all forms of prostitution—race suicide—has made alarming headway. And this may be a consideration with the legislators; but, even so, the recognition of the family as the unit of society is of the deepest significance.

It is interesting here to recall that in Catholic Belgium before the War, a somewhat similar, though not so complete, recognition was extended to this important principle.

The Belgian franchise gave to each adult male one vote; to each married man with children one additional vote; to each man who had \$400 invested in Government bonds or in the saving banks, one additional vote; to university graduates one additional vote; and also to professional and to certain standards of secondary education one additional vote.

But—and this is of transcendent importance—no one could have more than three votes.

The Socialists attacked this franchise and demanded one man one vote. Our papers, either through crass ignorance or malice, grossly and persistently misrepresented the Belgian franchise, asserting and reasserting that it gave to the wealthy and privileged classes undue preponderance at the polls.

As a matter of fact any and every Belgian could have three votes and no Belgian could have more.

The humblest workman if he were frugal and thrifty could have the modest savings (\$400) which would give him the additional vote that was falsely charged as being an unfair privilege of wealth.

Not Wealth but Thrift was here rewarded.

Then, though the anti-Catholic prejudice which was responsible for the distortion and misrepresentation with regard to the Belgian franchise always charged the Catholic Church with being the enemy of education, the electoral premium placed by Catholic Belgium on education was ignored.

Where, however, the former Belgian franchise resembled the proposed French law was in the additional vote given to the married man with children.

The fate of the proposed franchise bill in France will be watched with interest by Catholics everywhere.

ST. JOAN OF ARC

"Consider this unique and imposing distinction. Since the writing of human history began, Joan of Arc is the only person, of either sex, who has ever held supreme command of the military forces of a nation at the age of seventeen."—Louis Kossoth.

Ten years ago Joan of Arc was beatified. At the instance of Bishop Dupanloup of Orleans, in 1869, the cause of her beatification was taken up in Rome. At the end of forty years, so properly deliberated was the process of inquiry, she became the Blessed Jeanne or Joan; that is, permission was granted for her special veneration in the diocese of Orleans, and a Mass and Office as well as special prayers for use in that diocese were approved by the Pope. Beatification is permissive and local. Canonization is a decree binding the universal Church. Sunday, May 16th, the Blessed Joan became Saint Joan. The thorough and elaborate processes of beatification and canonization in the Sacred Congregation of Rites are too long to be described here. Nearly five hundred years after her death—a moment in the life of the Church—this marvel of France, long ago rehabilitated, guiltless always of any other crime than her love for France, condemned for reasons wholly political in spite of the theological and ecclesiastical processes of her trial, her character and achievement tested by the slow centuries, shines today among the saints. Officially approved miracles are part of her record in the Roman inquiry. She herself was a miracle, a miracle of faith and love of country; and what thaumaturge or saint ever worked a greater miracle than the liberation of France? Truly is the "Maid" typical of the "gesta Dei per Fran-

cos;" nor can one easily forget the incident, briefly and unimaginatively registered a year ago by the Associated Press, how Ferdinand Foch in England, after all the grandiose pageantry of London's triumphal thanksgiving closing with Pontifical High Mass and Te Deum in Westminster Cathedral, found his way to a little shrine of Jeanne d'Arc and there, unattended and alone, silently knelt in prayer.

One cannot help here recalling the Beatification of the Maid ten years ago, so soon after Pius X. had to say: "Non possumus!" to the French Government, and how, as he passed out of St Peter's in the Sedia Gestatoria, one of the thousands of the French people raised the tricolor within his reach, and he lifted it to his lips and kissed it.

"We think it so natural," says Pope Benedict XV., "that the memory of Joan of Arc should inflame the love of all French people for their country. We Ourselves are not French except in heart, yet join with all the French by birth in the hope and prayer that from this Canonization may come increase of glory and honor to France."

When Rheims of the sacred vial and the sacking of so many kings is become a monument of modern savagery and heroism as well as of Catholic and of French civilization; when Joan's passionate love of and martyrdom for France have made her more than ever the symbol of her beloved country; when this martyr of France and martyred France have been fused and identified by the years in which French cleric and French free-thinker have died in the trenches together for the same noble and imperishable ideal; this heroine of France becomes a saint of the Church, as she has long been a hallowed figure to all who love France, heroic courage, unselfishness and achievement. Perchance, too, may France, resuming her ancient mission, take counsel with herself and give ear to the "voices" of Jeanne: "Daughter of God, go, go, go, and I will help thee." Sancta Joanna De Arc—intercede!

STAGE AND SCREEN

By THE OBSERVER

The decadence of the stage was apparent enough in large cities before the moving picture became a public craze; but the motion picture business, with its appeal to the multitude, and to old and young, with its capacity for gathering in the child's pennies as well as the money of the older folks, has extended the circulation of the worst of stage performances to the uttermost parts of the country; and has created in the quietest country town a taste for the salacious.

The motion picture business, also, has flooded the country with salacious advertising, by means of press and magazine notices. In this matter, the secular press is frankly venal and quite unscrupulous; and will lend its circulation facilities to propagating lust, every day in the week, for money. And a rotten mean act it is.

A man who leads others to sin whilst himself in the grip of a strong passion is bad enough, and great is his blame; but how shall we adequately phrase our opinion of a man who is willing to promote sin in others for money; for dirty dollars?

Here are some extracts from printed notes on stage plays: "Lively, speedy, musical show with a large measure of vulgarity, but many pretty girls."

"A decidedly daring boucior farce, in which a pink and white bed is invaded by every member of the cast during the progress of the evening."

"Described by the program as a wide awake farce, and lives up to its billing. Plenty of nerve and ginger."

"Daring drama . . . a typically girly garden show . . . speed, pep and dash."

"The chief blush producer is a sleeping porch."

time self-constituted, but interested champions of the whole moving-picture business, sometimes assure us that not a single idea or motive exists, save legitimate entertainment and instruction.

Not all the devilry of the stage and the screen, however; only a small part of it; is advertised in the papers and magazines.

As long as there is money to be made by provoking the human passions, men and women will be found to do it for the sake of the cash.

We make these comments for the purpose of arousing the Catholic conscience. The modesty and chastity of youth is in danger; and is being attacked for the most consciences hardening of all motives; for the sordid love of money.

Parents and guardians of the young have a heavy responsibility under these circumstances. They ought at least to demand from the proprietors of motion-picture houses the assurance that if they permit their young folks to go to them, they will not be shown suggestive pictures or stage acts. They should follow this up; and see that the pledge is kept; and have the courage to forbid attendance if they find that the manager is not to be trusted.

Concerted action along these lines, by the Catholics of any parish, would have a good deal of effect.

NOTES AND COMMENTS

By THE CANONIZATION OF JOAN OF ARC and the Blessed Margaret Mary Alacoque, we are once more reminded that France has not by the apostasy of certain of her sons lost her title to be regarded as the fruitful mother of saints. A school of philosophers may attempt to explain away man's moral accountability to a Higher Power, and statesmen may think it their highest prerogative to make God a stranger in His own creation, but the inmost soul of France blossoms in that very flower of chivalry, the Maid, and her truest instincts find utterance in the instant response of the Blessed Margaret Mary to the pleadings of the Sacred Heart. The nation that, as France, can produce Saints like these cannot in the end be recreant to so great a trust.

THAT HAND in-hand with these "flowers blossoming in the garden of God," France also keeps in the van in the onward march of true science and civilization is proven by the announcement that by a discovery of a famous French biologist, there is reason to hope that man's greatest physical scourge, tuberculosis, has at length been conquered. If it is true that, as announced, Dr. Charles Cepede has discovered a serum that will eradicate the "white plague," he will take his place beside Pasteur as one of the great benefactors of the race. Pasteur, the man of science, was in his own person an humble and devout Christian; it will brighten the aureole on Dr. Cepede's brow if in that also he stands beside his great predecessor.

IN ANSWER to the query: "Which is the real Paris," M. Francois Veulliot, son or grandson of the celebrated Catholic journalist of the last century, M. Louis Veulliot, has some pertinent remarks upon the two different types of festivities which characterized the celebration of last Christmas in the French capital. On the one hand he described the "licentious and provocative festivities" that took place on Christmas eve and which were indulged in for the one part by the nouveau riches, a direct product of the War, and made up of an element devoted always to pleasure and luxury, and for the others, by the foreign colony, mostly British and American. These flooded the cafes and the cabarets and marked their sense of the great Christian festival by an orgy of eating and drinking and a tawdry display of senseless and immodest merriment. This M. Veulliot characterizes as a public scandal, which shocked the working classes, themselves, he adds, not as a class in Paris particularly devout or well-bred. This is the phase which too often is paraded before the world as the typical or real Paris.

BUT AS a matter of fact—M. Veulliot, himself a Parisian of the Parisians, affirms—this crowd of revellers, even if it does create an uproar in some quarters, is a mere nothing compared with the immense and serious mass of the faithful. The latter, he says, "make considerably less commotion when, as night falls, they hasten towards the

churches," and when the sacred offices are over hurry back to their homes or attend some happy family festival. And the reporters, on the look-out for some piquant and sensational news, do not see them pass along the obscure and less frequented streets, and they quite forget to mention them to the nasty-minded and unwholesomely curious. Nevertheless, these silent ones are not only the people of solid character; they are also the majority. Oh, yes, they are most certainly the majority!

THOSE ACCUSTOMED to visualize the Paris of the putative "French novelist," or of the scandal-monger abroad, may, if they will, draw a copious fund of instruction from M. Veulliot's picture of Catholic Paris as seen in the churches on the festival of man's redemption:

"During the night of Christ's birth all the sanctuaries of the capital—and the number is large, because it is by dozens that in the past fifteen years Cardinal Amato has erected new parishes and opened chapels of ease—all the sanctuaries of the capital were filled with a multitude at prayer. One saw the churches overflowing on to the sidewalks, and the crowds of the faithful ever filling up the courts before the church doors. Never, so is the general opinion, has the solemnity of Christmas been celebrated with such impressiveness as this first Christmas after the thousands of communions administered to the multitudes hungry for the sacred Eucharist?"

This but bears out what others, not French and not Catholic, have said of the "real Paris," not usually visible to the distorted eye of the perambulating sybarite.

IT WILL be interesting to note the comments of the Canadian Protestant pulpits and press on the reunion, after two centuries of schism, of the Ukrainian Church with Rome, which has been brought about as one result of the Great War. Whenever, as occasionally happens, (and, having regard to the weakness and contradictions of human nature and the frailty of the human will is bound sometimes to happen), there is a pot-boiling in some country where the Catholic religion predominates, resulting in a temporary rift in the lute of unity, it forms a pot text for sectarian commentators to moralize upon, and is usually magnified into a national schism and in effect a triumph for Protestantism. For this reason it will be instructive to note their attitude in regard to the event in Ukraine. It is more likely, however, to be discreetly ignored.

CANONIZATION OF JOAN OF ARC

POPE PRESIDES AT IMPRESSIVE FUNCTION—WHOLE WORLD REPRESENTED

Rome, May 16, (Associated Press).—The canonization of Joan of Arc, the French national heroine, was celebrated by Pope Benedict this morning in St. Peter's. It was the greatest and most impressive function performed in the historic basilica not only by the present Pontiff, but for several centuries past. The interior of St. Peter's was lighted by thousands of incandescent bulbs, and the soft radiance of innumerable wax candles, the flickering of which added fascinating beauty to the scene. The enormous pillars of the basilica were decorated with priceless ancient crimson damask, and pictures of Joan of Arc were prominently displayed. A passage was kept open in the middle of the basilica for the Papal procession to the high altar, behind which the Papal throne was erected, having a small tribune for the Papal family.

Another tribute that attracted much attention contained 140 descendants of the family of Joan of Arc. These belonging to all ranks of life and coming from all parts of France, had, for the most part, never met one another before. Three times as many applied for seats as relatives of Joan of Arc's family, but their claims were not admitted. Further along there was a tribune for the Roman aristocracy, the Knights of Malta, headed by Count Lambertenghi; the diplomatic body accredited to the Holy See, and a special mission headed by Gabriel Annotaux, sent by the French Republic. In the diplomatic tribune, which glittered with uniforms and decorations of all kinds, were the Duke of Vendome, Princess Irene Alexandrova, Princess Jussouff, Princess Theodora Alexandrovitch and Prince Miguel of Braganza.

Diego von Bergen, the German Ambassador to the Vatican, made his first appearance at a function. He wore evening dress in striking contrast to the gorgeous uniforms of the other diplomatic representatives. The Ministers of Chile, Argentina and Brazil, with their wives; Count de Sails, British Minister to the Holy See and M. Doucet, the French representative at the Vatican, were among the 60,000 to 70,000 persons

present at the canonization ceremonies. The vast temple was filled from dawn with the crowd which had gathered from all parts of the world. The Pontiff was received at the entrance to the basilica by Cardinal Merry de Val, Archbishop of St. Peter's, with the Vatican Chapter. The choir sang "To Es Petrus" while the faithful sank to their knees, but did not allow any details of the magnificent procession to pass unobserved.

POINCARÉ SAYS HER SPIRIT MUST KEEP ENGLAND AND FRANCE UNITED

Paris, May 16.—In an article which Le Martin will publish tomorrow, ex-President Poincaré, writing of the canonization of Joan of Arc, says that the spirit of the Maid of Orleans links France and England today in unity upon which depends the future peace of the world. In part he writes: "It is today," he says, "that Joan of Arc fulfills the last part of her mission in bringing together forever in the sacredness of her memory the heritors of those who sought to push out of her kingdom and the descendants of the chivaliers who fought beneath her banner. From the flames which burned Joan of Arc came the spirit of light and truth which has finally associated in common accomplishment, after long centuries of misunderstandings, the peoples of France and England." "For long centuries the two peoples, seated on opposite sides of the Channel, regarded each other with persistent hostility which broke out too often in war. Then the day came when, united on the field of battle, they realized the power of their permanent union. Grown to full stature in the exercise of their liberty, they have come to understand what together they can do for the liberty of the world and have joined hands for that work."

LONDON HONORS NEW SAINT

London, May 16.—The whole Catholic world was represented in remarkable scenes of devotion at the celebration of the canonization of Joan of Arc at Westminster Cathedral.

The thousands thronging the cathedral included visitors from China, India, Russia and other distant parts. The shrine of Joan of Arc was decorated with laurel wreaths and the French and British colors.

The culminating point in the celebrations was a war pageant organized by the Catholic Women's League in the form of a long procession through the adjacent streets, preceded by the cathedral dignitaries in their robes.

British and French officers escorted Joan of Arc as impersonated by a girl clad in shining armor, mounted on a gray horse. There were many bands and banners, and French peasant children in the garments of the period, the whole forming a beautiful and impressive spectacle, which was witnessed by 100,000 people.

Celebrations were held also in all the French churches in London.

NO PROCESSIONS IN PARIS

On account of the menacing labor conditions processions in honor of Joan of Arc's canonization were not permitted.

THE DIVORCE EVIL

No sympathy need be wasted upon those whom Bishop Fallon has so bitterly denounced for attempting to make the obtaining of divorce an easy proceading by act of parliament. In his crusade in support of the permanence of the marriage tie the good Bishop will have the support of the entire province of Quebec and of the most moral elements of the community in the other provinces as well. Great as are the evils of drunkenness they are not to be compared, as Bishop Fallon states, to those which result from a free and easy method of granting and securing divorces. The province of Quebec has reason to be proud of the attitude on this question taken by its representatives in parliament. They have set a worthy example to many of those from the sister provinces.—Quebec Telegraph.

ENGLISH TAUNT BRINGS VIGOROUS REPLY

Senator Mason, of Illinois, recently referred to the British taunt that America had her own problem in the Philippines as England had in Ireland and India. He said:

"I despise any nation that seeks to govern any other nation without its consent. We have been governing the Philippines without their consent, but now after twenty years we are beginning to see our way to get out of these islands. But we made a better job of it than England did with her colonies. We spend four dollars per capita a year for the education of the Filipinos, while England spends one cent and a half per capita in India.

"I have been reading reports of certain happenings in India which were so shocking that I thought they could not possibly be true. Yet they are confirmed from official sources, so that I am compelled to believe them. I refer to the treatment by General Dyer and his associates of unarmed assemblies in Amritsar and other cities who were hoping and praying for liberty and protesting against coercive acts. That 'brave' General (ought I not rather to say that contemptible coward?) when called before the Hunter Investi-

gating Committee, said 'Yes, I could have dispersed them without firing, but they would have come back again'...

ST. PATRICK'S COLLEGE, PEKING

GREAT AND FRUITFUL WORK OF THE IRISH CHINESE MISSION

Special to the CATHOLIC RECORD

The last mail from China, the letter is dated March 17, contains the interesting news that the Irish Vincentians have opened, in the Capital of China, a College dedicated to St. Patrick...

tion, provided it be of the right kind. This is to some extent recognized by the Chinese themselves. It is no exaggeration to say that today there is a veritable craze amongst young Chinese to get educated...

British and especially American Protestant Missionaries are laboring feverishly to supply this demand for schools where young Chinese can learn English and through it, commercial and scientific subjects.

It is the simple truth to say that in the work of evangelization proper, the Catholic Missionaries have no equals. They have the Truth and they preach it in season and out of season with a zeal and devotedness beyond all praise.

IRELAND'S PRESENT REIGN OF TERROR

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

Washington, D. C., April 26.—Not the least intricate of the problems facing the interrelated conference at San Remo, in connection with the Turkish settlement, is the protection of the religious institutions scattered throughout the Ottoman dominion.

Under the present Government there has been a reversion to that hateful system by the methods employed on this occasion, for cruelty, repression, and vindictiveness, are worse than any punitive campaign adopted by the British or any other Government in modern times.

In the month of January alone 1,957 arrests were made. Without trial or charge men and even boys, have been cast into prison. Lord French, Mr. Macpherson, and their abettors at the Castle, are, it is pretended, doing all this for the purpose of maintaining 'law and order'.

When Lord French and Mr. Shortt came here in 1918 the country was comparatively quiet and peaceful. Repression, first tried on a slightly modified scale, has been brought to a degree of perfection on a par with the penal laws denounced by Burke as the most cruel engine of oppression ever devised by man.

DIVORCE

Who are chiefly responsible for the ruthless attacks on the sanctity and unity of marriage, attacks with which we have long been sadly familiar in this country and which have lately been made in England?

Government by force is wholly wrong and indefensible. In all really civilized countries it is regarded as an obsolete expedient. What respect can there be for the Government by which persons have been brought before courts-martial for singing ballads three quarters of a century old, for having in their possession literature reciting the wrongs of their country or reproducing the treasonable utterances of Sir Edward Carson, and sentenced to unconscionable long terms of imprisonment?

When the Ministers committed to this policy of repression in Ireland speak of their sympathy with small nations, and support their right to self-determination, they convict themselves of hypocrisy. The only right they support in this country is the glaring wrong. While dragging the majority they support the ascendancy of a small minority and select General Hackett-Pain, the most prominent of the Carsonite revolutionaries, to take 'drastic measures' against the people of the South of Ireland.

PROBLEM OF THE NEAR EAST

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

Washington, D. C., April 26.—Not the least intricate of the problems facing the interrelated conference at San Remo, in connection with the Turkish settlement, is the protection of the religious institutions scattered throughout the Ottoman dominion.

Up to the outbreak of the War, for a period of approximately fifty years, the powers regarded the appointment of a Catholic Governor of Lebanon with their sanction and approval. The Turks disregarded this requirement the moment they linked their fortunes with the Central Empires.

The powers will undoubtedly find it necessary to make some provision for the religious institutions, a large proportion of which are Catholic. Under the old so-called capitulations incorporated in Turkish law, the principle of extra-territoriality was applied in the Ottoman Empire and each country, as a rule, exercised direct control over the educational and missionary institutions, established by its nationals.

It is through the religious aspect pervaded by the British and the rights of the Catholic institutions, that the religious and political problems so nearly merge that there is reported in semi-official despatches received in Washington a disposition to enlarge the direct jurisdiction of the Vatican over Catholic institutions.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

WHAT WE DO FOR YOU

"What we do for you" just means, "what we do with the money you entrust to our care during the year." The Catholic Church Extension Society is your agent, the dispenser of your Charity. As a rule Catholics only require to have a good work pointed out to them, in order that their sympathy be enlisted.

Some dioceses of the West and North want priests. The request of the Bishops of the poorly manned dioceses we gave some thousands of your dollars for the education of priests. You understand that you have a share, and a very large share, in all the good works these future priests shall do for the honor and glory of God.

Through your kindness in transmitting to Extension an abundance of Mass stipends we were enabled to pass them on to the priests of the Great West.

The Ruthenian Bishop, Monsignor Budka, is enraptured when he speaks of Extension. Really it is of your charity and moral support he speaks in such glowing terms. Were it not for you, this holy and untiring Bishop would have had to give up. His paper would have been seized and put out of business had not Extension come in answer to his urgent calls for assistance.

Keep up the good work then, in God's name, and do your utmost to bring others to your point of view. To this end, we recommend that you make known by word and deed the practical Catholicity of the Extension Society.

WORLD WIDE CATHOLIC PRESS DAY

Dr. Ildefonso Montero Diaz, of the Pontifical Seminary of Seville, Spain, and director of the Institute Ora et Labora, whose purpose is to spread devotion and improve the work of the Catholic press, has just sent out an appeal in eight different languages to the Faithful of every diocese in the world.

Shakespeare in King Henry VI, wrote a wonderful prophecy of her fame: "No longer in Saint Denis will we cry But Joan la Pucelle shall be France's Saint."

Joan Miller, in his beautiful tribute to womanhood, said not more for all than for her: "O spotless woman in a world of shame, With splendid and silent scorn, Go back to God as white as you came."

THE MAID OF ORLEANS IN POETRY

Tennyson in his Dream of Fair Women speaks of her as: "Joan of Arc A light of ancient France." Shakespeare in King Henry VI, wrote a wonderful prophecy of her fame: "No longer in Saint Denis will we cry But Joan la Pucelle shall be France's Saint."

Frederick Welby, writing of her Beautification, has this verse: "Domremy! Oh Domremy! how the haunted woodland sighs, For the falling of her footsteps, for the laughing of her eyes. Domremy! Oh Domremy! across the meadow dews, She is coming, she is coming, by the turning of the Mause. They've crowned her at the Vatican, and named her Queen of France, And bade her rule from Vosges and recall each errant legend, She is coming, she is coming, in the rising of the sun, To rule, to rule in Vosges 'til the years of God are run."

PAGAN ETHICS UPHHELD BY ENGLISH CHANCELLOR

The second reading of the Matrimonial Causes bill was recently passed by the English peers, though defeated in the House of Commons. Its purpose was to facilitate divorce and to extend divorce courts throughout the entire country.

England, unfortunately, is but following in the ways of America. "Stockyard ethics," as Father Vaughan pointed out, are part of the new culture that is to replace Christianity. Its hideous consequences, should this continue, will soon be apparent. To the women of both countries the rejected Christ may well exclaim: "Weep for yourselves and your children."—America.

FATHER FRASER'S CHINA MISSION FUND

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

SACRED HEART BURSE

Previously acknowledged... \$4,561 75 W. Westbrook, London... 5 00 Thos. Connolly, Cedarville... 1 00 A Friend, Charlottetown... 5 00 A Friend, Cochrane... 1 00 A Friend, Long Point... 1 00 Geo. Gonsalves... 5 00 Mrs. W. S. Dunphy, St. John's... 2 00 Friend, Halifax... 1 00 I. C. S., Sarnia... 1 00

QUEEN OF APOSTLES BURSE

Previously acknowledged... \$1,661 72 M. A. McLean... 15 00

ST. ANTHONY'S BURSE

Previously acknowledged... \$890 70 M. Barrington, St. John's... 1 00 A Friend, Long Point... 50

IMMACULATE CONCEPTION BURSE

Previously acknowledged... \$1,878 70 COMFORTER OF THE AFFLICTED BURSE Previously acknowledged... \$800 00 T. B... 1 00

ST. JOSEPH, PATRON OF CHINA, BURSE

Previously acknowledged... \$1,440 87 A Friend, St. Stephen... 3 00 Miss C. Patriarche... 1 00

BLESSED SACRAMENT BURSE

Previously acknowledged... \$284 25 ST. FRANCIS XAVIER BURSE Previously acknowledged... \$242 80 HOLY NAME OF JESUS BURSE Previously acknowledged... \$203 00 HOLY SOULS BURSE Previously acknowledged... \$676 75 M. C. G., West Coast, Nfld... 1 00 A Friend, Long Point... 1 00 Mrs. Wm. Harris, Elmira... 1 00

LITTLE FLOWER BURSE

Previously acknowledged... \$855 55 Lover of the Little Flower... 2 00 Mite Box of St. Jerome's Warkworth... 12 96 Mite Box of St. Peter's, Burnley... 2 86 Miss M. A. O'Connell, Warkworth, Ont... 3 00

SACRED HEART LEAGUE BURSE

Previously acknowledged... \$451 00

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

SACRED HEART BURSE

Previously acknowledged... \$4,561 75 W. Westbrook, London... 5 00 Thos. Connolly, Cedarville... 1 00 A Friend, Charlottetown... 5 00 A Friend, Cochrane... 1 00 A Friend, Long Point... 1 00 Geo. Gonsalves... 5 00 Mrs. W. S. Dunphy, St. John's... 2 00 Friend, Halifax... 1 00 I. C. S., Sarnia... 1 00

QUEEN OF APOSTLES BURSE

Previously acknowledged... \$1,661 72 M. A. McLean... 15 00

ST. ANTHONY'S BURSE

Previously acknowledged... \$890 70 M. Barrington, St. John's... 1 00 A Friend, Long Point... 50

IMMACULATE CONCEPTION BURSE

Previously acknowledged... \$1,878 70 COMFORTER OF THE AFFLICTED BURSE Previously acknowledged... \$800 00 T. B... 1 00

ST. JOSEPH, PATRON OF CHINA, BURSE

Previously acknowledged... \$1,440 87 A Friend, St. Stephen... 3 00 Miss C. Patriarche... 1 00

BLESSED SACRAMENT BURSE

Previously acknowledged... \$284 25 ST. FRANCIS XAVIER BURSE Previously acknowledged... \$242 80 HOLY NAME OF JESUS BURSE Previously acknowledged... \$203 00 HOLY SOULS BURSE Previously acknowledged... \$676 75 M. C. G., West Coast, Nfld... 1 00 A Friend, Long Point... 1 00 Mrs. Wm. Harris, Elmira... 1 00

LITTLE FLOWER BURSE

Previously acknowledged... \$855 55 Lover of the Little Flower... 2 00 Mite Box of St. Jerome's Warkworth... 12 96 Mite Box of St. Peter's, Burnley... 2 86 Miss M. A. O'Connell, Warkworth, Ont... 3 00

SACRED HEART LEAGUE BURSE

Previously acknowledged... \$451 00

The upright live by faith; now, faith hopes, but enjoys not in this world; all is yet to come from Christians; their country, their riches, their pleasures, their inheritance, their kingdom; the present is not for them.—Massillon.

FIVE MINUTE SERMON

BY REV. M. ROSSAERT

TRINITY SUNDAY

CHRISTIAN MERCY

Mercy is a most beautiful virtue, and in today's Gospel our divine Redeemer teaches us how essential it is, for He says: "Be ye merciful, as your Father also is merciful."

"Be ye merciful, as your Father also is merciful." These words teach us how we ought to practice mercy. God is merciful toward all men, giving them good gifts for both body and soul, and His only motive in so doing is His inexhaustible love.

Does it require any stretch of the imagination, to see a resemblance between the working of Protestantism during the last four centuries and the development of social Radicalism during the last four years? Protestantism rebelled against religious authority, and has been disintegrating and degenerating into Plumbism, I. W. Wism and Sovietism, forerunners of civil anarchy.

Similar causes produce similar effects; and men are imitative beings.—Catholic Telegraph.

DANGERS OF THE OUIJA BOARD

GODFREY RAUPERT DECLARES EVIL INFLUENCES SURROUND OCCULT PRACTICES

By M. C. W. C. News Service

Alienists of national reputation and members of State lunacy boards throughout America, accused by the many cases of insanity and crime superinduced through the use of the planchette or ouija-board, are joining with the prelates of the Catholic Church in warning the public against the use of this device.

It has been found that the weaker the mind that tampers with the ouija-board the more readily is the influence of the instrument or the spirits it summons manifested.

One of the most recent pronouncements warning against the practice is that of the State of California Lunacy Commission, following an affair at El Cerrito, which caused the commitment of four women victims of "ouija-mania" to the insane asylum after the police had broken in barred doors and found the women in a state of trance brought about by strange rites performed at the direction of the board.

Five children, with their heads shaved to "drive away evil spirits," were confined to the house. A fifteen year-old girl was acting as high priestess of the strange orgies. Seven hundred dollars in bills had been burned, she declared, to please the spirits of departed relatives.

There are other fads that have surpassed the ouija-board to produce insanity," says the statement of the California Lunacy Commission, "but the latter holds front place today. We have had many commitments to state asylums during the past few months on account of the board. Before we got through we will probably have many more."

Three women in Los Angeles were recently confined to the asylum because of insanity induced, doctors declare, by "dabbling with the ouija-board," and another case was reported from Oakland.

The ouija-mania, already become so baneful in its consequences, is traced by many authorities to the influence of men of the type of Sir Oliver Lodge and Sir Arthur Conan Doyle, who recently came forward with statements that they have established communication with the dead and claiming revelations of the highest importance.

ingly weakening influence upon the proper obedience to civil authority. The so-called Reformation rebelled against the authority of the Church; it set up private, individual judgment as the rule and guide in religious matters. Present conditions in the church world show the deplorable estate, to which Protestantism has brought the original seceding sects. These have been dividing and subdividing until eventual total disintegration seems to be only a matter of time, especially when we note that sect after sect has been abandoning tenet after tenet of the body of doctrine carried away from the Mother Church of Christendom during the era of the Reformation.

When the normal mind becomes lethargic, then it is that the subconscious mind gains the ascendancy and operates most actively. In the condition of sleep the holdings of the subconscious mind come forth in the shape of dreams and in states induced by hypnotism, or, when under the influence of the ouija-board, they may be easily tried into.

Experiments have shown that when this passive state of the mind is cultivated a door is opened through which gradually it is possible for evil spirits for so they have been identified by many of their conversations, to gain access to the storehouse of the subconscious and read it like an open book. The statement of one of these spirits, who after having successfully deceived his auditors for a long while was finally trapped into a manifest falsehood, was this:

"I obtained all the needed information from your own silly thought boxes. You see there like a set of fools, in a passive state of mind, by which I am able to read your minds as you read the New Testament."

"The ludicrous and fantastic messages which are usually first obtained from the use of the ouija-board are explained by the fact that the subconscious mind is only partly awakened and the normal mind is still functioning. As long as the messages contain no information that may not be known by the experimenter himself, there is no valid reason to assume an outside intelligence."

But, usually, as the experimenter becomes more and more accustomed to the use of the device, it is found that the normal mind more readily succumbs to its influence and more rapidly passes into the lethargic state in which the subconscious flourishes. Gradually it has been observed that the character of the messages changes and that from the trivial and fantastic note that is usually found at the outset there flash forth astonishing communications which suggest the presence of a critical and observant mind other than that of the experimenter."

VICTIMS TAKEN UNAWARES

It has been found that the weaker the mind that tampers with the ouija-board the more readily is the influence of the instrument or the spirits it summons manifested. The chief danger is in the first step taken, when curiosity is aroused. The descent from what is apparently harmless to what is vicious and dangerous is so abrupt that, as in many of the cases recently investigated by lunacy commissioners, the victims are taken unawares. Children, as indicated by the California case, are just as susceptible as their elders to derangement and disorders.

THE CATHOLIC IDEAL OF WOMANHOOD

By Rev. Albert Mantach

The thirty-first chapter of the Book of Proverbs sings in language of splendid power and charm the praises of the wise and valiant woman. No work of classic antiquity can rival this portrait of the saintly woman—of the wife and mother who measures up to all the requirements of her position. No later writer has improved upon the picture, or found it lacking in essential detail, or presented the world with a better and nobler idea of womanhood.

The Church uses portions of this eloquent tribute to the "wise woman" in her liturgy for the commemoration of women saints who attained to the stature of heroic holiness, though they possess neither the glory of martyrdom, nor the crown of virginity. The Church has, therefore, set the stamp of approval upon that matchless poem of the singer of Ancient Israel.

OLD AND NEW IDEALS

In these days of "emancipation" and "woman's rights," of "feminism" and the "new freedom," other ideals of the truly great and noble woman have been placed before the sex. These ideals spring from an entirely different concept of woman's sphere and duty than those that guided the inspired writer of the Book of Proverbs.

RHEUMATISM FOR OVER 16 YEARS

No Return Of The Trouble Since Taking "Fruit-a-lives"

103 CHURCH ST., MONTREAL. "I was a great sufferer from Rheumatism for over 16 years. I consulted specialists; took medicine; used lotions; but nothing did me good. Then I began to use "Fruit-a-lives", and in 15 days the pain was easier and the Rheumatism much better. Gradually, "Fruit-a-lives" overcame my Rheumatism; and now, for five years, I have had no return of the trouble. I cordially recommend this fruit medicine to all sufferers."

P. H. McHUGH. 50c a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid by Fruit-a-lives Limited, Ottawa.

not the high and proud stations in society. But they were bent on doing God's work in the home, and for husband and children and dependents. And so doing, they led noble lives and achieved distinction. They wrought in the spirit of the valiant woman of Proverbs, and now, her children have risen up, and called her blessed." Such a woman leaves an inspiring example of virtue and self-doing, of courage and loyalty to duty, to the people of the land.

"LA PERFECTA CASADA"

And say not that this is only the opinion of those who are caught in the narrow ruts of lazy conservatism, and who dare not aspire to the light and glory of the new age of freedom. No, the greatest minds of all ages have found in Proverbs the perfect image of the noble woman, whose presence in the household spells peace and gladness, and whose absence means gloom and sorrow. Fray Luis de Leon, an illustrious Catholic poet of Spain, who died in 1591, is celebrated in the history of Spanish literature as the author of a work entitled "La Perfecta Casada." Concerning this work a historian of Spanish literature writes: "With the exception of his poetical works, the book by which he (Luis de Leon) is best known is his 'Perfecta Casada' (Perfect Wife), in which, taking for his text the thirty-first chapter of the Book of Proverbs, he sketches in grave and forcible language his somewhat severe but admirably pure conception of the strong woman. So true is his picture, and so accurately did he gauge the feelings of his countrymen in this respect that a Spanish author of real talent (Emilia Pardo Bazan) has lately expressed an opinion that his book still represents the national idea of the 'Perfect Wife.' (Clarke, Spanish Literature.)"

A LASTING IDEAL

The judgment of this great Spanish writer as to the excellence of the ideal of the "perfect woman" in the work of Fray Luis de Leon, holds good today. For even the woman of our time can find no better example of the virtues that should inspire her sex than those enumerated in "Proverbs," and that have been practiced in so eminent a degree by thousands of women who drew their strength and grace and inspiration from the teachings and spiritual armory of the Catholic Church.

RELICS OF THE HOLY PASSION

TRADITION LOCATES MANY OF MATERIAL MEMORIALS OF HISTORIC EVENTS OF REDEMPTION

The present whereabouts of the relics of the Holy Passion of Our Lord is a subject of great interest to Catholics and students of the physical memorials of the historic events of the Redemption of man. Tradition has placed the following relics of the Passion in various parts of the world as follows:

The largest portions of the wood of the Cross are in the Basilica of the Holy Cross at Jerusalem at Rome and in the Cathedral at Paris. A relic of the Cross is also kept at our own Cathedral of the Holy Cross in Boston, which is used in the exercises of the Confraternity of the Holy Cross in that church.

The "title" of the Cross, or the tablet on which is the well known inscription "I. N. R. I."—Jesus Nazarenus, Rex Judaeorum," "Jesus of Nazareth, King of the Jews," is preserved in the Basilica of the Holy Cross of Jerusalem at Rome.

CROWN OF THORNS

The Crown of Thorns forms part of the treasure of Our Lady of Paris, but is lacking in the thorns, which have been distributed to a number of churches. This relic, with fragments of the Cross, is borne in triumph by twelve Canons or Cures of Paris in a solemn procession held at 8 o'clock on Good Friday night in Notre Dame. The Church of St. Serin in Toulouse has a fragment of the Crown, which was presented to it by St. Louis through his brother Alphonse, Count of Toulouse.

One of the Nails, according to tradition, was cast by St. Helena into the Adriatic for the purpose of calming a storm. Another is said to be in the noted iron crown of the

ancient Lombard Kings, used by Napoleon I. at his coronation. Another is in the Church of Notre Dame at Paris, while at Monza, near Milan, is a nail, the authenticity of which Benedict XV. is reported to have established.

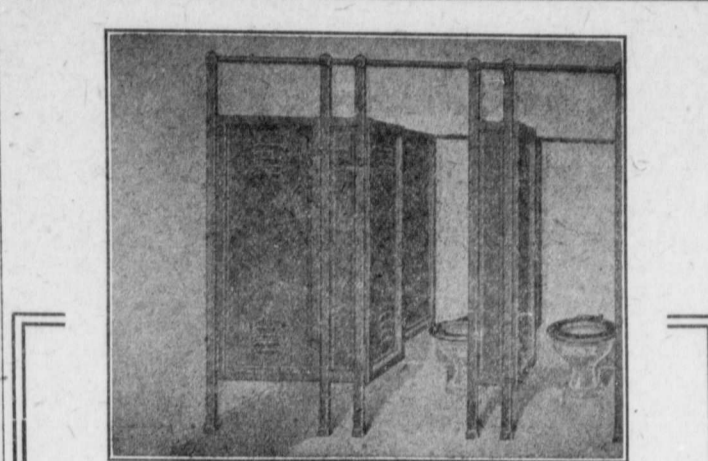
LOCATION OF ROBES

It is stated that the Sponges is at Rome in the Basilica of St. John Lateran, while the point of the lance is at Paris and the rest at Rome. The Robe was given to the Church of Troves by St. Helena, and is known as the Holy Coat. Charlemagne is reported to have given the Tunic to

the Monastery of Argenteuil near Paris, whose sister was a nun. The Church of Argenteuil has this relic to the present day.

The largest piece of the Winding Sheet is at Turin, while the Church of Cadonin, Department of Dordogne, France, is reported to have the cloth with which the Head was wrapped. Rome has the linen with which Veronica wiped Our Lord's face.

The upper portion of the Pillar of the Scourging has been in the Church of St. Praxedis at Rome since 1223, and the other part is at Jerusalem in the Church of the Holy Sepulchre.—The Pilot.



The Last Word in Sanatory Equipment

DENNISTEEL Made in Canada

Steel Lavatory Partitions

are unequalled for factories, industrial plants and public buildings—hygienic, fireproof, non-markable, easily cleaned, non-absorbent, with surfaces free from cracks and crevices.

WE ALSO MAKE Steel Shelving, Lockers, Bins, Stools, Chairs, etc. Ornamental Iron and Bronze Commercial Wirework of all Kinds General Builders' Ironwork

Write for folders THE DENNIS WIRE AND IRON WORKS CO., LIMITED LONDON, CANADA

Church Decorating

COLOR SCHEMES AND ESTIMATES SUBMITTED

We make a specialty of Catholic Church Interior Decorating, and we are in a position to handle any contract. Correspondence invited. Write or wire at our expense.

CONLIN BROS. INTERIOR DECORATORS 587 Sherbrooke St., Peterboro, Ont. Phone 1631W

Ste. Anne de Beaupre

ON THE FOURTH ANNUAL 7 DAY TOUR Under the personal direction of J. J. Callaghan

Boat trip through the beautiful Thousand Islands, shooting the long chain of Rapids to Montreal and on down the majestic St. Lawrence River into the historic City of Quebec. The trip of a lifetime.

Leaves Toronto Monday, July 5, 1920 ALL EXPENSES PAID FOR SEVEN DAYS From Toronto, \$65.00. From Kingston, \$51.50

A vacation that will long be remembered, combining a religious, sight-seeing and pleasure trip. A visit to the world-famous Shrine of Ste. Anne de Beaupre

know the world over for its beauty, miraculous cures and wonders performed

Everything First Class. Personally Conducted Full information and folder upon request to J. J. CALLAGHAN, 613 WELLINGTON ST., LONDON, ONT. PHONE 708

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

All you can hold in your dead hand is what you have given away.—Anon.

LOUIS SANDY



GORDON MILLS

Habit Materials and Veilings SPECIALLY PRODUCED FOR THE USE OF RELIGIOUS COMMUNITIES BLACK, WHITE, AND COLOURED SERGES AND CLOTHS, VEILINGS CASHMERES, ETC.

Stocked in a large variety of widths and qualities. Samples forwarded on application.

LOUIS SANDY Gordon Mills, STAFFORD, ENGLAND Telegrams—Luisandi, Stafford. Phone No. 104

Ursuline College of Arts

The Ladies' College and Residence of the Western University, London, Ontario

Under the patronage of His Lordship The Right Rev. M. F. Fallon, D.D. Bishop of London.

All Courses Leading to Degrees in Arts

For information, apply to the Ursuline College "The Pines", Chatham, Ont.

New Breviaries "Mame"

According to the Constitution "Divino Afflatu" and the Motu proprio "Abhinc duo Annos." On genuine Indian paper Oxford, very thin, opaque and firm.

No. 75—4 vol. in 48—6 1/2 x 3 1/2. Binding 610—Sealgrain, flexible binding, gilt edges. Price \$12. Binding 620—Sealgrain, flexible binding, round corners, gilt edges. Price \$13. Binding 640 bis—Sealgrain, flexible binding, round corners, red under gold edges. Price \$14. Leather Case, with turned-in lap. Price \$2.

No. 52—4 vol. in 15—6 x 4. Binding 620—Sealgrain, flexible binding, round corners, gilt edges. Price \$16. Binding 640 bis—Sealgrain, flexible binding, round corners, red under gold edges. Price \$16. Leather Case, with turned-in lap. Price \$2.50.

No. 28—4 vol. in 12—7 x 4 1/2. Binding 620—Sealgrain, flexible binding, round corners, gilt edges. Price \$16. Binding 640 bis—Sealgrain, flexible binding, round corners, red and gold edges. Price \$16. Leather Case, with turned-in lap. Price \$2.50.

All with supplement for Canada. Also special supplements on request.

SERRE-GRENIER Importers Ottawa, Canada

"Safety First" To Be Enforced.

People Taking Matters Into Their Own Hands.

Public safety does not alone concern the operation of railways, street cars and motors. It lies deeper. It lies in the health of the people.

One of the greatest enemies to health is kidney trouble. If the kidneys don't filter from the blood the uric acid and other poisons, the general health declines, and all manner of ills appear—rheumatic, sciatic, and neuralgic pains, lumbago, stone in the bladder, headaches, constipation, lassitude. There is certain relief for these ailments. Gin Pills help where other remedies fail. They build up the debilitated system, bring the kidneys and bladder back to normal action, and, by removing the cause, make impossible the evil results. Gin Pills do not contain any alcohol, but all the valuable diuretic properties of the Gin together with other diuretics and antispasmodics which have a signal effect on the bladder and kidneys.

All druggists and dealers sell Gin Pills under a guarantee to return your money if they do not bring relief. If you have backache, constant headaches or pain in the sides, begin treatment at once with Gin Pills. 50c a box. Free sample on request.

The National Drug & Chemical Co. of Canada, Limited, Toronto, United States Address, No-Dru-Co, Inc., 202 Main St., Buffalo, N.Y. 250

Calendars SACRED SUBJECTS

Septa Tone Pictures Post Paid 15c. Seven (Assorted Subjects) \$1.00

Catholic Record LONDON, CANADA

THINK IT OVER! When searching for the origin of the prevailing unrest and, especially, for the cause of the tendency toward the disregard of civil authority, it might be well to ascertain whether the revolt against religious authority, which broke out in the sixteenth century, has not had a correspond-

CHATS WITH YOUNG MEN

GOD KNOWS

There's many a sorrow that cannot be told. Many a teardrop the eyelids withhold. But a smile like a curtain of light may hide The sorrows that else might forever abide.

OUR BOYS AND GIRLS

WHAT THE SCHOOL BELL SAYS

It is wonderful what unlike things The school bell says to the boys, when it rings! For instance, the laggard, who drags along On his way to school, hears this sort of a song:

Oh—suz—hum! Why do I come? Study till four— Books are a bore! O how I wish I could run off and fish!

Then the boy who loves to be faithful and true, Who does what his parents think best he should do, Comes bravely along with his satchel and books.

The breeze in his whistle, the sun in his locks, And these are the thoughts that well up like a song, As he hears the old bell with its faithful ding-dong:

Oling, clang, cling— I'm so glad I could sing! Heaven so blue, Duty in the air, Everything fair, Even a boy Finds study a joy!

These are the songs which the two boys heard, When the school bell was ringing, word for word, Which do you think was the truer song?

Which do you hear, as you're trudging along? Don't be a laggard! far better I say, To work when you work, and play when you play.

—JAMES BUCKHAM, in Journal of Education.

SELF-ESTEEM

"Until you take a fair measure of yourself, no others will trouble themselves about it." So spoke a sage of old. Undoubtedly he was talking about self-esteem or referring to the value of it. By which he meant that you or I cannot be one whit bigger or more important than we think we are. Not that mere thinking we are important really makes us so, but until we actually place a value on ourselves—on our ability, our energy, our general worth—certainly no one else will discover anything unusual in us.

Self-esteem, coupled with action and determination, with courage and ability, lifts us out of the ruts of going merely on the road to success. Self-esteem gives us pleasure in things as we go along. We see beauty where we never saw it before, and the character of the creek over the boulders. We have a keener sense of the value of all things around us because we realize, more fully the real value of ourselves. We have a greater confidence in our ability to accomplish. We are less fearful, less timid, more sure. We take advantage of our opportunities, and thus have fewer regrets.

NOBODY IS PERFECT

The man who worries lest he has not done as well as he might, or lest he has made a mistake, is needlessly concerned. We are all making mistakes. Everything we do might be done better, but we must keep busy and transact the business as it comes, day after day. If I am absolutely perfect in one line of activity, I may be very imperfect in another line, and so I average up to the mistakes of the ordinary man.

Many a law suit might have been tried better; many a surgical operation might have been more perfect; many a new house might have been better planned; many an investment might have been more wisely made; and so on. God might have made a more perfect man, but He did not. And so let the man make the best of it, and be satisfied.

We are to go on and do our day's work, as it comes to us, exchange the small courtesies of our social life, comply with the religious obligations

ETIQUETTE OF THE HAT

"Learn it now," is the advice given by a contemporary to the boys who haven't yet mastered the etiquette of raising their hats or caps. "If you are working or waiting in an office you don't need to keep your headgear rammed down to your ears. The women and girls in the office will not mind it if you lay it aside, and you can't possibly get cold in a steam-heated room. It doesn't take long, either, to touch it as a mark of deference when you just call at the door to deliver a message or ask a question. To see man or boy sitting around in the presence of women with his hat glued to his head, is to learn the defects of his training. Learn to be polite, boys, and then live up to your knowledge."—Catholic Transcript.

THE IMMACULATE CONCEPTION

The Immaculate Conception of the Blessed Virgin Mary is the viewpoint of the third article of the Creed that we are to mention this week. First we will show the meaning of the words, then the teaching of the Church that such a creature was to be expected, and that it is most reasonable.

MEANING OF "IMMACULATE CONCEPTION"

The word "immaculate" as we remember means without stain; the word "conception" means the beginning of life; thus etymologically, the "Immaculate Conception" is without stain from the very beginning of life. As applied to the Blessed Virgin Mary, however, the word does not mean something that happened to her when she was a mother at the birth of Jesus; it does not mean something that occurred to her as a young girl; it goes back still further to a time before her birth to St. Anne, her mother, to the time when in her mother's womb her soul and body were joined by God, to that first moment when life began. The "Immaculate Conception" means that she was different from all other human beings who at this time of their life are in the state of original sin, because of the fall of our first parents, that she, Mary, at this time was preserved by God from this inherited sin. The "Immaculate Conception" means further, that unlike the Prophet Jeremiah, and John the Baptist, who though conceived in original sin by the wish and grace of God were sanctified before their birth in their mothers' womb, the Blessed Virgin Mary was not only not born in original sin, but she was not even conceived in sin.

TEACHING OF THE CHURCH

This we know because the infallible teaching authority of the Church makes it a matter of faith. The Sacred Scriptures, the Fathers of the Church, Tradition, all unite to strengthen this belief. What every Catholic therefore must hold is stated by Pope Pius IX.: "It must be held as belonging to Catholic faith that the Blessed Virgin Mary was, in the first instant of her conception, by a singular favor and privilege of our Omnipotent God, preserved safe from all the stain of original sin."

REASONABLENESS OF DOCTRINE

The completeness of God's work in Creation and Redemption seemed to require that there be an example of what His grace was able to effect in human nature. It seemed to demand a being merely human to whom we could look as to an ideal, a being to whom we could in pride point out as perfection as far as mere humanity could attain. It is true that numbers of human beings had climbed the ladder of sanctity, either by innocence or by penance; there were even those who like Jeremiah and John the Baptist were cleansed from sin before their birth into this world; still even in their lives there was one remote corner, their first moments, their conception, in which through original sin, Satan held sway. To show completeness, therefore, it would appear that there should be one human creature in whom at no time Satan would have any power even at time of conception; a creature from whom the demon did not have to be driven; a being who would be absolutely free from every shadow of sin, from the first moment of life in the womb, down to the last moment of existence on this earth. The one chosen for this singular privilege was none other than the Blessed Virgin Mary.

When God wanted a creature for the most important work of assisting in the work of the world's redemption; when He sought this earth for a woman from whom the Second Person of the Blessed Trinity would draw human flesh, so that He might be called human as well as Divine; when God wished for such a woman, where would He seek? Is it thinkable that He would select merely a good woman? Is it not in accordance with our ideas that when God is to unite Himself so closely to human flesh, that He would especially prepare that human being, to make her worthy of her great part in the salvation of the world? "Do we not," says Denis the Carthusian, "shrink back in horror from the thought that the woman who was to crush the serpent's head, that she who had been the mother of Satan, was to become the mother of God; that the Queen of Angels had been the slave of sin; that the most loving and the most beloved daughter of the Eternal Father had at one time been a child of wrath?"

Have You Ever Thought of This? — That a Cup of



properly infused, is one of Nature's greatest blessings as a harmless stimulating beverage.

Mary was to become the Mother of the Redeemer. The Lord and Master of life, the God of sanctity, the Lover of chastity and the Inspirer of virginity was to abide nine months in her womb. She was to hold Him in her arms, help Him in His helpless infancy and shield Him from danger. It would have been unworthy of the dignity of the other and of the love which her Son owed her had she been for a single moment under the thralldom of the devil.

AN INSPIRATION TO US

Is it any wonder the Fathers of the Church, in the words of Scripture, call her the "garden enclosed" which none but the King may enter; the "fountain sealed" reflecting in its crystal depths no shadow of earth? She is a Virgin and a mother, a creature yet immaculate, sinless and stainless, a village maid yet a Queen. In her we behold God's masterpiece, the noblest being He ever formed, "our tainted nature's solitary boast." No marble is white enough to enshrine her virginal form, no gold or gem precious enough to be placed upon her brow. Sinners that we are, stained with many crimes we are allowed to call her mother; we can offer her our hearts and our love; we can ask her that the hearts of us all be kept fair and pure by the thought that she, our Queen and mother is innocence and purity; we can call to her, "O Mary conceived without sin, pray for us who have recourse to thee."—The Tablet.

THE MAKING OF SAINTS

Catholic interest for the next few weeks will centre in Rome, where a number of servants of God are to be raised to the altars of the Church. While the world is busy about many things, the Church specializes upon the one thing necessary, the saving of eternal souls and the making of Saints. Pursuant of her mission to heal all nations the way of salvation she has singled out a few of her children conspicuous for heroic sanctity, and formally declares that they are deserving of the veneration of the Universal Church.

The canonizations in Rome at this time are a further proof of the stability of Christ's Church. When civilization totters, and the old order is changing, when new nations are born and old dynasties disappear almost over night, the Church goes on her way serene and undimmed by the crash of empires.

The extraordinary sanctity of so many of her children is a proof of the holiness of the Church. And holiness is a mark by which the true Church of Christ may be known. The Church has produced millions of saints. Every soul that goes to Heaven is a saint. Only a very few of these saints however receive the public veneration of the Universal Church. The occasion on which a servant of God is formally and officially included in the calendar of the Church marks the end of a long process of careful scrutiny into his life and character, and an examination of the miracles reputed to have been worked through his intercession. It is an occasion of rejoicing for all the faithful to think that so many new names are added to the long list of those already commemorated.

PRAY FOR YOUR PRIEST

Have you ever said a prayer for your priest? He deserves it—and he desires it. Your thought that he does not need it is complimentary, but he wants it. Cut out the following prayer and place it in your prayer book, to be read after Mass, or recite from memory, on passing him in the street.

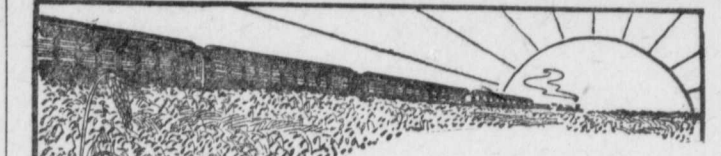
"O Jesus, Eternal Priest, keep this Thy servant within the shelter of Thy Sacred Heart, where none may harm him. "Keep unstained his anointed hands, which daily touch Thy Sacred Body. "Keep unstained the lips purpled with Thy Precious Blood. "Keep pure and unearthly a heart sealed with the sublime marks of Thy glorious priesthood. "Let Thy holy love surround him, and shield him from the world's contagion. "Bless his labor with abundant fruit, and may they to whom he has ministered be here his joy and consolation, and in heaven his beautiful and everlasting crown. Amen."

Make Your Will Today

and appoint the Capital Trust Corporation your Executor. You can then rest assured that your wishes will be carried out, faithfully and efficiently, with profit and protection to your heirs. Correspondence invited.

Capital Trust Corporation

Authorized Capital, \$2,000,000 BOARD OF DIRECTORS: President: Hon. M. J. O'Brien, Renfrew. Vice-Presidents: Hon. S. N. Parent, Ottawa; R. P. Gough, Toronto; J. J. Lyons, Ottawa; A. E. Provost, Ottawa.



The Way to the West

DAILY SERVICE Lvs. TORONTO (Union Station) 9.15 P.M.

WINNIPEG BRANDON REGINA SASKATOON

STANDARD TRANS-CONTINENTAL TRAIN EQUIPMENT THROUGHOUT, INCLUDING NEW ALL-STEEL TOURIST SLEEPING CARS.

Sun, Mon, Wed, Fri.—Canadian National all the way. Tues, Thurs, Sat.—Via O.T., T. & M.O., Cocirans thence C. N. Rys. Tickets and full information from nearest Canadian National Railways Agent.

Canadian National Railways

LEAVES ON THE WIND

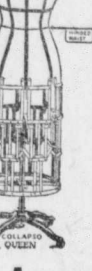
New Volume of Verse by Rev. D. A. Gasey

FATHER CASEY writes with sincere and deep feeling. His uplifting heart-sonnets carry many cheery winged messages to the earth-worn weary children of men. Many chorals are touched to which the heart strongly vibrates; tender chorals of Erin's love and sorrow; chorals of patriotism and chorals of piety; chorals of adoration and homage that lift the soul to the very Throne of the Most High.

THIS ADJUSTABLE DRESS FORM

MAKES DRESSMAKING EASY

DON'T let the bother of fitting a dress or gown you desire. With the Collapsible Queen Adjustable Dress Form you can fit yourself accurately and quickly, and save the dressmaker's cost into the bargain.



you, we will ship it immediately on receipt of a money order or express order for \$10. Then you pay the balance \$2.50 in easy monthly instalments. Cash price \$10.00. Decide to make this big saving today, by sending the first payment.

Adjustable Dress Form Co. of Canada, Ltd. (Dept. C) 14 MILLSTONE LANE TORONTO

Dr. Norvall's Stomach and Tonic Tablets

Will Relieve Constipation, Biliousness and Sick Headache

This statement the Manufacturers feel confident is correct, but the reader may doubt it, and in order to convince you, if you will cut out the coupon below and mail it with ten cents (stamps or money) to cover cost of mailing and advertising, we will send you, free of charge, one of our regular size boxes containing treatment for two months.

Cut out and mail to the following address: Dr. Norvall Medical Co. Ltd. 168 Hunter St. Peterboro, Ont.

DR. NORVALL MEDICAL CO. LTD. 168 HUNTER ST., PETERBORO, ONT.

Dear Sirs:— Enclosed find ten cents, for which please send me one of your regular Boxes of Dr. Norvall's Stomach and Tonic Tablets. Name Address This Coupon Good Only to June 12th, 1920

THEOPHOBIA

Sir Bertram Windle in his latest book, "Science and Morals" touches upon a phenomenon in present day life that he calls Theophobia, or fear of God. There exists according to this thoughtful essayist and scientist an absolute dread of the Creator in "scientific circles." The political rostrums of eugenicists, the statements of Spiritists, and the proposals of those who wrest science to a purpose for which it was never intended, are evidences of the existence of such a dread. The blasphemous remark of the materialist Fichte to his students, "Today gentlemen we shall disprove God" finds its echo in the lives and writings of many men of letters and scientists of today. They are striving to abolish God from their thoughts and actions through dread of His power.

Contrary to the general opinion, Sir Bertram Windle does not find the true explanation of Theophobia in the Reformation. He finds it rather in the history of the past one hundred and fifty years. People are tired according to him of reading of more or less immoral monarchs and corrupt politicians and what they really want to know about the past is how ordinary folks like ourselves were getting on and how the world wagged for them. Such information gathered from memoirs and novels clothes the dry bones of his- tory with flesh and blood and makes the dead past live again. Consequently Sir Bertram Windle goes to the novels of the Georgian and Victorian era to find how this dread of God grew up. He finds a systematic upbuilding of Theophobia in such representative works of these periods as Law's Serious Call, Henry Esmond, Pamela and others.

By the middle of the Victorian era England had fallen into agnosticism and materialism. This was increased by the popular science of the day under the teachings of Darwin and Huxley and Spencer. This attitude of mind created a generation of intellectuals devoid of religion who were followed by a crowd of others in the next generation who not having the brains to think for themselves, follow the intellectual motif of the day, adopt the fashionable attitude for the moment toward unseen things.

The strange part of all this is that many such men are kind, benevolent, and scrupulously moral. But they are really pagans living in the Christian era, and practicing virtues which they owe not to paganism but to the Christianity which they reject. This abnormal state created in them a longing for religion which was stifled by their inherited Theophobia, or dread of God. At the present time among the strange things east up by the tide of war are those traces of primitive fatalism, magic, and divination, which go by the present name of Spiritism. To this they cling as a reaction from exploded materialism, with a forlorn hope of compromising their theophobia with spiritualism.

The conclusion of Sir Bertram's chapter provides food for reflection. It is a strong indictment, forcefully presented and logically supported. What I wanted to show was that Theophobia was the Nemesis of Protestantism, and that Spiritism was the Nemesis of the materialism associated with that Theophobia. There is no need to point out to Catholic readers where the remedy lies, and where real communion of saints is to be found. They are not likely to be drawn aside by the "Lo here" of the "False Christs" whom we were promised and whom we are getting. It is in the hearts of those who have themselves experienced the consolations of the Catholic religion to do their best, each in his own way, to make known to others outside our body what things may be found within.—The Pilot.

LET IT BE A PEACE OF RECONCILIATION

"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."

Thus writes Philip Gibbs, the famous English war correspondent, in the New Republic of May 5, pleading for a peace of reconciliation rather than the military peace which, based on jungle justice, still keeps the world in turmoil and bears within itself the seeds of future wars. The Great Conflict of Nations has wrought no good to anybody but a small class of profiteers who waxed fat on the misfortunes of the masses. The only hope of social salvation is a pact of peace between the democracies in every land cursed the War and carried on blindly in spite of themselves, hoping against hope and believing in the vain promises of a better world made by the propagandists of secret diplomacy and Big Business.

"The world-wide unrest that exists everywhere today will be fanned into the flames of revolution that is already struggling for an outlet in Italy, France, Germany and other countries, if all Governments do not speedily unite for international peace and good fellowship based on

the hitherto rejected Fourteen Principles of Mr. Wilson. Mr. Gibbs states that this sort of peace only "would be a safeguard against a revolution which otherwise will sweep across all densely populated areas of the world where men and women, freshly escaped from the agony of War, or awakened to new knowledge by its calamity, find that nothing has been changed by that sacrifice of youth, that the profiteer is rampant above the ruin, that they are serfs of big trusts and the power of capital, and that the old philosophy of secret treaties, national rivalries, financial interests, and jealous diplomacies, is again enthroned over their bodies and their souls."

The present effort of Congress to declare peace and cease meddling in European intrigues will hasten a peace of reconciliation "over there." The nations of Europe are beginning to acknowledge that they need each other and what injures one member hurts all. They are all suffering together and are on the brink of ruin. If America shows that this country realizes the true nature of the impossible Treaty and the reprehensible character of the League of Nations and will have nothing to do with such imperialistic schemes, the first step will have been taken to bring the Triumvirate who tried to divide the world among themselves and rule or ruin, to the realization of the fact that only a peace of reconciliation can satisfy the aspirations and yearnings deep in the hearts of all peoples. Only a new Treaty conceived in a new spirit can realize that goal so devoutly to be wished.—The Monitor.

LOUISE OF MARILLAC

Venerable Louise de Marillac was raised to the dignity of Blessed by Pope Benedict XV. in Rome recently. Louise of Marillac La Gras, foundress of the Sisters of Charity of St. Vincent de Paul, was born at Paris, August 12, 1601. She was the daughter of Louis de Marillac, Lord of Ferrieres, and Margaret Le Camus. The mother died soon after the birth of Louise, and her father, a man of upright life, took upon himself the education of the daughter. In her earlier years she was cared for by her aunt, a nun at Poissy. Later on she studied under a preceptress and devoted much time to the cultivation of the arts. Inheriting the serious disposition of her father, the daughter developed a decided taste for philosophy and kindred subjects. At the age of sixteen years she decided to become a nun, but on the advice of her spiritual director she married Antoine Le Gras, a young secretary under Maria de Medici. Madame Le Gras devoted herself for many years to the education of her son born of this marriage, at the same time giving herself over to many works of charity. About this time St. Francis de Sales became her spiritual adviser, and in 1623 she decided not to re-marry should her husband die before her.

In 1625 M. Le Gras died after a long illness. About this time Louise made the acquaintance of St. Vincent de Paul, and she placed herself under his protection. Following the advice of this great Saint, Louise began to devote much work among the poor of Paris, and especially in the extension of the Confraternity of Charity which he had founded for the relief of the sick poor. This labor soon decided her life's work, and she founded the Sisters of Charity, an institution which soon spread throughout the whole world and has been famous ever since for its unceasing works and sacrifices in the cause of charity. Louise de Marillac died in Paris, March 15, 1680.—Catholic Bulletin.

"THE CHURCH'S PLAIN DUTY"

MISSION OF CHURCH IS TO SAVE SOUL OF AMERICA New York, April 23.—His Grace Archbishop Hayes was invited to send a statement to be read at a symposium held recently by the National Republican club, in New York City on the theme, "Are American Religious Influences Equal to the Demands of Present Conditions?" The Archbishop sent his message as follows, under the heading, "The Church's Plain Duty."

"There has never been any mighty world disturbance in history without religion playing a momentous role, either as a strong ally or as a dangerous foe, according to the way men regarded the movement. The present crisis in human affairs is no exception, for religion is essentially a part of man's very self. "The extraordinary service of high character the churches rendered the nation during the War should be a guarantee of their splendid equipment now in postbellum days for reconstruction work. "Reconstruction may be spiritual, social or political, or all three together. The Church best serves when she speaks a spiritual message that is vital, understandable and compelling, providing she interprets the everlasting law and the prophetic terms that are true and fill the needs of the hour. "The deacon and the sermon on the mount must be the basis of enduring progress in all ages. Science, letters, art, commerce and industry—what do they profit the race if they fail to lead a man to a clearer and better spiritual vision and outlook on the meaning of human existence?"

"What the people need today is leadership towards ideals and principles that are unchanged and unchangeable because written by the finger of God in the very soul of man. "There is no violence or disorder in the physical or social order so terrible and awful in its consequences to society as the revolt of the restless souls of men and women without hope. Bolshevism in Russia is essentially atheistic, and therefore a revolt of pure materialism against the spiritual. "The primary mission of the Church is to save the soul of America. Social service and philanthropic work are very secondary compared to reaching the souls of men and leading them to a spiritual contentment that the State, education, wealth have not within their power to bestow. If America seeks first the kingdom of God and His justice, then all other things will be added unto her. Labor and capital, the great and the lowly, the rich and the poor, the learned and the unlearned will fraternize, know one the other, and peace and justice will reign. Save the soul of America—and the body, politic and social, will take care of itself."

ROMANCE OF THE FAITH IN HISTORY OF ENGLISH PUBLISHERS The announcement of the merging of two well known English Catholic publishing firms—Burns & Oates and Messrs. Washburne, calls attention to Catholic publishing history which reads like a romance of the faith. The history of the elder of the two houses is interesting for the student of English Catholic history. James Burns was a Presbyterian, the son of a minister. While at Glasgow University he felt the influence of the Oxford University Tractarian Movement, in which John Henry (later Cardinal) Newman was a leader. In 1847, two years after Newman's reception into the Catholic Church, Burns followed in his footsteps. He had been a "High Church" publisher, and the business changed religion with the man. For it is said of him that he could not for money publish and propagate contradictory doctrines. A son of James Burns became a priest, and five daughters all entered religion. After his death in 1871 his widow did the same. Oates, the later partner of Burns, was also a convert, and had two daughters who became nuns. One of them, Mother M. Malone, has added to the list of her father's firm's publications. Dark days came for the struggling publishing house, and Cardinal Newman helped it out with "Loss and Gain," having been written partly to compensate the publisher whose conversion had meant only loss in his business. The business later flourished and expanded to wide dimensions.—The Monitor.

NEW BOOKS

"Reflections for Religious." Edited by Rev. F. X. Lasance, author of "My Prayerbook," etc., Imitation leather, net, \$2.00, postpaid \$2.20. American Seal, Imp. gold edges, net, \$3.00, postpaid \$3.25. This time the new book by Father Lasance is one distinctively for the use of Religious in general belonging to any Community. Reflections for religious differs materially from other like books as it unites under one cover in portable form and size in an orderly arrangement, the best material from the works of the most distinguished writers of the past and present on spiritual subjects for inspirational reflection at any time, in any free moment. As Father Lasance so happily puts it in his Foreword he presents this book to Religious in the hope and with the prayer that when they open it at random—here, there, anywhere—their eyes will fall upon some salutary thought, some winged word, that will elevate their souls, and bring them into closer union with God; that will impart to them something they may be in need of at the time—consolation in their trials, buoyancy in their weariness, peace of mind in their perplexities, patient endurance in their struggles along the royal road, counsel in the way of perfection, courage in the accomplishment of a difficult task, inspiration and firm resolve to do great things, according to their circumstances, for the glory of God, their own sanctification and their neighbor's salvation. "Penal Legislation in the New Code of Canon Law." By Very Rev. H. A. Ayrinhac, S. S., D. D., D. C. L., President of St. Patrick's Seminary, Menlo Park, Cal. Professor of Moral Theology and Canon Law 8 vo., Imitation Leather, net, \$3.25 post paid. This work is an explanation of the fifth book of the Code, which contains the whole legislation now in force on ecclesiastical offences and penalties. The order followed is that of the Code itself and the text of the law is adhered to as closely as possible. Some canons are passed over rapidly, as being of rarer application; a more thorough discussion is reserved for others which are more practical in English-speaking countries. The Constitution "Apostolicæ Sedis" cannot be given a guide, because it is any longer. Several of the old canons have been abrogated; others have been modified, and some new ones have been added. At the same time the extensive faculties formerly granted to Bishops, and sub-delegated by them to priests for the absolution of reserved cases, were considerably restricted. As a consequence, in order to understand the extent of their powers, pastors and confessors need a more detailed knowledge of the provisions of the common law. It is principally to help them in this acquisition that the author has written this work. We know of no other book in English, treating this topic so thoroughly. Every Priest will buy the book if you show it, especially if he has already purchased the author's former book "Marriage Legislation." If you have kept a list of the buyers of this last named book, a line to them about this new companion volume will surely bring you an order. For sale at CATHOLIC RECORD, London, Ont.

THE MAID OF DOMREMY

About five hundred years ago France was in the dire straits of civil strife. She had gone to war with her old enemy, England, opposed to her, and things were not going well. But in a small town of Champagne, a place called Domremy, a little girl was growing up. She had first seen the light of day there in 1412. Like other children of the village, she was but an ordinary, simple child. Scarcely thirteen years of age, this little girl, Jean by name, began to speak of manifestations she had received. She spoke of mysterious voices that made themselves known, of saints that appeared to her. Slight credence was given to the tales of the simple maid. Then she was told that France needed her. Her heavenly monitors insisted that she present herself to the king's commander. Finally in 1428, in the month of May, she decided to do this, with the conditions that seemed to be from heaven. Joan went to the commander at Vaucouleurs. He was a typical soldier of that day, so he told the little maid's cousin, "Take her home to her father and give her a good whipping." He refused to believe that France was to be saved by such a childish and incompetent creature. But Joan's voices continued to insist. She answered: "I am a poor girl; I know not how to ride or fight." But when the voices told her, "It is God who commands you," she showed such determination that eventually her victories swept the English before her, and all her prophecies at last came true. As she had foretold, she stood beside the king when he was crowned in the city of Rheims which her valor had wrested from the enemy. The way of God with His saints is strange. Being God, He does not act according to human standards but according to His own divine will. He took a few ignorant and simple fishermen and so filled them with divine power that they went forth and overturned the structure of paganism which had been erected by human philosophy in its wanderings. Here again He selects an apparently wholly unfitness instrument in order to confer a favor upon a loved people. By nature, training and environment Joan of Arc was perhaps the least fitted person to lead the king's armies to victory, on the actual fields of battle. And yet, clothed with power from on high this little girl, La Pucelle, became formidable to powerful armies, invincible before great generals. She did more. In the midst of all the depravity of army conditions of that period she

preserved unscathed the highest virtues, the noblest sanctity of life. Never did she yield to the slightest temptation to vanity, pride or other evil. Saint God, the valiant Maid maintained the lofty standard demanded of those who represent God in the works of the world. For centuries rationalism and hatred of religion have sought in vain to puncture the armor of holiness which Joan of Arc wore, even in the midst of conditions that would have tried great souls. God displayed His love for this victorious Maid by working miracles in compliance to her intercession. The Church which she so highly honored by her virtues has in turn honored her in every way possible. Tomorrow will see the culmination of the glories which the Catholic Church bestows upon her devoted children who have reached the heights of sanctity. On that day the Catholic world will be hidden speak of the little girl of Domremy as Saint Joan of Arc. Every altar throughout the Catholic world will bear her name as Mass is offered to God in her honor. Every pulpit will resound with her praises, every Catholic will invoke her intercession, for she is now a Saint of God.

And France? May Almighty God harken now as of old to the prayer sent forth repeatedly centuries ago by the little Maid of Domremy for her beloved France. As she witnessed the triumphant crowning of her king in Rheims, may she behold exultantly the triumph of the Church in the land of Clovis, of St. Louis and of the holy Maid herself.—Catholic Bulletin.

IN MEMORIAM

JORDAN.—In loving memory of Francis Jordan, who died at Lombardy, on May 12, 1919. On whose soul sweet Jesus have mercy. —HIS FAMILY.

TEACHERS WANTED

WANTED A FIRST OR SECOND CLASS professional teacher for South Gloucester, Ont. Salary \$675. Duties to begin September. Apply to Rev. George D. Frohman, P. O. Billings Bridge, Ont., R. R. 1. 2174

WANTED ONTARIO QUALIFIED AND experienced Catholic teacher, with a Catholic mentality for non-graded school; Quinville, Que. 5 miles from Ottawa. Year commencing Sept. 1, 1920. About thirty pupils. Apply to Box 188, CATHOLIC RECORD, London, Ont. 2173

TEACHERS WANTED FOR CATHOLIC Separate school, Fort William; holding second class Ontario certificate. Salary \$750 per year. Duties to commence September, 1920. Apply to G. P. Smith, Sec., Room 19 Murray Block, Fort William, Ont. 2174

WANTED MIDDLE AGED WOMAN TO ASSIST WITH house work on farm. Good home for capable person. Apply stating wages to Miss Crawley, R. R. No. 6, Guelph, Ont. 2174

WANTED AT ONCE A GOOD CAPABLE girl or woman, to assist at general house work on a small farm in Saskatchewan; wages \$35 per month; agreeable household. Write to Mrs. W. J. Leslie, Lockwood, Sask. 2174

HOUSEKEEPER WANTED TO TAKE CARE of baby boy ten months old. Must be good cook and have references. Address giving particulars and references to T. F. King, Box 282, Timmins, Ont. 2175

HOUSE FREE AND ALLOWANCE FOR care of mission church near Ottawa; good home in nice locality, with school nearby. Write immediately for particulars to Rev. G. W. O'Toole, P. O., Cantley, Que. 2175

WORK WANTED BY ARTIST-PAINTER OF SACRED and church pictures; also other paintings, large or small. Family 2 sibs, one boy, youngest child girl aged seven. References required. Apply Box 190, Sudbury, Ont. 2175

TRIBUTE TO THE IRISH MOTHER

As this is the month of May—the month of our Blessed Mother—and the Sacred Heart League Intention is "Catholic Mothers" for this month, Father Lookington's tribute to the Irish mother is both timely and worthy of quoting: "An Irish mother she is foremost among the hidden saints of earth. A follower of Christ, whose cloister is within the four walls of the home, wherein she reigns as a queen

of a lover of Christ, whose little kingdom comprises the treasured souls that God has given her to guide. A ruler for Christ, who draws her subjects to her by sanctity and love. Her toll worn hands that clasp the old brown rosary are eloquent of strength to seize and lift to good all souls they meet; her lips are molded to lines of peace by years of unending prayer and murmured benedictions over sleeping babies; upon her brow eternal calm and resignation sit enthroned; her eyes are lit by the light of serene confidence, that tells of a heart secure in the friendship of God. O Irish mothers! You know God, and know nothing apart from Him! You acknowledge no success that is obtained without Him! You measure the earth from the breath of vision that comes from the contemplation of eternity!" Mentioning the nuns of Ireland, he well says: "Not in Ireland alone do they labor, they carry the torch of faith to every land. The whole world is their home and all mankind their brother."—Catholic Columbian.

CATHOLIC LAYMEN ORGANIZE

(By N. C. W. C. News Service) Chicago, May 6.—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 here today at the organization of the National Catholic Laymen's Council of the sixty delegates, coming from more than twenty different States, and representing nearly twenty-five different Laymen's organizations, attended the meeting and subscribed for themselves and for their organizations and their diocese to the plan of this great movement of laymen. These men also subscribed to a resolution recommending that an endowment fund of twenty-five millions of dollars be provided, the income from which will be devoted toward carrying out the work of the National Catholic Welfare Council. A board of twelve directors for this council was named. This board will meet soon, elect officers and make further plans for carrying out in detail the work outlined in the general program, which is set forth in section 2 of the constitution, which reads as follows: "The object of this organization shall be to coordinate all existing Catholic Laymen's organizations so that their united action may be more effective; to help them, as far as lies in its power, to cover their particular fields; to promote the cause of Catholic and Lay activity, both organized and individual, in every parish and Diocese of the country; to use existing organizations for new needs; to call other organizations into being for such purposes; to provide for trained laymen as social workers; to conduct international relations with Catholic organizations of other countries."

True it is that the blessed Sacrament is not a matter of distance or of horror, but one of most dear familiarity. Yet the only true test of our loving familiarity is the depth of our joyous fear.—Father Faber. Those who have walked in a beautiful garden do not leave it willingly without taking in their hand four or five flowers, that they may smell them and hold them in their way. So, when our mind has thought over some mystery by meditation, we ought to choose one or two or three points which we have found most to our taste and most fitting for our progress, that we may think over them during the rest of the day, and smell them spiritually.—St. Francis de Sales.

PEACE'S CURTAINS and Linen Buyers Guide Free Money Saving Items. DIRECT FROM THE LOOMS. Unique opportunity save difference in Exchange 25c on S. Curtains, Nets, Muslin, Gingham, Cottons, Cretonnes, House-hold Linens, Hosiery, Underwear, Blouses, 65 years reputation. Write today for Guide, 8, Finch & Sons, 599 The Looms, Nottingham, England.

FOR SALE VANCOUVER ISLAND. FARM FOR SALE 188 acres; 60 cleared. Small orchard; lake frontage; mile from beautiful sea beach on Gulf of Georgia; sea and lake fishing; hunting grounds, pheasant, etc. Frame house; drilled well; splendid water supply; large new barn and out-houses. Good stock of sheep, Churches and schools. Railway station at station. Excellent location for beautiful home; \$130 per acre. Apply Box 106 CATHOLIC RECORD, London, Ont. 2184

TRAINING SCHOOL FOR NURSES MERCY HOSPITAL TRAINING SCHOOL For Nurses, offers exceptional educational opportunity for competent and ambitious young women. Applicants must be eighteen years of age, and have one year of High school or its equivalent. Pupils may enter at the present time. Applications to be sent to the Director of Nurses, Mercy Hospital, Toledo, Ohio. 2184

BECOME A PROFESSIONAL NURSE A DIGNIFIED, ENVIABLE, PROFITABLE calling. Intelligent, ambitious women over eighteen are trained at St. Catharines Hospital School of Nursing, Brockville, N. Y., in thorough, standard diploma courses qualifying for future advancement. Separately, we want to train our graduates. For particulars address Director of Training School, St. Catharines Hospital, Buswick Avenue, Brockville, N. Y. 2184

THE HOME BANK OF CANADA

Government Bonds and Savings Stamps There is a page in the Home Bank's Thrift Account Book for entering the date of purchase, amount, and interest dates on Government Bonds, War Stamps, and Savings Certificates. The form is very concise, and will preserve all the details for ready reference. Ask for a copy of the Thrift Book Distributed free at all branches. Branches and Connections throughout Canada London Office 394 RICHMOND STREET Eleven Branches in District LONDON BELTON DELAWARE ILDERTON IONIA STATION KENOKA LAWRENCE STATION MELBOURNE MIDDLEMISS THORNDALE WALKERS

The Highest Interest Return

compatible with unquestioned security is the underlying principle of judicious bond investment. Government and Municipal Bonds, yielding from 5.33% to 7%, are undoubtedly best suited to answer this requirement. We have just prepared a descriptive list of such offerings which we will gladly mail upon request.

Wood, Gundy & Company

Montreal Saskatoon Toronto London, Eng.

First Communion

Prayer Books Certificates Pictures Medals Rosaries, etc., etc.

W. E. Blake & Son

Catholic Church Supplies LIMITED 123 Church St., Toronto, Can.

Mission Supplies

A SPECIALTY Catafalque, \$10. Palls: Embroidered Felt, \$15; Beautifully Silk-Embroidered Velvet, \$25. All-Steel Fire proof Vestry Cabinet, \$25. Pri-Dieu, \$10 and \$15. Confessional Pri-Dieu, \$12. Vestments, \$15, \$25, \$35, \$40 and \$50. SANCTUARY OIL \$15 for 5 Gallon Tin

J. J. M. LANDY

Catholic Church Goods 405 YONGE ST. TORONTO

MEMORIAL WINDOWS ENGLISH ARTWORK STAINED GLASS LYON GLASS CO.

PREMIUM BOOKS

Our Stock is Very Complete Thousands of Titles From which to select. Catalogues for the asking. W. E. Blake & Son 123 Church St. LTD. Toronto, Ont.

Votive Candles

Eighteens - 30c. per Set Twenty-two 31c. Twenty-fours 32c. " This is an opportunity to purchase your year's supply at an extremely low price.

The Catholic Record

LONDON, ONT.