LIFE AND DEATH

What is Life, father ?" "A Battle, my child, Where the strongest lance may fail, Where the wariest eyes may be be-

guiled, And the stoutest heart may quail. Where the foes are gathered on every hand.

And rest not day or night, And the feeble little ones must stand In the thickest of the fight."

What is Death, father?" The rest, my child, When the strife and toil are o'er; The angel of God, who, calm and mild.

Says we need fight no more Who, driving away the demon band. Bids the din of the battle cease; Takes banner and spear from our failing hand.

And proclaims an eternal peace." " Let me die, father! I tremble and

To yield in that terrible strife !" "The crown must be won for

Heaven, dear, In the battle-field of life; My child, though thy foes are strong

and tried, He loveth the weak and small : The angels of heaven are on thy side, And God is over all !"

-ADELAIDE A. PROCTER

PROTESTANTISM AND REUNION

One of the most striking of the many changes which have come over not the Trinity impresses a man with modern Protestantism, is an appar-sufficient force, that doctrine is to ently sincere desire for rengional unity. Evidences of this desire appear upon all sides. It has affected affectation: and just as there is nothing to insure the permanency of impression, so there is nothing to the cause of a prolific literature.

One fact, however, appears to have escaped attention, and that is that the entire movement toward reunion all cases it is the intensity that matically also than a concession that Protestantism has failed. It means a virtual undoing of the work of the cides. last three centuries, as well as a One rather interesting illustration condemnation of their theological of the handling of this problem ap-

Only up to our own day the very idea of unity was ridiculed by those who are now first to admit its value. It was supposed to be a compound of spiritual tyranny and intellectual of sects was considered, in some un-explained way, to be an evidence of profound thought and of religious interest. Now all is changed. A new imported into the problem by which the judgments of men have been and, in a large degree, and, in a large degree, the judgment of men have been main the principle of private judgment, else there would be no Problem in the principle of private judgment, else there would be no Problem in the principle of private judgment, else there would be no Problem in the principle of private judgment, and there must be a problem in the principle of private judgment, else there would be no union; and there must be a problem in the principle of private judgment, and the problem in the principle of private judgment, and the problem in the principle of private judgment, and the the judgments of men have been transformed, and, in a large degree, reversed. Much of what was once looked upon as firmness of conviction of the converge of the conve turns out to have been too often, a somewhat childish obstinacy. Those if we do but retain the right of interwho, under the "Spirit's working," obstructionists of spiritual work.

Now the motive which produced this change is interesting for many Apostolical Succession, and the Bapressons, and it is well to understand tist equally free to deny it. So too, ti clearly. Everyone who has read anything of modern Protestantism knows well its curious efforts to con.

The stone, and to is went to understand the equally free to deny it. So too, we might be treated to the spectacle of the Bishop of Fond du Lac and knows well its curious efforts to con. form itself to what it conceives to celebrating the Eucharist at the same the spirit of the age is not all theological, and is even less supernatural, it has, without any question, some very definite methods and some nally definite theories. One of its equally definite theories. One of its ideas, which is perhaps more in control of modern life than any other. and which is to some extent both a theory and a method, is the idea of acy: and it is this which seems so to possess the thinkers of contemporary Protestantism that they have made it the very basis of their movement toward reunion. The point of interest lies, of course, in the complete reversal of process. sects were made through supposedly supernatural. It is to be through motives admittedly natural that they are to be un-made. The utter lack of religious feeling in all this is distinctly suggestive, for though there are in the New Testament at least one or two for though there are in the regarding the unity of the faith, it is noteworthy that they are not appealed to in any way. It is perhaps quite natural that this should be so. Protestantism started with a theology which produced dis-union as an inevitable result. To expect theology to undo the very work which it has spent three cen-turies in doing would be to expect too much. It is little wonder then turn alike for their inspiration and their method not to Christ, but rather to such sources as the Steel Trust and the Standard Oil Co.

Yet even when the value of all this is admitted, there are still some very real difficulties to be overcome. Protestantism is a religion of private judgment, or what is precisely the same thing, a scheme of theological To expect anything impressionism like a general consensus of impressions is manifestly absurd, for impressions are as changeable as they or augment the steadily diminishing

unity might be here today there Or would it merely go down in hiswould be no possible guarantee that tory as one more attempt to effect it would be here tomorrow. Two contradictories have therefore to be to impart some mental and material reconciled. On the one hand is a respectability to a principle which tested theory of efficiency: on the other time and reason alike have proved a theology tending in its very nature to contain within itself the elements to the inefficient. It is the claim of dissolution and decay?—J. D. efficiency that it conserves motion. Tibbits in America. eliminates waste, and effects co operation. The history of Protestantism on the contrary, is a history of mis-directed effort, ruthless extravagance and mutual recrimination. How then are the two to work together? This question has been treated from practically every point of view; but various as the treatments are, they have one point in common. The necessity for compromise is universally admitted.

Now the basis for this compromise which is most widely urged, is the distinction between essentials and accidentals in the matter of doctrine. There is something both plausible and attractive in this distinction, especially to minds what are more or less superficial and unreflecting; yet it has been appealed to by many, who should know better, as an avenue of escape from the absurdities of impressionism. The fallacy of it all. however, becomes evident with but little thought, for the very distinction itself will be seen, upon analysis, to be every bit as subjective as the doctrines which it would distinguish. There is indeed a difference, but this difference lies not in the idea that impressionism reigns in the one and not in the other, for the truth is that it reigns equally in both; but wholly in the intensity of the impressions themselves. Thus if the doctrine sufficient force, that doctrine is to

peared in a recent issue of the Ladies' Home Journal, and was contributed thereto by a distinguished bishop of the Protestant Episcopal Church. Protestantism, according to this gentleman, despite the fact of stagnation; while the multiplication of sects was considered, in some unexplained way, to be an evidence of seemingly discordant sects into actual unity by the following ingenious process: There must, of course, preting that observance as we will. Thus an Anglican and a Baptist became the founders of new religions, are now known as the definite ions, are now known as the definite injection and a Baptist ions, are now known as the definite pal government, but the Anglican would still be free to believe in The fact that one believed in a real presence while the other was equally insistent upon a real absence, would have no special signifi-

One rather interesting illustration

would furnish a standing proof that in essentials they were one.
It would indeed be both gratuitous and unnecessary for Catholics to criticize either this movement in it self, or the arguments by which it is sustained. That the principles of Protestantism have tended from the first to disintegration, has been perfeetly understood : while the essen tial inefficiency of the whole scheme has been fully recognized. That they themselves should have come to see what others have always known, is undoubtedly an advantage to the cause of truth. That Zespite all the thought expended upon the question they should not see the one logical way to accomplish their desire, remains one of the impenetrable my steries of theology. Every other path has been abundantly explored: the path of reason has been alone neglected; and that by those who claim to be the rationalists of relig-

Their outward conformity

cance.

And it would be interesting to speculate as to just what result might be expected, supposing that this unity of purely outward rela-tions were to become a realized fact. Protestantism would still be impressionism. Theology would still be a purely speculative affair. There would be no definite contribution either to religious thought or to religious certitude. The teachings of Christ would remain no less subj tive, and every bit as unknown and unknowable.

But would it gain for Protestantism the intellectual respect it has long since lost? Would it and an ounce are manifold, even though such a congregations which listen to them?

THE ERZBERGER REVELATIONS

The Universel, London, Eng.

We maintained last week that not all the horrors of the past five years, nor the anxieties of the present, nor the dangers of the future should make us wish we had purchased immunity (were that possible) by refus-ing the clear call of 1914. The Erz-berger revelations make it equally plain that a refusal to continue the struggle in 1917 would have been equally a betrayal—and a futile betrayal. Moreover, they show that those who refused to be rushed by the premature disclosure of the that disclosure the hand of anti-clericalism is to be traced—were the best interpreters of the Pope's mind and the best supporters of his aims and ideals.

As we write, the Erzberger inci-

dent is in its early stages. French statesmen have issued a patently quibbling disclaimer of their part in the affair, and we wait further and better particulars. Of the exact nature and the details of the inci dent it would therefore be premature to form any judgment. But after all, the written word remains, and there is no going behind the terms of all, the written William II.'s own memorandum of the decisions of the council summoned to consider the Munich Nuncio's letter. And it explains to us that as late as September, 1917, when the ex Kaiser knew he could not hope to win the War, but thought he could break the morale of the Allies and force them to a compromise, he was still contemplating the retenttion of a German hold upon Belgium.
In other words, he was hoping both
to "do" the Allies in regard to a
prime object for which they undertook War, and the Pope in regard to an essential condition of the latter's peace terms. The incident proves at once the dishonesty with which peace was discussed by the instigators of the War, and the danger in which the whole world would have stood had such discussions fructified. It proves,

moreover, the reasonableness of our

Government, which left no avenue unexplored—though the hope was a

forlorn one-that might have led to just and true peace. This, however, is not, from the specifically Catholic point of view, the principle interest of the incident. Nor is Herr Erzberger's part in the matter of sufficient importance to merit more than a passing reference. That person is already sufficiently discredited as an exponent of Catholicism in any capacity. A clever arriviste who has been at last found out, his last activities are as opportunist as his first. Responsible more than any one other man for enslaving the organization of German Catholicism to the Prussian autogaol, with the connivance of the local anti-clericale; such a man gets the credence he deserves when today poses as the apostle of the Pope's ideals, and puts the blame for all Germany's troubles upon "the mad-ness of the country's political-military advisers." No Garmans today trust him further than they can see him, and Catholics elsewhere will to be found in any other race be wise to take the same line. When they hear of his gaining "concessions" from the Berlin Socialists for Catholic education, they had better scrutinize those Greek gifts pretty closely, and also investigate their functions as a bait to the Catholics

of the Rhine. But even an Erzberger has his a fall. uses, especially when, as is often the custom of free-lance politicians, he lets an inconvenient cat out the bag. Such an animal often proves quite real and quite interesting, and in this case not all the diplomatic ingenuity of M. Ribot will avail to entice it back into seclusion facts have come out that the Allies found a very good friend in the Pope, after all, who was more than willing to help them when they were exploring the possibilities of peace; that His Holiness was in compeace; that His Holiness was in com-plete sympathy with their main pur pose in waging War, told the Germans so, and did his best to bring the latter to reason; that not only did the British Government use its Minister at the Vatican for the purpose of carrying on these delicate in-quiries, but did so with the express concurrence of the Government, which is supposed not to acknowledge the existence of such a person as the Pope or such a thing as the Papacy. The broad facts remain whatever gloss the timidity of politicians, here or abroad, may sack to

is really worth while, in these days when Christendom no longer exists in its old sense, for Catholics to press for the almittance of the Papacy to the general Councils of the world. Our answer is that, quite apart from considerations of right and justice towards one who is in fact a Sovereign, as even the Law of Guarantees admits, it is eminently wise in the world's own interests to press the point. The politicians do press the point. The politicians do not and cannot get on without the Pope, as this incident shows. The only question is whether they are to be open about it, or perpetuate the methods of which the world to-day wants to be rid. If the new way of life is to be a reality and a success. it must bring into the common stock ail the actual resources of diplomacy. By the acts of the politicians them-selver, the world influence of the Papacy is confessed to be one.

TESTIMONY THAT WILL LIVE IN HISTORY

TWO GREAT ENGLISH CARDINALS EULOGIZE FAITH OF THE

IRISH HEART "About two centuries ago," Cardinal Manning, "the Catholics of Ireland, reduced by warfare and every form of suffering, were driven before the sword into the province of Connaught. They were hemmed in as in a penal settlement. Perhaps there were half a million. The conquerors, it may be, were at least as many in number. In less than a hundred years they had cut-numbered their rulers almost twofold. in another hundred years they were savanfold.

"Ihinned, indeed, they have been in these late years fresh in our memory; and they who hope for the Protestantising of Ireland point to their diminished numbers.

where the voice of the children a little while ago was heard; ask the cold hearthstone round which father, mother and child were gathered but the child were gathered but the children and children a the famines, and they will tell you that the anointed dead are in the green grave, and their spirits are mighty intercessors before the throne of God. They are joining in perpetual prayer with their great apostle for the benedictions of God upon the land of their love; for the light and grace upon those whose hand has lain heavy upon Ireland. Some are in the world unseen, and the rest,

where are they?
"They are throughout the world, spreading abroad the true faith of Jesus. They have gone forth not only as emigrants, but as the cross-bearers in every land. . . If you look in history for the glory of Ire-nad speak strength, patience, and Catholicism to the Prussian autocracy; during the earlier stages of
the War one of the most extreme
professors of "frightfulness;" the
man who in 1914 went to Brussels to
tell lies to his fellow Catholics there
about German intentions, and who the next year went to Luxemburg to out of the deep poverty in the last get fellow Catholics clapped into thirty years has built or rebuilt all gaol, with the connivance of the its sanctuaries; churches, convents, schools have arisen all over the face of the land : within the memory of the living, out of its faith it has produced three religious Sisterhoods for works of mercy; it has sent forth throughout the Empire of Great Britain a multitude of missionaries. greater in number, perhaps, than is

> "For fidelity to its faith, for endurance of suffering, and for purity of life, what nation can be set before Ireland? . . . Fidelity of the Holy See has upheld Ireland unto this day. Fidelity to the Holy See would have preserved England from the worldly pride which goes before

CARDINAL NEWMAN

Cardinal John Henry Newman speaking of Irish discontent, says: he happens to be a Catholic, has in consequence trials to sustain of his in Protestant England. The avowed wn, of which the continental tourist has no experience. . . . He penetrates into the heart of the country; and he recognizes an innocence in the young face, and piety and patience in the aged voice, which strikingly and sadly contrast with Blessed Sacrament; to uphold and habits of his own rural population.

"He finds the population as muni ficent as it is pious and doing greater works for God out of their poverty than the rich and noble elsewhere accomplish in their abundance. I's finds them characterized by a love of kindred so tender and faithful as to lead them, on their compulsory expatriation, to send back from their first earnings in another hemisphere incredible sums.

"How shall be not, under such cirhis deep reverence for their virtues

put upon them. We have no doubt they will try to obfuscate the matter, and recapture the cat which has been recollect, as he ought to recollect, enlarged in a manner, for them, so that he comes among the Irish people inconvenient. But it will be quite as a representative of persons, and respected American correspondent, writing to us lately, asks whether it is really worth while, in these days when Christendom no longer said. of the injured. He does not bear in mind that it is as easy to forget injuring as it is difficult to forget being injured. He does not admit, even in his imagination, the judgment and the sentence which the past history of Erin starnly pronounces upon him."-The Pilot.

THE WAYSIDE CROSS

Hanwell has long been associated in our minds with mental alienation, But there is deep wisdom in the madness, "the folly of the Cross," of which St. Paul speaks, though it enters but speaks, though it en-ters but sparingly into the phil-osophy of our after-war social re-formers." Not long since we men-tioned the Anglican dedication of a wayside cross in a Herefordshire village under the somewhat incon-gruous auspices of Dr. Hensley Henson, and said how much more wel would have been an honest crucifix or "Calvary." Hanwell Anglicans, however, are to be com-mended for going one better and erecting a bona-fide and conspicuous image of Christ crucified in the open near their church of St. Mellitus. Were that sainted suffragan of Rome sent Augustine to come to earth he would find it difficult to recognise the church bearing his name, and would certainly feel more at home outside at the foot of the new Calvary. If Saints are even surprised at the vagaries of earth, one fancies that the first bishop of London must marvel that a religious body, now feigning to hold, in spite of Rome, no other gospel than that which he delivered in full submission to Peter's e, should banish the representation of the Great Atonement from its temples and confine it to their pre-cincts. And the more so, in view of the curious reason alleged by law for this proceeding-namely, that save

"But where are they now? Ask as incidental ornament for reredos the roofless cabins which by the of screen, the sight of our Saviour roadside make the traveller's heart on the cross tends to foster a superand hourly to countless thousands of passers by. War has brought some evil in its train, but also good, and not least—the re-introduction into once Catholic England of those wayside shrines that have never ceased to spiritualise the Catholic popula-tions of France and Flanders.

THE VOICE FROM CALVARY It is devoutly to be hoped that Calvaries will now multiply in our un-spiritual land, reminding all and sundry of their Saviour's supreme sacrifice for their sins and His consecration of human suffering. Those public shrines send forth an eloquent tians without the Cross and without acceptance of His moral teaching on the Mount; who vainly dream not merely of a new earth, but of a premature heaven on earth-a shadowy millennium without "sorrow, nor mourning, nor any such thing" in which human legislation and science shall "wipe away every tear" of tem-poral hardship at the expense of the Son of God's moral teaching, and even of Natural Law and the Deca logue. Our only hope amid present confusion is in a return to Christ "and Him crucified."—The Universe.

TIME BRINGS ITS CHANGES

What is termed a 'Federation of Catholic Priests" has been formed by seven hundred clergymen of the Church of England. The ambitions of the Federation, as set down by its officials, make interesting reading. An English visitor to Ireland, if They indicate a noteworthy change happens to be a Catholic, has in purpose of the Federation is He pene- maintain the doctrine of the perpetual virginity of the Mother of God and the bodily resurrection of Our teach the invocation of saints, the regular use of the Sacrament of Penance and the rule of fasting Communion; to contend for Catholic order and discipline in the Church and to combat all breaches of the same." Could such a spirit as now binds together the seven hundred Anglicans, have actuated their for-bears of a few centuries ago, there need not have been any Reformation, and there would not have come the countless woes that the so-called cumstances, exult in his new friends, and feel words deficient to express their progeny and the world at large. -Catholic Transcript.

That the Anglican Establishment

is threatened with definite disruption

is nowadays openly acknowledged by

a great many of her own present adherents, and with some of them it has become a question as to how long they can continue in the totter-ing edifice. Mr. Wilfred Knox, for instance—the brother of Mr. Ronald Knox, who has already become a Catholic-writes to the Church Times to insist that "it is playing with our principles to suppose that we can continue in communion with her in-definitely, whatever the bishops may do :" and he pleads for unity in the view "as to the exact point at which the Church will so far have committed herself to a repudiation of the principles of the Catholic Faith as to forfeit her claims to be part of the one Holy Catholic and Apostolic Chruch." Mr. Knox is quite a young man, and he does not allow the Catholic judgment that those claims are already forfeited, and have been so forfeited since the sixteenth century, to finfluence his line of argument: either he ignores that difficulty altogether or he looks it boldly in the Miss Marbury is a Catholic and the face and passes on. But since some-body must tackle the problem and solve it, he himself "ventures to suggest" that a recognition of inter-com munion with Nonconformists, plus the ordination of women as deacons -which he is careful to point out does not mean deaconesses-will supply the equivalent burden of the last straw, and neither of them "will inevitably mean secession. Knox's attitude, apparently, is that the advanced party should be all packed up and ready to go, but that they should stop at home and sit on their luggage until the bishops proceed to entertain Dissenters and female clergy in the dining-roomat which point the faithful will ejaculate, "But this is more than we can bear!" and take their départure.

THE LOGIC OF NONCONFORMITY

It would, however, be doing Mr. Wilfred Knox an injustice to suppose that he has chosen his two criteria without method or meaning. He explains that a female diaconate "involves the view that we are a body independent of the whole Catholic Church, which can do as it likes, and therefore makes impossible the Catholic position within the Church of England;" while by inter-communion with Nonconfermists "we shall be committed to the view that the Church of England is on an exact level with the various Protestant bodies which came into being at the Reformation." Mr. Knox is wrong: there can be no "exact level" of the ist bodies; for the latter were at any rate consistent in refusing allegiance to a Church which was itself the creature of heresy and rebellion, which had sundered itself from Catholic Authority, abolished the Mass, denied the jurisdiction of the Western Patriarch, proclaimed the British monarch as its earthly sovereign, and by every act and tendency of its official life was demonstrably insular and Protestant.
The Nonconformists have the stronger case, for they do not sway upon one basis while pretending to stand firmly upon another. If Mr. Knox's letter to the Church Times is to be taken as the fruit of his considered Catholic; for if he is able to swallow the denial of Catholic authority, the rejection of Catholic discipline, and the toleration of all manner of heresies, which things are so characteristics of the Church of Eng land at the present time, he surely need not strain at the far smaller matters typified by unofficial ordinals ladies in the pulpit.—The Universe.

ENGLISH CATHOLICS ASSERT THEMSELVES

The recent utterance of Cardinal Bourne that something must be done for Ireland, and at once, has done much to crystallize English Catholic feeling on this matter. Numerically English Catholics are not strong their proportion being like two to forty. But the Cardinal has given them an excellent lead, which the London Universe is not slow to take up in a practical manner. Our London contemporary says editorially in its latest issue

"If the British Catholic body will cultivate a sense for international Catholic interests, rather than immerse itself in mere parochialism, it will find a high and fruifful mission open to it. And also if it will do its utmost to foster every healing influence upon the one open sore of it will be helping both the Church in her international and Great Britain in her Catholic re-lationships."—The Echo.

When you have conquered this exterior fault by practising the opposite virtue, then attack your interior faults in the same way. Let us cling to our confidence in Mary, knowing that the flame of her love is ever burning, and the door of her heart is never closed.

CATHOLIC NOTES

This year will occur the 150th anniversary of the death of Handel, author of "The Messiah."

Rome, Aug. 3.—The new Polish minister, Kowalochi, presented the Pope with his credentials today, re-establishing relations between Po-land and the Holy See after 127 years of Polish dependence.

Berlin newspapers say that the former German emperor has written to the Archbishop of Posen asking him to preserve the Protestant chapel at Posen castle for Protestant services and not to convert it to Catholic

Whereas less than a hundred years ago there was not a Convent in the area comprising the Diocese of Southwark, England, there are now 130, in each of which Mass is wanted at least weekly, and the number of churches is likewise increasing rap-

Brussels, July 16 .- King Albert today awarded the Queen Elizabeth medal to Miss Elizabeth Marbury, of New York, in recognition of her services in behalf of Belguim since 1914. very well known dramatist of New York and Paris.

Archbishops Leopoldo Rinz of Michoacan and Francisco Orezcoy Jiminez of Guadalajara after an exile of several years have returned to Mexico. Reports from various parts of Mexico indicate that the persecution of the Church has practically come to an end in the Southern

The London Catholic Universe states that Mrs. G. J. Romanes, widow of Prof. George John Romanes, P. R. S., has been received into the Church. Mrs. Romanes is on several committees of work for women, and has lectured in various cities on Dante. She founded St. Catherine's House and has written several

The Knights of Columbus are distributing 200,000 copies of the En-cyclical on the condition of workingmen among the members of their councils, as the best program of social reconstruction. Only in May of this year Pope Benedict XV. strongly recommended this Encyclical as the chart which is to guide all who seek to solve the social problem.

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

The new state of Lithuania, one of those republics which have arisen from the ruins of the former Russian empire, has sent its representative to the Vatican, a certain Count Alfred Tyszkeivicz. The new envoy is a Pole by birth, coming of one of the many aristocratic Polish families that colonized Lithuania in the fourteenth and fifteenth centuries. He is famous for taking deliberately the side of Lithuanian national aspirations, while most of the upper classes in Lithuania still consider themselves of Polish nationality

Rome, Aug. 9.—His Holiness re-cently received in audience in the Consistorial Hall the directors and chief workers in the Apostleship Prayer and Consecration of Familes to the Sacred Heart. In Italy, as all over the world, the devotion has become fervent of late, and has received generous encouragement from the Holy Father. Over six hundred persons were at the audience, and His Holiness, in addressing them, alluded to the coming canonization of Blessed Marguerite Marie Alacoque, the Virgin of Paray le Monial.

Word has been received in Washington that Arthur Campbell Turner, the great grandson of Benjamin Stoddert the first secretary of the navy of the United States, and of Thomas Campbell, one time secretary of the tressury, has entered the Benedictine Monastery just outside London. Mr. Turner, who is a convert to the Catholic faith, was formerly attached to the American diplomatic service, as one of the secetaries of the embassy at Constantinople. At the outbreak of the War he entered the Canadian army and attained the rank of major in Princess Pats Regiment.

The fortune of War has overtaken the grave of Major William Redmond. who was laid to rest in the peaceful convent garden of Locre. Alas! the offensive of March, 1918, turned that garden into a ruin, where Major Redmond's tomb is the only thing intact amongst the wreckage poor nuns, who gave the last hospi tality to the great Irishman, are themselves homeless now, and are only just beginning to return and camp in rough huts amid the ruins. The grave itself was right inside a trench line, eventually held first by French and then the Germans; and yet it is intact. It is now proposed to help rebuild the convent as a fitting memorial to Major Redmond.

REAPING THE WHIRLWIND

BY CHRISTINE FABER

CHAPTER XXXI

Compelled at first to give his whole attention to the horse, Gerald was unable to turn to his companion, until he had driven a considerable distance out on the road. The other wagons were so much in advance of them that not one was in sight.

"Are you comfortably seated, Miss Burchill?" he said at last, slackening the horse's pace somewhat, and turning to the form beside him

"Very comfortably seated, dear Gerald," at the same time throwing back the hood from her face and putting her hand upon his arm. He sprang from her as if she had shot him, well-nigh dropping the reins as he did so.

"How came you here, and where is Miss Burchill?" he asked, as soon as his astonishment and rage allowed

him his voice.
"Oh, Gerald, listen to ma! Miss Burchill told me to go to the back piazza to you. She has gone with Mr. Robinson. You will find her at the

hotel when we arrive."

He would have ended the drive there and then, but he dared not stop until he could stable his horse, neither could he turn the animal about in the somewhat narrow road they were pursuing, for that attempt might but bring on the very skittish

So he was obliged to proceed. would not believe what Mrs. Phillips said,—somehow he doubted everything which fell from her lips still in her words there was a sharper sting than he thought a woman ever again could give him. And what it it were really so, that Mildred had sent the widow in her place, and gone herself with Robinson? Under the maddening sense produced by the thought, he wipped up his horse as if were a devil in him which would rouse the devil in the animal and they dashed on at a speed that made Helen shrick and endeavor to cling to his arm. He flung her off "Oh, Gerald," she cried, "w

will nothing touch you? Must I carry your unforgiveness to my grave?" You sent my father to his grave,

madam," was the stern reply. But I have repented; and oh, Gerald, I cannot live with the weight of youranger upon me. I ask nothing but your forgiveness. Forgive me

Ask heaven for forgiveness. madam.

Gerald spurred his horse anew, taking a shorter road than he knew the others were pursuing, and turning an utterly deaf ear to her passionate entreaties. She sobbed aloud, but he was as little impressed; when they arrived at the country hotel in which supper had been ordered for the party his horse was flecked with foam, and her beautiful eyes were red and swollen from weeping. The company had not yet come, and Helen at once retired to bathe her tear-stained face, while Gerald im-patiently waited the arrival of Milhear from her own lips an

explanation of her strange conduct. The party came at last, but neither Mildred nor Robinson was last, but Great was the surprise of all when they found two missing, it being confidently thought that by shorter road, as Gerald had done, they might have arrived in As it was, they might come yet, and the supper was delayed, and an anxious watch maintained; but, when an hour elapsed, Gerald would wait no longer. He could not con-tent himself in the gay company while his heart was so torn by sus picion and outrage, and, on the prefearing some accident had happened, he ordered his horse, which still bore marks of its recent hard

of illumination as when he left it. the lights in the study streaming through the open windows out upon the piazza, and a tall figure seemed to be pacing the path. Waiting only to be pacing the path. Waiting only to stable his panting horse, Gerald hurried back to the pacing figure. It was Robinson.

'Methusala! Gerald, what's brought you back ?"

To see what happened to you And where is Miss Burchill?'

'In her room, asleep by this time, When she found you had gone with Mrs. Phillips, she took the matter quite sensible like; jist as well I rackon, because she said she didn't care about taking the drive and I didn't care much either. So we went into the study and had a chat. Reckon we nigh as comfortable as you folks, eh?'

Gerald flushed and paled. Here was almost a direct confirmation of Mrs. Phillips' statement. Mildred did not care for the drive,—the factory owner had been careful not self,"—consequently, regardless of every honorable propriety, she had simply availed herself of the most convenient means of fulfilling her engagement. Then, also, the words and tone of Robinson indicated a sort of familiarity with him on the part of Miss Burchill, which sickened Gerald. Was he again deceived in a character that he thought so good, and for which he had already con-

ceived a warm admiration? Unwilling to hazard by another question information which might give him further pain, he turned away, resolving to defer his judge-ment on Miss Burchill's conduct until she should give or send him an

Robinson called to him. "Where's the rest of 'em, and what did you do with the little widow?"

Gerald answered somewhat hotly As she forced herself upon me, I escaped from her company as quickly as possible by leaving her with the rest of the party at the hotel." And lest he should be questioned

farther, he hurried away.
Some time in the small hours of the morning the company returned. Robinson awaited them, and gay voices and loud laughter made the parlors resound for another hour but Mrs. Phillips broke from the party almost immediately, and nurried to Miss Burchill's chamber party The latter was a light sleeper : she heard the first gentle tap at her door, and half expecting it to be Cora, she waited only to light the gas and throw on a morning dress before she opened it.

Let me in," said Mrs. Phillips, quickly; and when Mildred stepped aside she followed her, and seizing her hands drew her to a large easy-chair before the bed.

"Sit there, Milly, and let me explain to you how it all happened. Oh, I am so unhappy!" and to Miss Burchill's astonishment a wild burst of tears succeeded the last speech. Mr. Thurston mistook me for you -you know in this cape I resemble you—and he snatched me into the wagon before I could say a word. When he found out the mistake, he seemed to think that Mr. Robinson would drive you, and anyway, that we should meet you at the hotel. But he will explain it all to you in the morning, I am sure, unless perhaps you have already seen him,

ng up through her tears. "I have not," said Mildred, quietly, though her heart was beating wildly with various emotions, among which distrust and a half disgust of the

widow predominated.

The latter regained confidence, but at the same time she seemed to read Miss Burchill's mind. With her tears still flowing, and her white taper hands resting, clasped, in the lap of Mildred, she resumed

You think I am gay and pretty and all that; but you don't see the heart I carry. You don't know how suffering has seared it. Oh, Milly, if you knew my secret history you would pity me. Some day you will let me confide in you? I should have asked to do so long ago, but I hesitated to sadden you with wrongs such as I have known."

Mildred did not answer; she was thinking of the last words-"wrongs such as I have known." Could it be that Gerald had inflicted any wrong upon Helen in severing their engage

You do not speak," said Mrs. Phillips. "You, too, refuse me m one last consolation—a true friend. She was perfect in the art of simulating grief; tones, gestures, expressions were all in accord, and Miss Burchill was touched in spite of

"You may confide in me when you wish to do so, Mrs. Phillips," she said; "but I think now you had better retire; this excitement is too much

"Have you forgiven me, then, for taking your place tonight? It was unintentional. I could not help it, and I also expected to meet you at the hotel, when the mistake could be rectified, and you could return with Mr. Thurston. I could not sleep until I had explained it to you, and now, if you are angry or distressed about it, my heart will break."

"Oh, no; Mr. Thurston, as you say, will doubtless explain to-morrow." "Well then, kiss me good night. dearest, or rather good-morning, for I declare, is not that four striking? and there is Cora, I think," as a rustle of garments sounded in the next apartment. She ran off, leaving Mildred so sleepless and arxious that she peeped at last into her pupil's room. The girl was slowly disrob-ing, but catching sight of the pale

see you so much, to know just why you didn't come; but as uncle said you had retired, I didn't like to dis-

"I didn't go because there was some mistake which resulted in Mrs. Phillips going with Mr. Thurston;

but perhaps it is as well."

Cora looked earnestly into the frank eyes turned upon her own, and annoyance. There was also another at length, as if she doubted how her reason for changing her residence. communication would be received. but felt that it must be made, she

said:
"Mightn't Mrs. Phillips have done
"Mightn't Mrs. Phillips have done all that on purpose, so that you couldn't go with Mr. Thurston?" Why should she do so?" was the

wondering reply.
"Well, I don't know, but I don't like Mrs. Phillips; and I heard some one say in the parlor the other night that if Mrs. Phillips wasn't Mr. Thurston's stepmother they'd say she was in love with him she watched him so; and then some one else said that they guessed you had the best chance, for Mr. Thurston was always paying you some attention. And I wish it were so, for I like him."

"Hush!" and Miss Burchill's face was scarlet. But Cora gave her a hearty kiss and darted away to bed. All the next day Mildred waited for some explanation from Gerald, but none came; a certain sense of pro-priety kept her from sending one to him, and at length, though somewhat unhappy at his inexplicable silence, she consoled herself by thinking that in the evening when she met him in the parlor all would be explained. In the evening, however, he was not among the company, and Mrs. Phillips informed her that Gerald had gone to New York with Mr. Rodney. But ceeding with ludicrous astonishment. Long?"

neither Mrs. Phillips nor Mr. Robinson, from whom she received her information, knew that Gerald had gone to New York to avoid the com-pany at the house. He was again out of tune with everything of the kind, and believing Mildred, since he had received no explanation from her, to be wanting in the qualities which he most admired in woman, he was anxious not to meet her. Rodney being obliged to return to Rodney being obliged to return to the city, Gerald determined to accompany him, ostensibly on business; but the business could have been transacted as well without personal supervision. On the train Rodney said, having watched for some minutes in silence his com panion's gloomy visage and abstracted manner

"Come, Gerald, don't let last night's disappointment work upon you so much. I've studied Miss Burchill during my stay at The Castle, and what conclusion do you think I have

A look of inquiry was his only Rodney slapped Thurston's knee as

he resumed 'That she's just guileless enough rself to become the victim of that litile devil of a widow. I shouldn't | anguish of the war. He was a bit surprised to find that the ade's told some whopping lie to Miss Burchill about this affair."
"But Miss Burchill should have

ent me some explanation," answered 'There you go at your old rate, my

boy, jumping at angry conclusions, and forgetting that, if you were bitten once, all women But Gerald had leaned back with his hat over his eyes and his teeth

CHAPTER XXXII

set hard together.

When Gerald had returned to The astle the guests had all gone, and the mansion had resumed its wonted quiet aspect. Miss Burchill again roluntarily confined herself to her own part of the house, and Mrs. Phillips paid her daily visit as persistently as ever. That visit had grown to be an intolerable infliction

to Mildred, and again and again she had to fortify herself for its endurance by recalling her promise to her mother. But the widow assumed that she s quite welcome, and she "deared"

Mildred and Core, and hung about them, and was constantly seeking to insinuate herself into their regard by little flattering speeches, or to win sympathy by doleful accounts of her unpleasant life at home owing to Miss Balk, until both teacher and pupil felt like begging her to desist. The pupil, indeed, showed her anger and disgust on more than one occasion, and nothing but her desire to please Mildred, to whom she devotedly attached, prevented her from showing continually the aversion she felt. Cora was now fourteen, glorious sunshine. The more he tall for her years, and scarcely as girlish in appearance as her age would warrant her to be.

educational institution. Should the new vistas of thought factory owner assent to the proposition, she could pursue with better heart a plan that she had formed for It was that of seeking a position in Boston. She had some tope of success, owing to the acquaintances she had made among Mr. Robinson's recent guests, and sh was the more anxious to make the trial as The Castle had lost its charm her. She had neither seen Gerald nor heard from him since the night of the ride, and suffering keenly from a silence which at times her imagination distorted into the acme of unkindness, she was often tormented by fear that she herself might be to blame; and yet, as the days wore on it became more and more like a gross improvement. face in the doorway, she sprang more like a gross impropriety for her We are not surprised that you think and wards it:

"Oh, Miss Burchill, I wanted to ation of the unfortunate occurrence."

"Oh, Miss Burchill, I wanted to ation of the unfortunate occurrence."

"Oh, Miss Burchill, I wanted to ation of the unfortunate occurrence."

So she bore her main in silence, but as a spiritualist—what is there about experience. joined to Mrs. Phillips' torturing attentions it was fast becoming intolerable; indeed, nothing but her affection for Cora kept her from taking an immediate departure. She taking an immediate departure. She fancied that away among different sagely. "Shall we say next Sundant She in the sagely are shown in the sagely. "Shall we say next Sundant She in the sagely are shown in the sagely are shown in the sagely. "Shall we say next Sundant She in the sagely are shown in the sagely are shown in the sagely are shown in the sagely. "Shall we say next Sundant She in the sagely are shown in the sagely are sh fancied that away among different sagely. scenes she might teach herself to day?" forget the causes of her pain and "Tha Mr. Robinson was beginning to show her unwished-for attention, frequently sending her choice bouquets and | turn they would have the dinner. the rarest of his hothouse fruits, accompanied by his compliments; all of which Mrs. Philips managed to see, and at which she laughed and shook her head significantly. Then, also, he had more than once, on the occasion of an accidental meeting with the governess, expressed a wish for her, in company with her pupil, to join him and Gerald at table. But Mildred respectfully declined, and continued to take her meals as usual with Cora. At length the factory owner insisted that his niece should dine with him, possibly with the hope that Miss Burchill, deprived of her companion, would be compelled, as it were, to accede to his wish. But she preferred dining alone, even though Cora protested against it both by tears and entreaties. The widow

of course at once knew of the arrangement, and she so manoguvred

that she also was asked to dinner by

her, but, recovering himself he bowed distantly, and requested the servant

He made no remark, however, and Helen, as if she were not in the least disturbed, addressed herself to the factory owner, assuming the while so gentle and modest an air that she might be thought to be some unsophisticated girl scarcely released from the espionage of her governess. As the meal went on—Gerald silent and seeming to pay not the least attention to anything but his plate her vivacity somewhat increased. She managed to introduce Miss She Burchill's name.

TO BE CONTINUED

THE LAST WORD

He sat there a long time by the open window of his apartment puff ing at his pipe. Slow coils of smoke climbed upward toward the ceiling while he pursued reflective process in which he found a strange fascination. Edward Long was almost thirty. He was a spiritualist and could tell you with great fluency that spiritualism was the "coming relig-ion," nay, that it had practically arrived through the harrowing very tall, and he was strikingly ugly, with a Roman curve to his nose large mouth, and a wide forehead however, a pair of very intelligent eyes. People forgot homely face when they saw his eyes.

At the present moment he was not meditating on spiritualism at all, but on Teresa Way. He had met her on the previous day, Sunday, while making a call on his old friends, the Harsons. She had quite the most satisfactory blue eyes and crispy brown hair that he had seen in many a day, and in addition an indescrib-able charm of manner. But—and it was this that puzzled him-she wa a Catholic, and, moreover, a very well informed one. When he had launched his torpedoes at Rome she had paid him back in the same measure, without a particle of malice but with much golden laughter. when, as a parting salvo, he had declared that if it had not been Sunday he would have told a ghost story that called for holy water as a protection, she simply smiled and said it would

have been wonderful of him. Edward Long was an inveterate seeker of theories. He was always hunting for them and bubbling over with satisfaction when one had been run to earth. For anything he was not able to explain to himself he found or invented a theory. It was the theory that settled it. On this occasion, while the smoke scared from his pipe, his mind was soaring after a theory to explain Teresa Way. She impressed him as being a mos intelligent person. But how could she be intelligent and yet be a Catho-Brains were with the spiritual was ists. Catholics were unintelligent

emotionalists. thought about Teresa Way the more interested he became. He had a problem, and he was like a hunter Miss Burchill was seriously debating the propriety of asking Mr. set forth for the fray. He would Robinson to send his niece to some show this Catholic—open up to her

The first thing he did was to pick up the telephone directory to ascertain her number and address; but it did not yield the secret. He stroked his chin reflectively. Nothing else, his chin reflectively. Nothing else then, than to obtain it from the Harsons. The Harsons were not spirit-ualists, but belonged to the High Church section of Episcopalianism, and were most careful to speak of those in communion with Rome as Roman Catholics, never as Catholics. When, a few days following his Sunday visit, he called upon

Thank you ever so much. Mrs. Thank you ever so much. Mrs. Harson," he replied.

On Saturday Mrs. Harson called himself a fool and averred ne was on a fool's errand.

"Here we are," she said as the car stopped at the door, "and how's you're temperature?" She laughed

A few weeks later he was sched-uled to deliver a lecture on spiritualism in a New England town on the coast. He took it for granted that Teresa Way had not returned as he Teresa Way had not returned as he had not received a word from Mrs.

Harson. And now as he paused by the shore of the church, guarding, spiritual light in her face, a myster. the shore of this conservative New England town to watch the shining sea and the play of its waves, he felt it was good to leave behind the thunder of the city, the fury of subway and elevated. It was the fall of the year, the pensive days of gray

He was presently aware that some one was speaking his name—yes, he felt positive that his name had been called. He turned on his heel.

"So it is Mr. Long!"
There she was standing before him, heavenly as the sunlight on the sea. He felt a little dizzy, and for an instant his tongue seemed to cleave to the roof of his mouth.

Robinson. Thurston started when he entered the dining-room and saw "It is!" he exclaimed. "And the best part is that you're Miss Way. I've wanted to see you ever since that Sunday."

that Sunday."

that Sunday."

"Tell me," she queried, avoiding She bit her lip and blushed violently, the last remark, "are you the Mr.

and gold.

"They tell me that the Mr. Long going to lecture on spiritualism; "Yes, I think I do." is going to lecture on spiritualism; that he is the greatest authority on

Anything else?" he asked grin-

From a nearby church the Angelus bell pealed. Teresa bowed her head

for a moment.
"I beg your pardon," he said in All right," she said, and then told

All right, she said, and the him why it was rung.

"I once saw a picture called "The Angelue," but it didn't convey much to me. It was beautifully painted,

Now you know something more than when you saw the picture."
He nodded: "Rather a nice idea. No wonder the picture was so well

You lecture tonight?" "Yes. You know, spiritualism is the last word."

How wonderfully interesting !" she said, with an irresistible smile. Why, I once knew a man who declared that the last word was the New Thought. He was going about

"But I tell you, Miss Way, that spiritualism is the lass word." That's what the Christian Scientists say of their ideas."

He was silent. Look here, Miss Way, will you ne to my lecture? Oh, I promise there will be nothing to offend you, no table-turning or spirit rapping. It's just an elementary talk to sow the seed and make people think."

"I'll tell you what I'll do, Mr. Long. I'll be sordid. A bargain's a bargain. I'll come to your lecture on one condition—that you'll come to my church when you are back in the city again. Shake!" he cried.

They shook Just to make people think," she shot back at him with a mischievous

Teresa kept her promise. She found the lecture indeed "elementary," and elementary in its appeal. It was punctuated with the stupidities creedbound churches," hidedogmas"-the old stock bound phrases that would have bored her utterly if she had not possessed some knowledge of the lecturer. She was glad to be out again in the open air and to feel the tang of the sea. few moments Edward Long was beside her, looking flushed and excited.

Well ?" he exclaimed. "Well," she repeated, and the tone of her voice told him that his lecture had not made the impression he had

Oh," he commented, " is that how you feel about it?" said she, a smile rippling

over her face. But spiritualism's tremendous!" Perhaps, when you haven't anything else to believe in. 'It's sublime," he said in a tone of

exultation. Look," she said quickly, "there's something that's sublime," and she pointed to the sea. Just over the rim of the waters the moon, with the tain church she loved for its atmosdelicate beauty of pale ivory, was weaving a silver path. The spell of it seized them and they walked on

in silence. Edward Long kept his promise. Teresa had changed her original plans. She had now arranged to take him to her aunt's country house, a few miles from town. It stood on an upland of many acres with stretching woods on all sides fading to dim horizons. Her aunt was a woman of deep piety and wealth, living in the world but not of it, except to spend feeling. His eyes possessed a tender-her money and energy in good works. her money and energy in good works. Never did her right hand know the

oings of her left.

They were driving from the station. Church that won. In spiritualism doings of her left. Snow covered the ground and the silence after the city was dominating what were they," he made a gesture Edward Long refreshing.

Well," she remarked, "you're hearing.

rattle in his mind. He mentally called himself a fool and averred he

Going some!" he exclaimed, and smiled in spite of himself. They warmed themselves at a great log fire in a noble hall while Teresa's of

ious glow that stirred Edward Long's curiosity. Strange people, these Catholics, he thought. "Teresa has been telling me that you are a spiritualist, Mr. Long. I must frankly admit I never met one before. I shall be very glad if you care to look over the house; Teresa declares that you have never been in a Catholic house.

No," he replied, watching her face.
"Have you ever been in a Catholic

He shook his head. 'Have you ever read any Catholic

Again he shook his head. Ugly thoughts began to assert themselves. Why should they seek to question And yet he remembered that

Why, how perfect!" There was ster in her voice. He wondered what they were next going to ask.

"I'll leave you in the hands of my
niece, Mr. Long. And you will remain, of course, for luncheon?"

He said that he would be especially pleased to remain for luncheon "Miss Way," he said, turning to her with a smile, "you've a fullgrown heretic on your hands handful. What are you going to do

I'm going to make 'it' think." "Oh, you can't do that. I've already started the job."

And then he wondered what some of his friends would think if they knew where he was. He remembered that a large number of spiritualists were sadly lacking in humor. He

smiled softly to himself
The very first thing that Teresa proceeded to do was to take him to the chapel, up wide, dignified stairs lighted by a tall stained glass window. The chapel wasta jawel. The light soft and mellow, falling upon the New Thought. He was governed had a handing it out in pamphlets—and a rush of words that showed he at rush of words that showed he at self, knelt for a moment and de self, knelt for a moment and de Shastood outside for severa parted. She stood outside for several minutes, wondering why he did not join her. She glanced at her wris watch and gave him another minute. The minute passed and still she waited. What could have happened she thought? She re-entered the chapel and beheld the extraordinary sight of a spiritualist standing with folded arms gazing straight at the bronze door of the taberr

turned and quietly walked out. "Honestly, Miss Way," he said later, with a good deal of feeling, "that's one of the most astonishing places I have ever seen. I was try ing to observe it like a spectator but as soon as my eyes rested or the door in the centre of the altar was conscious of a curious feeling of satisfaction, a sort of thrill of warm comfort, as if I had received good news of a porsonal character."
There was a pause. "I'll tell you something more. You Catholics have a secret."

A secret ?" she repeated, looking at him seriously. "In what way?"
"That's just it. I don't know. I
don't understand, and I don't know how to say it in words. But I feel it It's something external, touching and moving one's thoughts, as a wind stirs the sea.'

Quite suddenly his mood changed Jerking out his watch, he declared must catch the first train back to the city. He was profuse and elequent in apologies for not camaining for luncheon.

Teresa and her aunt considered that is looked a promising case for conversion. At any rate they had seen some less promising end that way. But Edward Long simply and utterly disappeared. The Harsons knew not his whereabouts; nor could they find a clue. But they asserted strongly that spiritualism

Many months later, on the after noon of the feast of the Assumption, Teresa happened to step into a cerphere of religious peace. Suddenly from behind a pillar a gaunt, pallid figure approached her. It was Edward Long. At first she hardly Several months sped past before knew him; but there was no mistak-dward Long kept his promise. His eyes were sunken, but glo with a strange fire. They walked up the aisle together and from a side

door into the street.
"Why, Mr. Long," she exclaimed, what in the world-

Nothing in the world, but something above it," he said with intense never seen before. It was the secret of your with his hande. greatest secret in the world?

"Yes, yes," she exclaimed, thrilled at the wonder of what she was

"The piercing secret that is only revealed to those who are Catholics. It is a radiance-

And then from the tower of the church the great bell rang out the music of the Angelus. As it soared above the noises of the street they bowed their heads until the last

glorious note faded away. "Your bell and my bell, too!" he said.

She took his hand and shook it The marvel of the change was so deep that it kept her silent in a sort of ecstasy. All around was the strain and stress of life, and above it transmuting, sometimes delving deer into the hearts of men, working miracles. There were tears in her eyes as she turned her head to look

> ANGLICAN CHURCH HAS TROUBLE OF HER OWN

(C. P. A. Service

London, Aug. 7.—The Protestant Bishop of Bath has descended upon one of his clergy, has forbidden the service of Benediction in the church, ordered the tabernacle, a statue of Our Lady and the Holy Water stoop removed, dismissed the rector, and summoned the church wardens, who did not appear.

Open rebellion is now the rule in

the had followed the same course in connection with spiritualism.

"And of course you know a great deal about us Mr. Long?" chimed pouring into the Catholic Church.

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So numerous are the young men who came, that it has been decided by the Catholic authorities to open two houses, if possible: one in each of the university towns, Oxford and Cambridge, where young men, who think they have a vocation may bry that vocation without allogether losing touch with the world of affairs in which they must make their way, if they find the precious gift has been withheld. This is a promising means of recruiting the depopulated clergy.

THE REAL MEANING OF BOLSHEVISM

S. A. Baldus, in America

After having read scores of special articles, some favorable and some unfavorable to European Bolshevism, and much of the foreign correspondence concerning the political situation in Russia and in other countries where soviet government is re-ported to have been established, I am moved to give my interpretation of some of the kaleidoscopic phenomena, as I view them, from a distance, it is true, and in perspective, but against the light of the great historic crisis of the past.

But in the present revolution both the masses and their leaders seem agreed that it is an economic and against the seem of the company of the seem of the company of the seem of the company of the com

three political constitutions: kingship, or monarchy, aristocracy, and snip, or monarchy, anastocracy, and timocracy which latter "people com monly call constitutional govern-ment." "Of these," says Aristotle, "the best is monarchy, and timocracy the worst." Timocracy, he explains, "recognizes the principle of wealth. From timocracy the transition is to democracy."

Bolshevism evidently is acting on the assumption that the world has never had democracy. Bolshevism, therefore, may be defined as an attempt to overthrow timocracy and lic, whose foundations were to institute democracy. Shall the world be governed as in the past, shall it be made safe for timocracy? Or shall a new political order be established and so make the world cess or to demonstrate itself a failure. safe for democracy?

three of the forms of government and only in the next few months, or of which Aristotle speaks, together years, shall we be able to say posiwith their deflection, were in exist-ence at the beginning of the war: failure. monarchy and its deflection, despot ism; aristocracy, and its deflection, oligarchy; and timocracy. Before our entrance into the war there was little or no talk on the part of any of the European Powers about changing the existing forms of government. The destruction of monarchy was distinctly our slogan. We spoke out in no uncertain tones; our language was plain, direct and definite; our declaration is a matter of record. Surely there is none to deny that the United States can claim the distinc-tion of having deposed the Emperors of Germany and of Austria-Hungary. We officially approved the overthrow of the Czar of Russia (see President Wilson's message of April 2, 1917), But Kerensky was shortly replaced Mesers, Lenine and Trotsky These two men, together with their associates, are at the present moment, and have been for more than a year, in absolute political control of Russia. The one outstanding and significant fact is that the people of Russia themselves seem to be in accord with the present Bolshevistic leaders, Messrs. Lenine and Trotsky, whatever the rest of the world may think them or of the soviet government. If a substantial majority of the Russian people were not favorable to their present leaders the latter could not have maintained themselves in power; and above all, they could not have propagated their doctrines in other lands, for soviet governments are established in Munich, and in many other communities, we are It is well to keep these things

What, then, is Bolshevism? "The world must be made safe for de-mocracy," declared President Wilson. Bolshevism says in effect: "Very well; Mr. Wilson; we'll help you in your endeavor to make the world safe for democracy, but before democracycan flourish, timocracy—that is, the dominant rule of wealthmust be destroyed." Bolshevism, therefore, is democracy raised to the nth power, or reduced to its lowest terms; takeyour choice. Jefferson's definition of democracy is not so clearly applicable to soviet govern-ment as is Carlyle's,—"an impossibility, 'self-government' of a multi-tude by the multitude."

in mind while reading this article

On one point President Wilson and Messrs. Lenine and Trotsky are agreed, namely that thrones must be toppied over; royalty must become extinct. Now that Nicholas of Russia, William of Germany, Charles of Austria, and also Peter of Serbis, Nicholas of Montenegro, Ferdinand of Bulgaria, and Constantine of Greece have been deposed, to say nothing of the Sultan of Turkey, President Wilson may consider that the job is finished, that there is no more to do. But Messrs. Lenine, Trotsky and their disciples, followers and imitators, do not share this view. They seem to think that there is still a line of the royal family living, and protected by government itself. There can be no democracy, say they in effect, until every trace and vestige of all royalty is destroyed. Until the money kings, and steel kings, and coal kings, and meat kings, and sugar kings, and wheat kings, and bread kings, and oil kings, and others are exterminated the world will not be, and cannot be made safe for de-mocracy. That, so far as I am able to see it, seems to me to be their line of thought and reasoning. And I am not quite sure but that they consider the destruction of the economic

kings more important and more necessary for democracy than the de-position of merely political kings and

The thing we call Bolshevism today is nothing new; the name alone is new. It is an old-time fire that has been smoldering for years breaking out into flame once more. Messrs. Lenine, Trotsky and others are not preaching a new gospel; it is an old doctrine, at least several centuries old. It would not require a deep searching of economic and political history to discover its twin brother, or to unearth its prototype. There is not so very great a difference between the Jacobins, Giron-dists, and Sansculottes, of the French Revolution, and the Bolshevists of soviet Russis. And if we consider the leaders, Robespierre, Dantan and Marat may not be in the same pic-ture, but they are in one gallery with Kerensky, Lenine, Trotsky. In fact a comparative study of the historic phenomena of the French Revolution of 1789 and the Revolution of 1919 reveals many points of similarity. But there is one marked difference. In the French Revolution it was the economic conditions that roused the

Let no one deceive himself. Bol shevism is a definite economic philosophy, with certain well-defined ideals—I am using the word ideals in its present-day loose sense. As a system of government it is neces-sarily an experiment—as much of an experiment as was the American Republic in 1776, or the French Repub As a matter of fact our own form of In Europe, be it remembered, all government is this very day on trial,

political revolution combined. Un-like the American Revolution of 1776

which was wholly political, European

Bolshevism has plainly a dual char

acter, it is economic and political.

Since, therefore, Bolshevism dual in character, it behooves us to inquire into its constituent elements. Let us briefly consider first its economic aspect. Again I say it, Bol-shevism is nothing new. Those familiar with politico-economic history will be quick to see in it the fruition of the seeds planted in the only one master in Great Britain, first half of the nineteenth century by Proudhon in France, O'Connor in England and Marx and Engels in Germany. That the writings of these men have been effective, the various attempts to unite the working men of all nations into one international organization would seem to prove. The first meeting of workingmen of all nations was held in London, September 28, 1864.

The thing we call Bolshevism today may be called the Marxian Socialistic program, made possible by the discontent of the masses. It a combination of Socialism and artism. The former is probably better understood by the average man, than the latter. And yet Chartism is, so to speak, at the very root of Bolshevism. Carlyle defined

and mad, the wrong condition, there fore, or the wrong disposition, of the wall. working classes. . . . It is a new name for a thing which has had many names, which will yet have many. The matter of Chartism is weighty, deep-rooted, far-extending;

did not begin yesterday; will by no means end this day or tomorrow.

. . . What means this bitter discontent of the working classes? Whence comes it, whither goes it? Above all, at what price, on what terms, will it probably consent to depart from us and die into rest? These are questions. To say that it is mad, incendiary, nefarious, is no

In the days of which Carlyle wrote Chartism was inchoate Bolshevism, that is, it was unorganized, sporadic and endemic; today it is organized, indigenous, ubiquitous and epidemic. No! these are not merely big-sounding, meaningless words dug out of the dictionary for the purpose of pedantic pyrotechnic display; they are used here because in no other terms, in no simpler words, can I give the diagnosis of this new disease from which the world has begun to suffer. In fact it is not so much a disease as it is a symptom, and it

believing that the thing we call Bol-shevism is something that is not. We do not rock babies to sleep when But most significant, and altothe house is on fire. Many centuries ago Nero fiddled while Rome burned. But this year 1919, is no time for jazz-band distraction! Let us honestly try to understand the subject; to that are already formed will probgrapple with it fearlessly: to deal with it intelligently.

There are at least two men in the world who know what Bolshevism really is; they are Woodrow Wilson and Lloyd George; and the fact that they fully comprehend the signifi-cance of the phenomenon explains

"Labor." I expected it, and it proved my theory of an endsavor on the part of governments not only to conciliate and placate, but to control organized labor. The one force of which all governments are standing in dread today is organized labor they realize its tremendous power and are cognizant of its overwhelming force. Mr. Lloyd George and Presiforce. Mr. Lloyd George and President Wilson are not deluding them "The bitter discontent grown fierce selves. With their glasses on they have deciphered the writing on the

While the Pasce delegates were sitting in Versailles, International Labor Socialists held a conference in Berne. The daily press gave practically no news concerning the Berne Conference, but certain special writers managed, somehow, to send over articles which were illuminating to the student of International questions. Of the two conferences the one at Berne was by far the more significant. From the Berne reports it is clear that the Peace Treaty is not in conformity with the views of the international labor group. Since the publication of the summary of the Treaty, labor bodies—whether you call them Syndicalists, Socialists, or by some other name matter or by some other name matters little—have voiced their protest against the severe terms, non emphatically than those of England

and France.
Richard Washburn Child, in article in Collier's, May 31, 1919, states that a few days after the House of Commons in England had signed a communication to Lloyd George practically demand-ing that Germany be billed "with the whole cost of the War," the labor union parade marched "to Hyde behooves us, if we are wise, to try to union parade marched "to Hyde determine what is the root of this Park with banners demanding that determine what is the root of this latest manifestation and what is the cure.

Personally I have no patience with the unwisdom of the all-too-apparent attempt that is being made on the part of certain nations, parties and interests, to delude the public into believing that the thing we call solutions. But most significant, and alto-

gether more alarming, are the mani-festations in other directions—labor workmen's and soldiers' associations

of Bolshevism it is my opinion that selves and families to beggary and many things which otherwise would as a system of government Bolshev-be inexplicable. Lloyd George fears ism is self-destructive and will not



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ments. Bolshevism will not be the government itself, but it will rule the governments of the earth. The people, organized and powerful, will dictate, if not policies of government, then the decisions of statesmen ministers and rulers.

"The peoples of the world are awake," said President Wilson in a recent speech, "and the peoples of the world are in the saddle. Private counsels of statesmen cannot now, and cannot hereafter, determine the destinies of nations." Of the many sayings of our President, this is by far his wisest and most profound utter ance. It stamps him as a prophet of vision and a statesman of keenest insight. I can only hope that the opinions of the people and of the statesmen will always coincide in all peoples, I scent disaster. The tre-nendous power their ministers and rulers have exercised in the past will be circumscribed henceforth by the more tremendous power of the the people themselves. Hereafter when one government declares war against another nation the consent of the people will be necessary, and that consent, if I am reading the situation aright, is as likely to be withheld as given. Bolshevism will lift up its head! Bolshevism probably under a new name—whether Internationalism, Brotherhood of Man, or "the ably complete their programs only after the armies are demobilized. It is disturbing to contemplate that in several of the armies and navies of Europe there have been incidents of a character not entirely reassuring.

The several of the armies and navies of Europe there have been incidents of a character not entirely reassuring.

The several of the armies and navies of Europe there have been incidents of the several of the armies are demobilized. It is also will reason that the several of the several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies and navies of the armies are demobilized. It is a several of the armies and navies of the armies are demobilized. It is a several of the armies and navies of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized. It is a several of the armies are demobilized are demobilized. It is a several of the armies are demobilized are demobilized are demobilized. It is a several of the armies are demobilized are demobilized are demo With regard to the political aspect France? Why shall we reduce ourstarvation? Why condemn to misery and wretchedness the wives and children of our brother workmen

children of workingmen, the nations using the blocade or launching the boycott will be called to terms, not by the peoples to be blockaded and boy-cotted but by the people of the blocading nation

have written here is in com nent only on the first act of the revolutionary drama that is being played in Europe today, and on which the curtain is about to descend. There are several other acts, equally as interesting, yet to be played. What teresting, yet to be played. What will the final climax be? Politically speaking the world is in travail. Will it bring forth a ridiculous ouse or a dragon ?-Who knows?

THE BIBLE IN SPAIN

AN ENGLISH CRUSADE WHICH PROVED A FLAT FAILURE

(By "M. C. L." in Edinburgh Catholic Herald An Edinburgh correspondent inquires as to the truthfulness of Borrow's "Bible in Spain," which a non-Catholic acquaintance lent him. Borrow hawked "Bibles" in the land of Ximenes; the expected conversion from Popery of that country did not follow, has not followed yet. "Culture's chill disdain did keep the and one of the Reformation's offspring, the sale or distribution of spurious Bibles to all and sundry for their private interpretation, was not more warmly welcomed. A Protest-ant writer, Captain Widdrington, states that Borrow's expedition "was not only a complete and entire fail important matters, that there will be ure, but of such a nature as entirely no clash between them in any critical to defeat any future attempt of the hour. I prefer to exempt for the same kind. . . Hardly any Spanpresent the United States from Mr. same kind. . . Hardly any Span-iard to whom I mentioned the sub-frankly, as regards the European peoples. I scent diseases. the other hand, the reprint of the Valencia Bible which was taking place at the time of his visit, "supposes a large demand, as it is rather an expensive work." (Quoted in Marshall's "Christain Missions," Vol. I.) In his essay upon Spain, Cardinal Wiseman wrote: When a man tells untruths he should at least make them probable. But the Gospel distributor in Spain is above such pre-judice, and he never seems to trouble himself about gilding with probability the pills which he compounds for his morbid admirers. The Evangelical organized labor. Why do you suppose President Wilson declared twice within recent months that "the peoples are in the saddle?' Read his and you will find that it deals principally with suggestions for Federal labor legislation. I was not surprised when today (June 9) I read in one of the Chicago papers that portion of the Peace Treaty referring to come. Out of the people toward govern-serving of the people toward govern-serving for millions of women and continuous of women and continuous for many conductors. The most state? And who pays the full bill? Why we do; in lift, in blood and in treasure. It is for us to attract attention in Spain, where savey child is familiar with the sacred mysteries of revelation, his blocades to be laid against this nation and that, or of economic boycotts, both of which mean hunger and sufficiency." From those remarks my correspondent can draw his own conclusions as to the accuracy of the classic mentioned. Marshall assures us that if Borrow's "Bibles" failed to attract attention in Spain, where every child is familiar with the sacred mysteries of revelation, his wares produced a certain effect in London. Our fruit dealers were surprised to find that they received for several weeks together with their control of the Peace Treaty referring to

customary Spanish imports, a con-tinual supply of mutilated Gospels and fragments of the Epistles of St. Paul. Perhaps that throws some light on the alleged eagerness of "eight poor harvest men to buy a donkey-load of Mr. Borrow's Bibles," which found their way back to Eng-land almost as soon as he did himself. To suppose that the read-ing of the Bible is forbidden in Spain is a clear proof of crass ignorance. Protestant, that is to say false versions of the Bible are forbidden, and justly so; why should the Church of God, the guardian of His Written Word, countenance the word of man being circulated as the Word of God? Why should she permit her children to accept a sham when the reality

It is worth noting that the first book which ever came from the press was the Bible, and it was printed by Catholics in Germany, and Caxton, a Catholic in England, first printed the Bible in English. In the fourth century Pope Damasus commanded a new translation of the Scriptures to be circulated throughout Christendom in the then living language of the civilized world: even the infidel Gibbon praises that great sixth century Pope, to whom the Free Church Assembly, Edinburgh, May, 1894, virtually passed a vote of thanks for having sent the Bible to Britain before Protestantism was heard of. Whence it is clear that neither Spain nor any country needed to await the arrival of Mr. Borrow before the Bible could be known to it. In the wonderful Cathedrals of Spain sculpture and painting set forth the Bible story, both clearly evidencing the familiar the ity of the artists with the great facts of On revelation, which in this manner were put before those who could lending friend appears to have talked some nonsense about "all churches being liable to err." Now, there is a church which was estab lished by Christ to preserve and teach the truths of salvation, a Church to which He promised the perpetual presence of the Spirit of Truth to teach all things necessary to salvation; therefore that Church cannot err in essential doctrine. The institutions which our friend calls "churches" were not founded anything anti-popish, and he gives it as merciless a supply as Morison ever did his patients. . . There are three long interviews with different people in Mr. Borrow's work. people in Mr. Borrow's work, which being with them, all the Protestant we have the best authority, coming sects are divided amongst themdirectly from the parties named, to selves, contradict each other, and declare untrue from beginning to end even in the same "church" two of —mere fictions." From those remarks its official divines may (and do)



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LONDON, SATURDAY, AUGUST 30, 1919

FORBIDDEN BOOKS

It is universally granted that especially in our days there hardly exists a greater danger to faith and morals than that which may be called the literary danger. Hence it becomes the Church's manifest duty, from the fact that she is the divinely appointed teacher and guardian of the revelation of Jesus Christ, to protect her children from the ravages of pernicious books. Consequently, she has from the beginning and at all times taken such precautions against bad literature, as were appropriate for the different times and the peculiar character of the dangers. Had she ever neglected doing so, she would have failed in one of her most important and solemn duties.

Nor is the Church the only institution which forbids objectionable literature. During the late War, we were subjected to a very strict censorship by the Government. Certain publications were banned as being anti-British or subversive of public order. It was a criminal offense to read or possess these prohibited works. If, then, the State to safeguard its citizens has recourse to such measures, why not also the Church, whose business it is to safeguard the faith and morals of her children ?

Natural law empowers the father to keep away from his child bad and corrupt companions; the highest public authorities are bound to protect by stern measures, if necessary, their communities from epidemics and infectious maladies; State and police rightly allow the selling of poison only under strict supervision. In the same way, the competent ecclesiastical authorities justly claim the right to protect, in their sphere, the faithful, by appropriate precau tions, from the poison, the danger of infection, the corruption springing from bad books and writings.

Faith and morals are the domain of the Church: within their limits she must have supreme power and be able to discharge freely her most sacred duties. It ought, then, to be clear to true Catholics that such morally necessary laws issued by the Church of God cannot be other than wise and reasonable.

The prohibition of improper books is an Apostolic practice, for we read in the Acts of the Apostles, (xix. 19,) to them good window dressing, but it of the Ephesians burning their books leaves untouched the real problem, of magic after the teaching of St. which is that coercion never has and Paul. From this burning of books at Ephesus, it is clear how the Apostle of the Gentiles judged of nations. pernicious writings and how he wished them to be treated.

general law strictly binding on all, in the present Irish executive. inclusive of the learned, even though Lloyd George himself must take in a particular case no great risk some step soon unless he intends to would be incurred by the reader. allow the Home Rule Act to come Whilst lighter transgressions may into force, as, of course, he does not. only constitute venial sins, still in You ask me will he follow Northgraver cases the heaviest ecclesias- cliffe's guidance and apply the tical punishment is inflicted by the dominion idea to Ireland. Why not law. The penalty of excommunica- provided there is some sort of countion specially reserved to the Pope, is incurred by all who, though con- dominion. scious of the law and penalty, yet read, or keep, or print, or defend books of heretical teachers or apostates, maintaining heresies.

Since the prohibition of books concerns all, anyone who for legitimate party is sure to do. We must do that reasons wishes to use forbidden books is bound to get a dispensation either from the Apostolic See or from some person specially authorized. such as the ordinary of the diocese.

From what has been said, we see how seriously the Church has ever viewed the danger of reading or possessing improper books. Certain

connection, we may remark that the number of English books on the exclude the translated trash of foreigh free-thinkers.

In case of doubt as to whether such or such a book is forbidden, the confessor, parish priest or some competent person should be con-

With the vast amount of good literature that is available, it is inconceivable that a true and staunch Catholic should willingly and wittingly disregard the prudent laws of the Church, thereby placing his judgment above that of the infallible guide, whom Christ has given us, in matters of faith and morals.

THE IRISH QUESTION

Scarcely less urgent than the signing of the Peace Treaty with Ger. many is the settlement of the momentous Irish question. Of what avail is peace without the empire, if its limits; and lasting peace there cannot be with the Irish question still unsettled.

Even the Daily News, an English journal, realizes this and characterizes present political conditions in Ireland, "as an enduring tragedy which cannot continue without ruinous hurty to both countries and permanent menace to the peace of the world." Yet another English paper, the Daily Mail, says: "The Irish question is slowly poisoning our relations with the Dominions and the United States and is filling half the world with doubts about our good faith in international affairs."

The attitude of the press of foreign countries is slowly but surely having its effect on the press and people of England and is developing a new spirit in regard to Irish affairs. Even though the Government make no sign, Englishmen, Welshmen and Scotchmen are beginning to realize that for their own credit's sake they must make an earnest effort to bring peace to Ireland.

From this we see that Ireland's appeal to the organized opinion of mankind has indeed proven the value of publicity to the Irish cause. 'As long as England could shut us out in the backyard," says an Irish writer, "and prevent our voices being heard, so long did the Englishman's conscience allow him to ignore the existence of an Irish question. Now it is clearly evident that the best method of convincing the Englishman that there is justice in Ireland's claim is to deliberately ignore him and appeal to the people of other countries."

A Home Rule Act which everybody now repudiates is on the Statute Book and is to come into force six months after the signing of peace. The Act is admittedly dead, and hence it remains for the Government to find a solution for Ireland before Christmas.

In this connection, a prominent Nationalist, who will not permit the disclosure of his name, has this to

say of the Irish situation : "Why does not the namby pamby the horns. To suppress Sinn Fein communion cup." aggression in County Clare may seem never will make Ireland a contented member of the empire community of

"It almost looks as though, in the The Index of forbidden books is a military habit has become ingrained try opinion to stay outside the Irish

> "But do not be under any misconception, if Lloyd George does not make any such proposal Nationalists there shall oppose it and attack him just as fiercely as Carson and his as Irishmen. His proper line is to make up his mind that Ireland can be dealt with as a nation with perfect safety to the United Kingdom, politically, strategically and commercially, and then impose his settlement upon us through Parliament at West-

"All that the situation wants,

every work which is contrary to some faith in the inherent sanity of stand that prayers for the dead, date that our parents were disposed George Crabbe—a name almost for industrial magnates—if any magnates sideration of the Irish people. Press- to lay people." ing, though it is, we must now wait

THE LIBRARY OF LOUVAIN

The fifth anniversary of the burning of the University of Louvain and its magnificent library recalls to inexplicable crime of the Germans on August 25th, 1914.

civilization and the noble ambition doubt. of the modern world to place monu ments of science and art above the quarrels of men. A rude shock it was, then, when the news was flashed broadcast that the act of the Calif Omar, the fanatical destroyer of the peace does not also prevail within great Library of Alexandria with its priceless treasures, had been repeated in this twentieth century by the Germans, in their wanton destruction of the Library of Louvain.

No military reason existed to excuse the act. The city had fallen into the hands of the enemy without the slightest resistance. The only explanation possible is that the Germans thought to hasten to victory by terrorizing the world.

When they discovered that by their stupidity they had only antagonized neutral nations and shown their kultur in its true colors, with characteristic hardihood they sought to fix the responsibility upon the University authorities, stating that they had taken no precautions against fire; as if such were possible against soldiers armed with torches and kerosene. When the University of Louvain and its library arise from their ashes, as arise they will, the crowning work of Belgian restoration and reconstruction will have been accomplished, for no other institution has been so closely associated with the national existence of the country, framing its mentality and providing it with valiant leaders like the heroic Cardinal Mercier.

The new library will not be the sacred shrine of the relics of Belgian intellectuality of the past but it will be the precious symbol of the resurrection of the nation and of the sympathy of the intellectual world, who are aiding in the work of restoration.

THE PROPOSED CHANGES IN THE EPISCOPALIAN CHURCH

Radical changes, we are informed, are about to take place in the sanctioned practices of the Episcopal Church, if the recommendations of the commission appointed to revise and enrich the Book of Common Prayer be carried into effect by the pulsion by means of even the very general convention of that denomination, to be held in October next.

The report makes provision for

interest, for they clearly demonstrate | words. that our separated brethren are at spiritual lives of its adherents, by drying up the wells of sacramental grace which are filled to overflowing words The Times uses today 'the in the true Church of Christ, and from which all its members may draw according to their needs.

Among non-Catholics, the holy sacrifice of the Mass is abolished, Christ is banished from the Tabernacle, the souls of men are no longer nourished by the true Body and longer finds a healing power in the do their duty. sacrament of Penance, the dying are no longer comforted and strengthened for their last journey by Holy Viaticum or by the Last Anointing.

Little wonder, it is then, that Protestants finding their spiritual nourishment reduced to a minimum in their struggle with the world, the flesh and the devil, are beginning to clamor for the sacred rites of the Catholic Church, so emphatically rejected by their spiritual ancestors, the so-called reformers of the six-

teenth century. The introduction of these practices involves a repudiation of many of the principles and teachings of the Reformation. One has but to read books she condemns by name; but really, is courage, good sense and the Thirty Nine Articles to under-

to hope that British ministers will to the obvious teachings of Anglicanshow what is also most desirable, ism. The proposed new manner of namely some understanding of the administering communion, for in-Index is comparatively small, if we Irish character and temperament. stance, does not square well with But the main part of the session ends article twenty, which reads—"The next Tuesday without any real con- Cup of the Lord is not to be denied

Moreover, does it not seem strangeuntil the House reassembles in ly inconsistent that after a lapse of and confirm the judgment of the poetry is said to have soothed the October, and Heaven knows what three hundred and fifty years it should court of first instance. And that was last hours of Sir Walter Scott and be discovered that the dying are offered for the repose of the souls of the departed.

How greatly should we not appreciate the fact we are members of the household of the true faith, where all mind the unpardonable and almost is certainty and consistency, and that we are not engulfed in the darkness of heresy and error, nor enshrouded

SPOILING THE CHILD

BY THE OBSERVER It is not only by sparing the rod that we spoil the child nowadays. As for rods, they are supposed to be cruel, and are, in too many cases, altogether discarded.

There is a most striking contrast between the way in which the last generation took their responsibility towards their children, and the attitude of the present generation as parents. The change is not an improvement; and the results are not to be bragged of.

The Scotch and Irish pioneers who came across the sea and settled in Canada were not so "struck on" their he stops disobeying in public and has children as parents are today, for the his own way only in private. But today; it is an access of admiration child becomes conscious is his duty for ourselves. We think so much more of our children than they did of theirs, because we think so much more of ourselves than they did of

The dear little angel who screams and stamps all who hear him to distraction must be petted, not punished, because, with all his interesting idiosyncracies, we have the setfled opinion that he is the child of perfect for all other relations is defective; it parents; and being such, he can is vitiated from the beginning by an have no real faults, but only trying little childish ways.

Conscience does not speak to us en this subject as it spoke to our fathers, because we have chloroformed conscience with vanity and self-love. We love our children unwisely because we love ourselves too much.

This is a very great pity. How common it is these days to see mothers apparently unable to check the wilfulness of children of four or five years! Why can't they do it? Rather, we should ask: Why don't they do it; for it is impossible that they have not the power. They are able to do it; but they do not wish to derness makes the thought of com-

There is a diminution of the sense "faith healing, anointing with holy of responsibility to God. No doubt too long with moral suasion when oils, requiem communions and about it. Our fathers and mothers prayers for the dead, reservation of did not like to punish us; but their the sacrament and intinction—the sense of responsibility was strong Government take the Irish bull by use of a dipped wafer instead of the snough to make them stifle their tenderness and compel obedience by These projected changes are of force when they could not get it by

It is a pitiful sight to see a little length beginning to realize how tyrant pound his brothers and sisters, upon which the promoters of the Protestantism has impoverished the break all household rules, assert his childish whims with temper and bad lated. The far famed shrine on the menners, whilst a fond mother or St. Lawrence is not a "Mecca" in fatuous father looks on and says any sense of the word, nor has it helplessly-"Johnny, dear, don't do anything in common with the annual this; don't do that; stop this; stop influx of Moslem fanatics to the that;" and dear little Johnny goes right on doing exactly as he pleases. If dear little Johnny grows up the right sort of man, under such conditions, put it down to the Providence of God which his parents have no Blood of the Lord, grievous sin no right to rely upon since they did not Christianity, and for a time threat-

There is too much love of the children for their own sake, or for the parents, and not enough love of them for God's sake, for the sake of Him who gave them to us, Who charged us with the duty of training them to His service, and Who will require from us an account of how we have discharged that great trust.

When we were going to school, we got a licking from the teacher occahome. Our parents loved us dearly; conscientiously, prayerfully, but not mawkishly, nor in vanity and indulgence. We did not run home with complaints of the teacher's cruelty, cence of the Church's rule in pre-

faith and morals, is by that very fact Irishmen, whether they are Nation Extreme Unction, reservation of the to be on the side of authority and to gotten in later years. Crabbe's forbidden, even though it be not on alists or Orangemen. It is too much Blessed Sacrament, etc., are contrary uphold it; and that the fact that we special mission as a poet was to had been beaten by the teacher was likely to lead to a new trial of the and the wrongs of the oppressed, and case in which we started to plead he did it in a manner which has ever with a presumption against us; that had attraction for those possessing our little personal view of the case a true ear for verbal music. Edmund was heavily discounted, and that the Burke was his early friend and chances were strongly that the home admirer; Jane Austen thought she tribunal would dismiss our appeal could have married him; and his not all, else we might have chanced again to be anointed and prayers it; but when final judgment had gone against us it was not impossible that a little extra punishment would be added: "And for fear he didn't who have admired his verse and paid give you enough, take this now!" And so, not wanting any extra slaps. but thinking we had had too many already, we used to hold our tongue. Catholic University of Ireland the That act was a direct challenge to in the twilight of uncertainty and the pity. A wave of emotional in Crabbe's longer poems, "Tales of the And, incidentally, his family dulgence and mawkish sentimental. Hall," said: "I read it on its first ity has swept over the country; and publication, above thirty years ago, it is very bad for the children, with extreme delight, and have never very bad indeed. It is impossible to lost my love for it, and on looking it overestimate the importance of a up lately, found I was even more sound and thorough inculcation in touched by it than heretofore. the childish mind of the principle of Elsewhere he has described scenes authority, of the virtue of obedience. depicted in this poem as "among the Some parents; yes, many; smother most touching in our literature, conscience by saying to themselves— and, as he further remarks, "A work 'Oh, he'll get sense when he gets which can please in youth and age older." See the unsoundness of that seems to fulfil, in logical language, position. It is not a question of the accidental definition of a classic. sense; it is a question of virtue; and the two things are different. People do not sin through lack of sense, but through lack of virtue. The access of sense may lead a child to look on open disobedience as bad manners, as "not a nice thing to do," so that reason that they were not so much that is not enough. Obedience must in love with themselves. It is not be taught a child, not as a matter of any new access of parental love that nice parlor manners, but as a matter makes us so indulgent to children of duty. The first duty of which a towards his parents. His first relations with other human beings are

his relations with his parents. If these relations be started right, and kept on a sound basis, the earliest training of the child becomes a sound preparation for all the human relations he may have all through his life. If, on the contrary, he is started wrong there, his preparation undue development of egotism and

We would not ask any parents to unduly repress their children. There is the other extreme; but it is seldom reached in these days. Children should be permitted to be children; not forced to be little old men and women; but at the same time they should not be permitted to act like little untamed animals.

But, says some reader, I rear my family by love and moral suasion. Excellent, if you really do that; if you find it possible. But if you never feel the need of some compulsion, you have super children; hardly use the means. Their mistaken ten- human; and quite unlike the average little bundles of nerves and muscles commonly called children. slight pain of a very small slap Do not too hastily classify your children as so far above the average. And do not keep on experimenting you do not see the results coming.

NOTES AND COMMENTS

THE ALLUSION in an advertisement in Catholic papers to St. Anne de Beaupre as the "Mecca" of Canada is an exceedingly infelicitous one pilgrimage are not to be congratu. tomb of the " Prophet." On the contrary, the religion of Mohammed is the very antithesis of that of the Nazarene, and in the hands of its chief adherent, the Turk, has for centuries been the sworn enemy of ened the very existence of the latter as an organized Power in Europe. Every time we recite the Litany of sake of us, their incomparable Loreto we recall by the invocation "Help of Christians, Pray for Us," that it was inserted by St. Pius V. as an act of thanksgiving for the great victory of Lepanto which marked the deliverance of Europe from this Moslem menace. As for Mecca, it was ever in the days of its power the scene of anti-Christian intrigue and fanatical excess. The application of sionally, but we seldom told of it at the term, therefore, to a Christian shrine is woefully out of place.

AMONG THE greater English poets who have paid tribute to the benefibecause we discovered at a very early Reformation days should be included

chronicle the sorrows of the poor, Charles James Fox.

As we are reminded by a re-reading of Crabbe's Life, among those tribute to his poetical descriptions of rural life was John Henry Newman. In one of his lectures before the It is not so now: and the more is future Cardinal, referring to one of his story is not without its lessons

CRABBE, WHO was a minister in the Church of England, is in the matter of his belief described as a "strong Protestant." That, however, he had a soul attuned to the higher life is apparent from his poetry. He is not known to have had any Catholic acquaintances or to have read deeply in history. His impressions were gathered solely from the life around him, and looking back to those faroff days when England was Catholic and contemplating both the material edifices which as heritages from the contained therein. past are still the glory of the English landscape, and the obscurity to which Catholics were condemned in his day,

Among her sons with us a quiet few, becure themselves, her ancient state review,
And fond and melancholy glances

cast On power insulted and on triumph They look, they can but look, with

many a sigh, On sacred buildings doomed in dust to lie; Of seats,' they tell, 'where priests

mid tapers dim, Breathed the warm prayer, or tuned the midnight hymn Where trembling penitents their guilt confess'd :

Where want had succour, and contrition rest; There weary men from trouble found

There men in sorrow found repose from grief.
To scenes like these the fainting soul retired ; Revenge and anger in these cells

expired; soothed, remorse lost half her fears, And softened pride dropp'd peniten-

all is lost; the earth where abbeys stood Is layman's land, the glebe, the stream, the wood. they restrain The rage of grief, and silently com-

he writes of the "quiet few," is that fast men of standing. They realize between the Catholics just emerging that the situation is serious, and from the Penal Laws, and what one of Crabbe's biographers terms the blatant vulgarity of all others"meaning the noisy sects of the day. But "strong Protestant" as Crabbe was, his sympathetic references here and there to "our mother church." show that he was a Protestant chiefly because of his environment and that his heart's affections lay in other surroundings and in other clared to be his-that the Vatican in times. In this he had much in Italy finds itself in an embarrassing common with many of his contemporaries in literature, and with many of those who came after him.

WHAT ONE IRISHMAN ACHIEVED

The other day there died in Milwaukee an elderly Irishman whose career is a striking instance of what may be achieved in America by unaided brains and energy. If Patrick Cudahy had gone on living in Callan, County Kilkenny, where he was born and where the Cudahys had lived since the time when they were kings in Ireland—every family had its own king in the grandold days he would probably have spent his time getting into trouble with the police and might have ended his days in the jail or the workinghouse But he came to America as a lad, and he worked so hard and so ably that he died the head of the great Cudaby Packing Company, one of the wealthiest and most respected of American

can be said to be respected in these days of sympathetic strikes and One Patrick Cudahy's first business experience was one carrying parcels for the local grocer; and by the time he was twenty-five he was superintendent of a packing company. It is clear he did not delay long on When Opportunity knocked at his door, he reached out for the famous forelock with one hand and grabbed the old gentleman around the neck with the other. And he never let go. But Patrick Cudahy never wasted any time as a young man reading Socialist propaganda and figuring out how he could squeeze a living out of the world without work. view of the present popular feeling trusts and that sort of thing, one hesitates to hold up the career of Patrick Cudahy as an example and inspiration to other poor young men who have ambitions; but at least his own vigorous spirit. sons enlisted immediately on American declaration of War, and his only daughter went to Europe as a Red Cross worker. Patrick Cudahy had a lot to be proud of besides his wealth.-Toronto Saturday Night

A LIAR WHO SHAMES HIS CLOTH

The Literary Digest of August 2, reprinted from the Congregationalist, a letter described as from "one of our well known and successful army chaplains," whose name is not given. It is one of the worst cases of the shameless lying indulged in against Ireland by the English Propaganda in America. The Literary D practically stands sponsor for statements contained in the letter by saying in its introduction:

The results of Mr. De Valera's visit to America are yet to be determined in their effect upon England. The realities of the various dangers confronting us are emphasized, thinks The Congregationalist, in the letter which it quotes, whatever the ultimate validity of the judgments

Following is the portion of the army chaplain's letter which

quoted: I am just back from two weeks in England and Ireland, where I saw much of the Sinn Fein movement and had good opportunity to study the present situation. It really is serious, especially in its implication of America. Recently I was present at a big open air Sinn Fein gathering of four counties of Ulster, the population is about half and half Protestant and Catholic. Two prom-inent speakers add. inent speakers addressed them, one of whom had been in prison in Dublin. He was elequent and earnest, of the stuff of which martyrs are made, and I liked the man though I disagreed with his position. The man that presided and introduced the speakers closed his remarks with these words: Sinn Fein means Ireland Ireland, or in other words, Ireland for the Pope. I heard these words myself. The second speaker declared that the Irish now controlled America by both direct and indirect means and that America would be compelled by means which he was not at liberty to divulge to force England to make Ireland free. He emphasized the resolution passed by our Senate and declared that to be but the beginning of greater things to follow. He stated that certain agencies could precipitate war between England and whenever it might seem necessary. He was intensely bitter against Eng land and said that the Irish held the balance of power in America and that the whole Catholic organization

is with them.
'I talked with many classes of pecple; Dr. Montgomery, President of the Presbyterian Assembly of Ire-THE CONTRAST here raised, where land; Dr. Park, and many other Belespecially in view of Ryan's report. told them the time had when the true facts should be given to America in justice to both America and themselves. I am sending a portion of these in the enclosed paper, I believe you will be glad to have. The Protestants, though but one fourth of the population, furnish three-quarters of the revenues. three-quarters Many stated the same belief which Dr. Van Allen, of Boston, who is in my camp with the "Y" recently desituation following the War, that change of location is necessary, and that Ireland is to be the place. They believe this to be the ultimate objec-Were it merely a political question they would be willing to let it be tried out, though that could bring no material benefit. I had a long talk with an English priest, a fine fellow, and he, defending England, stated that the movement is at least 90 per cent. a religious question. * * * In England feelin is rather intense at the action of ou In England feeling Senate and the suggestion that we will meddle, whether directly or indirect-

ly, in her internal affairs. There is one very impudent falsehood in the letter which proves the bad faith of the writer and throws doubt on all his other statements The statement that he heard the chairman of a Sinn Fein meeting in Ulster say that "Sinn Fein means Ireland for Ireland, or in other words Ireland for the Pope," is such a selfevident falsehood that it is hardly body who knows Ireland knows that

no man outside of a lunatic asylum ever said, or wished, or thought, such a thing. Bigoted Orangemen have been saying for many years the "Home Rule means Rome Rule," and they are taught from the cradle by the English Propaganda that under any kind of Self Government the Pope would be King of Ireland. Anti-National ministers in Ulster preach the same thing from the pulpit and the stupid portion of their flocks believe it. Perhaps the writer of the letter above quoted is one of the men who have been circulating that ridiculous falsehood, but whether he is or not, his statement that he heard the Chairman of a Sinn Fein meeting say that Sinn Fein means "Ireland for the Pope" is a lie made out of for the Pope" is a lie whole cloth. Nobody in Ireland says that except rabid, unreasoning partizans of English rule, who drink the toast, "Here's to the memory of King Billy, of glorious, pious and immortal memory, who saved us from Popery, interlopery, brass money and wooden shoes," or to the other one, "Here's to the Pope in the pillory, the pillory in hell and the divil peltin' priests

It is a very stupid lie, and the prominence given to it by "The Congregationalist" and the 'Literary Digest" shows how hard up the enemies of Ireland are for ammuni-The other stuff about the Vati can wanting to move to Ireland is of me character as the story "Ireland for the Pope" and originates in the same bigoted,

Ireland has always resented Papal interference in Irish politics, and every time an attempt was made to exert it, it was at the instance of the British Government, which always maintains an envoy, or an emissary secret or open, in Rome for the pur When England sought the Veto over the appointment of Irish Cath. olic Bishops, Daniel O'Connell, who was as staunch a Catholic as ever lived thundered this challenge to the plotters; "As much religion as you like from Rome, but no politics. But although the Veto was publicly defeated, the English Government secured what it wanted by a private arrangement. When Archbishop(later Cardinal) Cullen obtained a condemnation of Fenianism from Pope Pius IX., the Fenians, in public and private, resented the unwarrant able interference so stranuously that it became the fashion to describe them as "anti-clerical." They were not anticlerical; they only stood on their rights as Catholic laymen and were strongly supported by many priests and by two Bishops. The case was the very reverse. It was the clericals who were anti Fenian. It was

The Fenians could have beaten the British Government, but for the help given it by Cardinal Cullen and the majority of the Bishops, and they could have beaten the Bishops, politically, but for the British Government, but a combination of the two was too much for them. But, although beaten by this formidable combination, they succeeded in handing down their spirit, their principles and their policy to the next generation, and they are the spirit, the principles and policy of the overwhelmin majority of the Irish people today. the overwhelming

similar thing occurred during the Parnell movement when by an English intrigue in Rome the Simeoni Circular was issued. That is the traditional attitude of Ireland towards Roman interference in Irish politics, and the Vatican has at last learned the lesson. English intrigue in Rome continues, but the Vatican 'army chaplain" will continue to do their dirty work. himself. English priests are Englishmen first and Catholics after. Ireland suffered as much from England when her Kings were Catholic as after they became the heads of the Protestant Church. The Irish Question is not "90% religious," but that priest's religion is 90% English.— The Gælic American, August 16.

CATHOLIC MISSION AT NEW HOLLAND

FIRST SERVICE IN THE BOROUGH

SINCE 1808 Lancaster, Pa., July 28

Father William White, of the Redemptorist Fathers, of St. Clemens, Ephrata, yesterday celebrated Mass in New Holland thus establishing a Catholic mission in the borough, the first since 1808 when Jasuit priests St. Mary's Catholic church, of Lancaster, said Mass in private homes there.

The Mass was celebrated in a room in the old town hall, which was rearranged into a chapel. Many Catholics from the surrounding towns and from Lancaster attended the

In the course of time it is hoped that the mission at New Holland will flourish into a large parish, when a church will be established.

Mass will be celebrated at New Holland every second and fourth

Sunday oi the month. The opening of the mission in the

borough recalls the work of the Jesuit priests who in the early years established missions throughout the astern part of the State, and in many instances they have since grown into flourishing Catholic parishes. These Jesuit priests were connected with St. Mary's Catholic promptness.

church, this city. In the early years the duties devolving upon them were very onerous. As late as Harrisburg, Columbia, Eliza town, Lebanon, in fact the whole of Central Pennsylvania, were attached as missions to Lancaster. In those days prejudice rose high against the Catholic church in this country and the missions were established in private homes where Mass was celebrated.

SLAV PROBLEM LAID BEFORE VATICAN

DESIRE PERMISSION TO USE SLAV RITUAL AND HAVE MARRIED CLERGY

C. P. A. Service

London, August 10.-The Prague correspondent of the Times states that the deputation of Czecho-Slovak priests, all of the Deputies in Parliament, who went to Rome to present an appeal to the Pope have returned. They appear to be very well satisfied with the results of their mission. The subjects about which they sought

Papal consideration are ;
(1) The advisability of changes in certain bishoprics in conformity with

new conditions. The establishment of a de

the Republic.
(3) The use of the Slav tongue instead of Latin in the Liturgy.

(4) The marriage of priests.
In regard to the first of these, it is claimed that Bishops for dioceses inhabited entirely by Czechs or Slovaks were appointed from the ruling races; Germans in Bohemia and Magyars in Slovakia. It is suggested that a compromise may be effected by the translation of these Bishops to the German portions of the new Re-

The question of the use of the Slav language is neither new nor insuperable. The Slovanic liturgy has been authorized by Rome in the past, and at the meeting of the South Slav Bishops last year an appeal was made that Mass be allowed to be celebrated in Old Slovak and the other services of the Church in New Slovak.

MARRIAGE OF CLERGY

But the most serious item, how ever, is that regarding the marriage of the clergy. Last January a Congress of Clergy, held in Prague, petitioned the Government and the Pope for the abolition of clerical acy. The Times correspondent mentions some 700,000 Catholics who are Uniates having a married clergy, who now come under the jurisdiction of the new Republic, he sees in this an intimation that a married priesthood would not be such a scandal to the Czecho-Slovaks as it might be to Western

Catholics. The implication is entirely faulty. and it may be generally accepted that the Catholic Czecks and Slovaks are disgusted with the political and other manoeuvres of those of their clergy who have plunged themselves into sorts. The clergy themselves are far from unanimous on this matter; indeed, there seems to be sharp division among them. The Salzbury Katholische Kirchenzeitung has some very pointed things to say on the situation, and it lets in a good deal of light on the whole proceeding. This paper comes to

the point at once when it says:
"The Czecho-Slovak Catholics are responds. Sensible Irish Protestants are beginning to see all this and English manipulation will before long be as malegain Illution. experiencing at present a trying time. useless in Ulster as It now is

But idiotic liars like that grief and astonishment they behold their priests divided by politics and work. The English priest, at variance; with democracy at with no lack of confidence the torch is passed from their hands to yours. whom this minister describes as a stake and serious division threatenwhom this minister describes as a fine the Catholic People's Party. himself. English priests are Eng. And now with what mixed feelings have they beheld a deputation of clergy set out for Rome, there to engineer the abolition of celibacy! But in the midst of their troubles there appear among them two American priests of Czech descent, who speak to them in their own language, and ask them frankly what is at the bottom of all the trouble. How full of faith and religion this people still is is shown by their devotion on the feast of SS. Cyril and Methodius, when 60,000 attended to offer their prayers. It is to help this people that Mons. Bouska and Father Zlamal have come on their mission

to Prague. The i urnal goes on to compare with evident chagrin, the mission to Rome of SS. Cyril and Methodius with that of the recent deputation, and it says that the Holy Father knows fully all the circumstances of the case. It comments further on the sadness and astonishment with which the Catholic people heard of the appeal being made, and of their lack of complete information as to all the details. The journal concludes

with : "Mons. Bouskaspoke before a great clerical assembly at Prague, when he expressed his painful astonishment at finding so great a dissension among the Czech clergy, particularly that such a matter should be given importance when the utmost unity was necessary. Father Zlamal also spoke recently at a clerical assembly at Prerau in Moldavis, when he told those who were in favor of the aboli-tion of clerical celibacy that the Catholics of America would not, for a single instant, tolerate in their midst a married priesthood.'

Among the best of good manners is

TRIBUTE TO NURSING SISTERS

MATRON-IN CHIEF MACDONALD'S HAPPY SPEECH Halifax Morning Chronicle

The Nursing Times contains a report of an interesting and brilliant speech made at the first quarterly seting of the new Association of Hospital Matrons by Miss Margaret C. Macdonald, Matron-in-Chief of the Canadian Nursing service. meeting, which was held in The Medical Secretary's Rooms in Lonattended by many of the chiefs of the Nursing Services in the Old Country. The Nursing Times reports Matron Macdonald as follows:
Miss Macdonald, Matron in Chief

Canadian Nursing Service, congratulated the members upon the forma tion of the Association and its admir-able object. It had but one fault, that it had not been given earlier birth. She believed she had seen every phase of Army nursing from the Rhine to the Jura—regimental aid posts, advanced and main dressing stations of the field ambulances casualty clearing stations, barge stationary and general ambulance trains and hospital ships -and one never ceased to marvel at their completenses in organization facto primacy for the Archbishop of Prague throughout the territories of was marked "fit for duty" nothing that science had invented or human skill devised for the alleviation of suffering was lacking—even to the gramophone—whatever the state of sides the Catholic missions in Japan. high noon, and late at night!
Tommy's mysterious camouflaging of suffering, and his resignation and Could any tribute be more flattering than the following extract from a letter: "I am in hospital, likely lose an arm, the nurses are called Sisters—they are all so good and kind, more like a fellow's own sis-

She had yet to hear of an instance nurse in uniform was other than one of deep esteem. Professional qualifications alone would not have inspired such a enviable regard; and this brought to her a subject of which she work in the Great War eclipsed anything the nursing world had ever seen. These noble women, by their work, carried on without aggression, These noble women, by their had attained for the profession at large a recognition that years of peace might not have brought.

'Having now laid down their arms, so to speak," Miss Macdonald concluded, "it is to you matrons that they turn their eyes for the support necessary to maintain their place in That it has been acquired at the cost of so much suffering and sacrifice of life renders the trust all the more precious. The number of nurses employed in the combined of war totalled a colcssal figure. It seems almost incredible that such vast organizations, com-posed entirely of women, governed by women, should during a crisis entending over four and a half years present an unbroken line. In the Nursing Service not a weak spot, not even the semblance of a breakdown was found: and, what is dearer than all, the breath of scandal never blew across its name. Could the history of this war record a fairer page? With the signing of peace nurses are your objective, I venture to express world and that of the Motherland.'

Matron in Chief Macdonald nany friends in Nova Scotia. She is a daughter of the late D. D. Macdon ald of Bailey's Brook, Pictou County, and a niece of Mr. Justice Chisholm

'PEACE OF RIGHT'

BRITISH GOVERNMENT ISSUES WHITE BOOK, GIVING VERSION OF THE MUCH DISCUSSED

PROPOSITION According to an Associated Pressdisatch from London, dated August 12, "White Paper" issued on Tuesday night by the British Government deals with the Papal peace proposal to the belligerents in August, 1917.

The Pope in his note said that, before everything, the fundamental point must be that the moral force of right should be substituted for the material force of arms, and pointed out that this would entail a general agreement for the simultaneous and reciprocal reduction of armaments and the institution of the principle

of arbitration. The Pontiff stipulated for complete evacuation of Belgian and French territory, with the complete political, military and economic independence of Belgium restitution of the German colonies and complete freedom of the seas.

Foreign Minister Balfour, the

ed effective guarantees against a re-petition of the horrors of the war, the British Government considered it most unlikely any progress toward peace could be made. The French Government intimated that its views coincided with those expressed by

Mr. Balfour. "Dr. George Michaelis, then Ger man Chancellor, replying for Germany, subscribed to the idea of enforced arbitration, the limitation of armaments and freedom of the seas, but said no word on the subject of evacuation of Belgium and France of Belgium independence. He merely expressed readiness for peace on conditions compatible with justice and corresponding to the European situa-

'This and the Austrian which was similarly couched, were sent to Premier Lloyd George and formally acknowledged. There the matter ended, the 'White Paper'

JAPAN

MR. YAMAMONTO EXPLAINS NEEDS GREAT AND IMMEDIATE

The recent address of M. Yaman onto at the dinner of the Corporation of Christian Publicists in Paris threw a great deal of light on the status of sides the Catholics there are at least mind or body, and at early morning, twenty different Protestant sects carrying on evangelical efforts in the island. The Catholic Church has 55 native priests. Protestantism has shy, half apologetic devotion to a 1,570 native ministers; there are all less fortunate, though often comparious told 160 Catholic missionaries and atively unknown pal, was a lesson in Christian charity and an inspiration to all about him. His first care on convalescence was to help Sister. places of worship number 1,240; the Catholic body has 70,400 members, the others 117,600. Few Catholic Japanese fail to practice their religion, many Protestant Japanese sel

M. Yamamonto, who is a fervent Catholic convert, pointed out that there is need to-day of vigorous where a soldier's attitude towards a Catholics propagands, and among other reasons for this assigns the following: the influence of German would materialism, which has done so much high to shake the foundations of religious and moral foundation in Japan, is at present neutralized by the disfavor never tired, the Army Sisters. Their in which all things German have fallen; Protestantiem is spreading rapidly, and once a Protestant, the Japanese is very difficult to convert the prestige of Japan is very grea without parade or self-consciousness, in the Far East, and the influence. both in material and moral things, exercised by her over her neighbors enormous. Indians, Filipinos, Chinese and other Orientals flocking to Tokio to find inspiration and direction; if Japan should become Catholic, other Eastern nations other would probably follow in her wake.

The conversion of Japan, according to M. Yamamonto, is possible provided it takes place at once. His reasons for holding this opinion cover a wide range: martyrs in that land has not yet borne fruit; the sacrifices have not been recompensed; the prayers and sacrifices of religious men and women offered for Japan's conversion cannot remain unanswered; the consecration of the country to the Sacred Heart cannot be in vain; the Holy See is making special efforts in Japan's behalf; the victory of the Entente has strongly affected the dominant class; the heroism affected patriotism and endurance displayed by Catholics during the War, has disis passed from their hands to yours.

In conclusior, and whilst extending give good hope for the future; the has done it successfully. Association of Catholic Youth at Tokio is the nucleus of a great Caththe hope that the circumstance of my presence here today may prove significant of a closer future relationship between the Canadian nursing into account that they belong to a pagan race; they practise many of virtues dearest to Christianity and are inclined to become Catholics.

set down by M. Yamamonto. First there is the harm done by Protestant nissionaries, who are regarded with disdain by the Japanese because they are, at times of mediocre families, are married, intent rather of enrich-ing themselves than on spreading the Gospel, more interested in trade than in conversions, and content to baptize all comers without instruction merely to augment the number of Protestants. Unhappily Catholic priests are confused with them, since the Japanese do not trouble to make distinctions. Another difficulty is the fact that Protestants have not infrequently engaged in politics, especially in Korea. This has especially in Korea. This has annoyed both the people and the Government, and has reacted on Catholics. The Japanese have gained their knowledge of history through atheistic or Protestant sour ces, and so have imbibed the pre judices with which such books are filled. A serious obstacle is lack of resources, together with a wholly inadequate number of missionaries. The diocese of Tokio, for instance conversion there is only one archibishop, twenty-five missionaries, of whom about twelve are absent on account of the war, and two Japanese one count of the war, and two Japanese one count of the war, and two Japanese one of the greatest injuries that the difficulty lies entirely in the hands of their Bishop and that our work, difficult enough.

their allies stated officially how far they were willing to go in the matter of reparation and restoration and announced their war aims and offer-testants and pagans the Catholics have but one delly page. testants and pagans the Catholics have but one daily paper. Protest-ants on account of their wealth and number are well off in the matter

> ADDRESS OF ADMIRAL BENSON

CHIEF OF UNITED STATES NAVY SPEAKS TO DELEGATES AT KNIGHTS OF COLUMBUS CONVENTION

Admiral Benson, chief of the ureau of naval operations and ranking officer in the United States navy, was met at the station in Buffalo by committee from the Knights and the city commissioners.

Admiral Benson is a convert, a the delegates, speaking as follows;

THE ADMIRAL'S ADDRESS

As you know, in the latter part of October, it was quite that the German empire was crumbl ing and that the call for peace would soon be made. I was appointed by President Wilson to go abroad with Colonel House. We arrived in Paris on October 25. On our way over we intercepted various messages that were going forth between Berlin and Washington and which resulted in a

request for an armistice.

It was my privilege to take a prominent part in drawing up the naval terms both for Germany and Austria and the terms that were submitted and accepted. And, of course, this was immediately followed by the terms of peace. My position was My position was commission.

It put me in the side lines, as it were, and I could watch the game probably with a little more real interest than one who was really a

commissioner and taking active part. There are many ideas that suggested to me that I would be very glad to give you, but under present international conditions I feel that it would be better for me not to give expression to them. I can say this that the terms submitted and the bearing and general stand that our representatives took did make a very decided and fine impression upon the foreign countries. They could not help but be impressed with their earnestness, their sincerity and their unselfishness.

We went there to prevent future wars, and I can assure you that our commissioners never lost sight of that fact. I was particularly im-pressed by a great many of our large ousiness men who were there to advise and draw up the different principles submitted with their thorough American ideals.

Of course, there are two sides to this question. And we must realize it. There is the European or foreign question. And there is the American idea. And I believe that so long as the ocean rolls between us that condition will continue.

AMERICAN INFLUENCE

I do believe that we have made a worthy impression on all the world and that impression has been for a lasting good. While we have not accomplished all that was desired, something has been begun that will bear fruit in the future and in time will, if carefully followed out and is properly supported, accomplish what

The world is now facing new problems. There are many that we do not understand, and we are unable to remedy or to solve, but the Holy Church during the last 2,000 has in some form or other had to

ditions it imposes upon every Cathrealize his own individual responsi bility not only to the Holy Church, but to his own country.

In the Spanish war a majority o The obstacles to the spread of Catholicism in Japan are also clearly not fight because the war was against a Catholic country. That was not so And there was no better demonstra tion of the neutrality of the Holy See than in the present war.

WORK OF THE KNIGHTS

In our country the Knights of Columbus have made a wonderful impression upon the people. They have been brought in contact with hundreds of thousands of soldiers, ing with it serious obligations. Be and I doubt if any of the men of the 4,500,000 that were enrolled but that bus and towards the Church.

Confusion exists everywhere. There are various ways in which sooner it is given adequate attention that condition can be changed. I the better for all concerned. To that condition can be changed. I the better for all concerned. To was talking with a congressman the cother day and he said a number of years ago there was only one Catholic in Congress and today there are What may be done? First and lic in Congress and today there are about 60, and this thought occurred to me. Of course, we cannot and we to give to the Ruthenian Catholics should not get mixed in politics the clergy so sorely needed and then, except to this extent: that we too, of almost equal importance, we except to this extent: that we too, of almost equal importance, we should be careful that wherever a must supply with Catholic education The diocese of Tokio, for instance, has 16,000,000 people, and for their conversion there is only one architecture.

Catholic man is elected or considered the young Canadian Ruthenian, the hope of the future.

The diocese of Tokio, for instance, Catholic man is elected or considered to a prominent or any public position, that he is a man that purely the question of supplying a clargy

really so. It has been one of the greatest difficulties that the Church has had to contend with, and I don't who calls himself a Catholic and does not live up to the rules and teachings of the Church. Therefore, when you contemplate a new case, financial assistance must be forthcoming and a sufficient amount assured.

The solution an important effice, if he be not what he claims as a Catholic he has no

right to be supported.

Next Septemer I will retire from the active service after 47 years of very active life. I assumed my present duties May 11, 1915. My office has organized and put into operation the organization which carried the United States navy through the great war. We institu the problems and various phases of the war so far as the navy cerned in America and was con-The successes of that organization and of the various problems we had to meet speak for themselves, and I staunch Catholic and a daily commu-nicant. He atterwards addressed I feel in a certain way that you are entitled to know what I have done ecause you have seen fit to honor

Wherever I have been, in the camps in this country or in cities and towns overseas, I have been impressed with the quiet and effective way in which the Knights of Columbus have rendered service to the men of the army and navy. They have served all well and without ostentation. I must say that I am proud of their achievements as a relief agency and sure of the success of the magnificent educational undertaking which they now propose to launch as their vigorous contribu-tion to the forces aligning against sion Society the means and we the philosophy of anarchy.

WORD FOR THE PRESS

And, before closing, I must say press. I doubt whether men of the peculiarly and professionally curious nature developed by journalism. and especially by American journal ism, have ever voluntarily exercised so great self-restraint as the American correspondents at the peace conference. Knowing many import ant and vital facts, they willingly re might have meant professional prestige and even when journalists of others countries were sending facts broadcast throughout their countries Sterling patriotism inspired this self restraint, and our journalists should be given credit for it.—Catholic Bul-

> LETTER FROM FATHER FRASER

China Mission College. Almonte, Aug. 21, 1919. Dear Readers of CATHOLIC RECORD :

I am glad to be back again in our dear China Mission College of Almonte, and to find the students and faculty in good health and spirits and having made great progress in their studies. I am sure owe in great part to your prayers this happy state of things and the perfect success of my visit to Rome and take this occasion of thanking you sincerely for your kindness. would ask you to continue for the love of God and the salvation of souls your prayers and alms for the support of this work so profusely blessed

by our Holy Father the Pope. You will be glad to learn that the College opens on September 8th, Feast of the Nativity of the Blessed Virgin Mary, with a larger staff and more students than appeared in the group in the Catholic Record, June 7. Just as I write a telegram comes to hand from a zealous young priest who is joining us in order to become a missionary in China. It reads "Welcome home. Expect me early in September."

Another great help to the work will be a young Subdeacon who from his earliest years desired to consecrate his life to God on the Chinese Missions. Yours very thankfully.

OF CANADA

A WESTERN LETTER

Our Canadian Ruthenian Catholic brethren present to the Catholics of the Dominion a problem, the solution of which is most necessary for us and at the same time a problem carry cause difficulties are to be subdued and dangers dared in its solution is no left the service with a very different reason why it may be neglected or feeling towards the Knights of Colum-consigned to some indefinite time. The affair is ours : it is a Catholic question and is here to stay. The sooner it is given adequate attention

account of the war, and two Japanese priests, all of these are engaged, and necessarily, rather in ministering to necessarily, rather in ministering to white paper continues, in acknowl edging the Pope's note intimated that until the Central Empires and the Central Emp

rite until such a time as the Ruthen ian Catholics will be able to produce their own clergy racy of the soil of

dearth of Ruthenian priests. The Presbyterians have today in active work among the Ruthenians more Ruthenian ministers than there are Catholic Ruthenian priests. Why is this? The public and non-Catholic private institutions educated the young Ruthenians and then a hybred, half pagan half Christian, he turned loose among his count to "Canadianize" them. If the Cath olic Church as such had grappled with this problem of Ruthenian education twenty five years ago instead of leaving it to one missionary bishop we would have to ay a strong Ruthenian clergy and the Ruthenian Bishop would not be looked upon as fair game by every anti Catholic bigot in Canade. It will not mend matters to repine. The leakage can be stopped now, but the work demands no halfhearted measures.

The few priests labouring among the Ruthenians have gathered a number of promising young boys about them and are doing much under the present circumstances to lead them to the altar. The Redemptorist Fathers of the Greek rite are doing heroic work in the Yorkton district, all tending Catholic education of towards the ians. The Christian Brothers from Ontario are now seconding the Priests' efforts. There is hope therewill establish not one Boarding School like St. Joseph's at Yorkton but a dozen of them throughout the West. When we are able to meet the demands of Catholic education we-have the Ruthenian problem solved. Pray that the day may not be far removed and by your generous donations bring it nearer than it seems at present.

Donations may be addressed to: REV. T. O'DONNELL. President. Oatholic Church Extension Society,

67 Bond St., Toronto. Contributions through this office should be addressed :

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2 00 sisters. Newfoundland ... MASS INTENTIONS A Friend, Ottawa..... 2 00 A Friend, Paris.....

of men without combat, for it meets an eternal adversary therethe origin of selfishness and hatred

> FATHER FRASER'S CHINA MISSION FUND

Almonte, Ontario Dear Friends,-I came to Canada to seek vocations for the Chinesa Missions which are greatly in need of priests. In my parish alone there are three cities and a thousand villages to be evangelized and only twe priests. Since I arrived in Canada a number of youths have expresses their desire to study for the Chinese mission but there are no funds to educate them. I appeal to your charity to assist in founding burses who desire to become missionaries in China. Five thousand dollars will found a burse. The interest on this amount will support a student. When mission another will be taken in and so on forever. All imbued with the Catholic spirit of propagating the Faith to the ends of the earth will. I am sure, contribute generously this fund.

Gratefully yours in Jesus and Mast, J. M. FRASHE. I propose the following burses for subscription.

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FIVE MINUTE SERMON

BY REV. M. EOSSAERT

TWELFTH SUNDAY AFTER PENTECOST

CHRISTIAN CHARITY TOWARDS ONE'S

In answer to the lawyer's question "Who is my neighbor?" our divine Saviour related the parable of the Good Samaritan to teach us that every one, friend or foe, Catholic or heretic, good or bad, fellow countrymen or foreigner, is our neighbor, whenever we have an opportunity of helping him. From the example of the Samaritan we learn what true charity towards our neighbor ought to be, according to the spirit and teaching of Christ. Let us today consider some of its chief character-

True Christian charity is in the first place unselfish. How free from all self-seaking was the charity displayed by the good Samaritan! He poured into the injured man's wounds the wine and oil that he had taken with him for use on the journey; he set him on his own beast, and paid the innkeeper for his food and lodging, and promising that, when he came back, whatever else had been spent on the wounded traveller should be repaid. Was he looking for any return kindness? No; he could expect nothing from the wounded Jew, who had been robbed of all his property, nor from the man's relations, who would have very probably have insulted him, being a Samaritan; in fact he had good reason to fear lest his own fellow countrymen should attack him for having befriended a Jew. Our Lord desires us to follow the good Samaritan's example; to each of us he says: "Go and do thou in like manner." Whenever therfore you have any opportunity of assisting your neighbor in his troubles, whether of mind or of body, do not stop to consider who he is, nor how you will benefit by it, nor whether he is rich or poor, respectable or of low estate, but do your utmost to help him, simply because he is your neighbor, your brother in the control of Christ and a joint heir with you to eternal happiness.
2. In the second place, true Chris-

tian charity is active. St. John writes: "My little children, let us not love in word, nor in tongue, but in deed and in truth." What advan-tage is it to our unfortunate fellow creatures for us to condole with them in their sorrows or even to shed tears of sympathy, if we do nothing at all to help them? Be more sparing of your words, and learn from the good Samaritan how to act, when your neighbor is in trouble. The Samaritan did not talk much, but, as soon as he caught sight of the wounded man, he went up to him and did all that he could to relieve him; he poured out oil and wine into his wounds, bound them up, and, setting the man upon his own beast, brought him into an inn and took care of him. If your heart is ever full of sympathy at a neighbor's misfortunes, do not re-press this most beautiful of all human sentiment, but give it free scope, offering help to the utmost of your power, cheerfully and readily, not in a grudging spirit, for "God loveth a cheerful giver," and "He that sheweth mercy to the poor shall be blessed." Remember our Sav-iour's words: "Blessed are the merciful, for they shall obtain mercy."
3. Finally, true Christian charity

must be universal. When God sends you an opportunity of proving in action your love of your neighbor, avail yourself of it, no matter who he may be; do good to enemies as well as friends, to strangers as well as acquaitances, and to the poor, as well as the rich. Bear in mind our divine Lord's words: "If you love them (only) that love you, what reward shall you have? do not even

the publicans this."

Let us therefore strive to have an unselfish, active and universal chari-ty towards our neighbors, based upon our love of God. Unless we really love our neighbor, we cannot love Him, as St. John tells us plainly in the words: "If any man can say, 'I love God,' and hateth his brother, he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not?" Jesus said to His disciples: "A new commandment I give you, that you love one another, as I have loved you." Let us impress these words deep in our hearts, and whenever an opportunity occurs, let us hasten, like the good Samaritan, to help our neighbor in every possible way, and may God deign to bestow His blessings upon us! Amen.

> THE TOLL OF WAR AND INFLUENZA

The War Department has issued the following figures touching upon the late War. The total list of dead among all belligerents reached the figure of 7,450,000, divided as follows:

Russia, 1,700,000; Germany, 1,600,000; France, 1,385,000; Great Britain, 900,000; Austria, 800,000; Italy, 330,-

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to April 30 of this year was \$21.850. Q00,000: The total armed force, including army, navy and marine corps, was 4,800,000. The total number in the army was 4,000,000, and of these 2,086,000 went overseas. The numwho fought in France was

Yet for every American killed by German bullets ten were killed by the influenza epidemic that swept the world last fall and winter. One year of the epidemic killed more than four years of War in the belligerent countries of Europe.

GENERAL INTENTION FOR SEPTEMBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

RECRUITING CATHOLIC TEACHERS

Training youth is one of the noblest professions that can occupy the life of man here below. Taking raw, uncultivated minds and hearts and molding them in such a way that the possessors thereof shall become worthy citizens, is a work that has in all ages merited the highest praise. The ancient orator Cicero asserted that "no man could offer a greater gift to the Roman Republic than to teach and instruct its youth." All civilized lands since Cicaro's time have simply echoed the sentiments of the old Roman pagan. Education is essential to the peace and progress of nations, and the recognition of this fundamental fact recognition of this fundamental fact is summed up in the aphorism of a modern writer: "Education is a better safeguard to liberty than a standing army." Preparing children to become useful members of society that the revelation came to them to become useful members of society is a profession fostered and honored by every government, the leaders thereof being well aware that the power and influence of a State can be gauged by the advancement it makes in the intellectual and social training of its citizens.

the interests that are at stake. The Duke of Wellington once uttered a rather obvious truth in forcible words. "Educate men without religion," said he, "and you make them clever devils." And one might add, "Educater_men in eignorance of the true religion and you make them pliable tools of Satan their master." The unsound principles they imble in their youth from false teachers give a bias to their whole careers. Although professing no set form of religion themselves, they naturally Catholic men and women who feel 900,000; Austria, 800,000; Italy, 330.
000; Turkey, 250,000; Serbia, 125,
000; Belgium, 112,000; Roumania,
100,000; Bulgaria, 100,000; United
States, 48,900; Greece, 7,000; Portugal, 2,000.
Total deaths in the United States
army was 112,422, and the total
number of wounded Americans,
236,000. Two of every three American soldiers who reached France
took part in battle.
The Americans fought in 13 battles
for 200 days. America's cost of War

are the outcome of their early teaching. And the present is merely an echo of the past. History proves that the preaching of some false doctrine or other has been at the ottom of the persecutions the Catholic Church has had to sustain in her long career, just as the blatant teach ing and the application of some false principle or other has been the cause of most of the social revolutions

mentioned in history.

No such catastrophes are possible in lands where Catholic influence is allowed to prevail; that is, where Catholic teachers are free to live and mold the minds and hearts of those who are to be the leaders of future generations. We hear much, these days, about the mutual responsibili-ties of Capital and Labor. The Church teaches that if these two elements have just complaints to make against each another, they have other ways of airing their grievances and remedying their ills than by strikes, sympathetic or otherwise, which dislocate the entire social and economic life of a community and cause inconvenience and loss to thousands of innocent victime. The economic upheavals which have been threatening this country in recent months are not the outcome of Catholic teaching, nor have the rumblings of social revolution which have been heard from coast to coast had their origin in Catholic schools. Our teachers inculcate respect for legitimate authority. In our schools one hears nothing but the true doctrine regarding frankness and honesty in dealing with one's fellow-men; the Church insists on her children's shouldering their duties as units of the society in which they live. She insists on charity, equity and justice among all men, even though the heavens fall. When one hears the rantings of Socialists and other would be reformers, one is sure that he is not listening to Catholic doctrine; nor are so-called "soap-box orators" usually the product of Catholic schools. If there are Catholics among our Socialists and Bolsheviks those people have chosen their company in opposition to the teachings and wishes of the Church in which they were baptized. Paradoxical as it might seem to our government leaders, it would pay them to sub-sidize Catholic schools and Catholic teachers, more generously than is their wont. Public order and tranquility would gain in the long run.

religion and sound patriotism and Catholic teachers are propagators of both. Is it any wonder, then, that the Church looks upon the formation of teachers as a matter of the greatest importance? The motherly care importance? The motherly care with which she surrounds her teaching communities shows what are her sentiments in their regard. Where these communities exist and are free to exercise their apostolate, she has no occasion to worry about the future of her little children, for she knows that they are being brought up in a healthy atmosphere and are being preserved from many blighting influences. But where Catholic schools and teachers do not exist, she fears for the consequences. The spectacle of thousands of her children deprived of their own schools and taught by people who have no sympathy with her doctrines, is a sad one to contemplate. "When one thinks of the agony one has gone through in consequence of false through in consequence of false teaching," says an English author, "it makes human nature angry with the teachers who have added to the bitterness of life." It does, in fact, add to the bitterness of the short lives of the thousands of us when we come to realize that our intellects, created to assimilate truth, were in like a shock. Precious years have passed and it is now too late to mend matters. It is one of the tragedies of life when perspectives are lost that can never be recovered.

Catholic schools are centers of

And yet non Catholic teachers may of its citizens.

If teachers and teaching are neces.

If teachers and teaching are neces. against our religion. Unofficially they may be even sympathetic. Scular knowledge may even run more freely through non-Catholic citizens who make up the State. Could any fact be more evident? Who will assert that the moral training of the individual is not of greater benefit to him than the promoting of his economic and social betterment? The latter merely leads to his earthly welfare, while the former points out the way to his eternal happiness.

Catholic teaching are necessary against our religion. Unofficially they may be even sympathetic. Secular knowledge may even run more freely through non-Catholic channels, but the Catholic point at view is necessarily absent, the loss of which during the plastic years of childhood is reflected in the afterlives of those who have had to grow the latter merely leads to his earthly welfare, while the former points out the way to his eternal happiness.

Catholic private in the prosperity of a spain st our religion. Unofficially they may be even sympathetic. Scular knowledge may even run more freely through non-Catholic channels, but the Catholic point at view is necessarily absent, the loss of which during the plastic years of childhood is reflected in the afterlives of those who have had to grow the provided provided the provided welfare, while the former points out the way to his eternal happiness.
Catholic teaching has in view not merely the temporal welfare of the State but also the spiritual welfare of the citizen, the latter being the more important of the two in view of the interests that are at stake. The

the brightness of the firmament; and they that instruct others to justice as stars for all eternity."

(Dan. xii, 3). Leading others out of ignorance and preparing them for their lives here and hereafter is leading them noto justice. It is a constant to the properties of the effort to break down the barriers between the natural and the supernatural, between humanitarianism and religion, that even Catholics become affected, and those tendencies towards indifferent to break down the barriers between the effort to break down the barriers between the natural and the supernatural, between humanitarianism and religion, that even Catholics become affected, and those tendencies towards and the supernatural, between humanitarianism and religion, that even Catholics become affected, and those tendencies towards and the supernatural, between humanitarianism and religion, that even Catholics become affected, and those tendencies towards indifferent to the properties of the properti their lives here and hereafter is leading them unto justice. It is a noble missionary work; those who engage in it are laying up treasures which will not rust. They are doing a work pleasing to God, useful to the State and profitable to themselves. And our Blessed Lord Himself promised them eternal life when He asserted that "he that shell do and profit in the control of the service of the ser asserted that "he that shall do and teach he shall be called great in the kingdom of Heaven." (Matt. xii, 19.)

E. J. DEVINE, S. J.

MATERIALISM

By Bishop Shahan, at Catholic Educational Convention

one hand it singles out the Catholic Church with unerring logic, and on the other, why the Catholic Church insists on religion, positive revealed religion, the known and feasible will of God as the strong fortress from which she has always overcome the

assaults of materialism. Discredited for a brief hour and without favor on the morrow of the great war which it brought about, within and without the unregenerate individual not to forecast an era of revival in the more or less distant future. Already it is casting about how it may most fatally wound the Catholic Church, its only adversary, and hopes to find the solution in the domain of education, thus cutting at the bases of supply as it were, at the communications of God's Church

with her little ones the world over.

Already the garments of religion are borrowed and a camouflage of Catholic words and phrases emptied of their traditional reality. Substitutes for genuine Christian faith are offered, all of them prescinding from any external religious authority, a vague religious emotionalism that daily vanishes into new forms, a universal service of mankind that has never stood any true test, a universal brotherhood which fades away before the first conflict of public interests or private schemes, a religion of nature now streaming with the blood of mankind east and west.

In the helpless wordy pantheism of static India, or in the dead stoicism of Ancient Rome, men seek the moral energies of their new religion but in vain. Neither Hegel nor Dr. Eliot can set up again these ancient moral bankrupts. The sources of our human ills are chiefly within us. in our darksome intellect and our enfeebled will. And it is only the religion of the Cross, the divine redemption, of divine healing and illumination, which can lift up fallen itan lifted up the wronged and beaten brother by the roadside and restored him gratuitously to health and a social place.

OLD CATHOLIC SPIRIT

Without assuming any pessimistic attitude one cannot help noting and deploring the gradual weakening of that fine old Catholic spirit which was so strikingly evident in the decades gone by. It is true, that the difficulties end prejudices which confronted the early settlers brought them into close union with the Church and begot, if we may call it so, a pugnacious interest in her affairs. There was no middle course then, they either drifted away, lost

They saw the Church as the great consoler and refuge, and they conceived a loyalty not only to the Church herself and her eternal truths, but to everything that per-tained to her. They were more than faithful children of the Church; they were her devout lovers.

So persistent has been the effort to

stincts of a few generations ago are no longer held in honor. Take the home, for example. For-merly no good Catholic household lacked its religious pictures. There was the picture of the Sacred Heart before which the family recited the Rosary in the evening. Each morning the children opened their eyes upon the picture of the Holy Family. Materialism is an intellectual error—a social plague, an economic menace, and a political abyss. It has never been overcome except by true religion, and that is why on the one hand it singles out the Catholic Prayer books were not hidden away, of paint to represent a mountain scene. That fine old reverence be-gotten of filial love which animated the children saems lost and replaced

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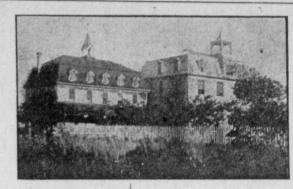
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by a levity that styles the father as "the Governor." The equally fine old family spirit that united ail the household in affection and loyalty to one another is very often replaced by a boarding house method of living in which the children merely take their meals at home and their recreations and amusements in the streets.—The Visitor, Providence.



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CHATS WITH YOUNG MEN

BE A GENTLEMAN Come wealth or want, come good or

Let young and old accept their part, And bow before the Awful Will, And bear it with an honest heart, Who misses or who wins the prize. Go lose or conquer as you can; But it you fail, or if you rise, Be each, pray God, a gentleman.

TAKING PEOPLE AT THEIR BEST Encourage those around you to be lieve in themselves and in their power to achieve success. Show ap-preciation. Give praise. Don't be a "knocker." Sometimes a kind word is a more welcome gift than an alms of money. And kind words are easy to give. Get the habit of giving

them. They are sweet. They are welcome. They leave a pleasant memory. They stimulate to good will and to noble endeavor. For most persons atmosphere of disapproval, of criticism, of discouragement to incentive and to self-respect, is hard to bear. It is also the cause of many a disaster to character. through leading to the self deprecia-tion and to the indifference that makes effort seem useless. Those who take us at a generous valuation inspire us to our best. Even if what we regard as our best may not be much more than seeming, it never-

theless draws from us a recognition of true worth. Furthermore, it plants in the mind an ideal that may flower into a reality.

Many a weak character has been made strong through being trusted and loved. Many a strong character has been maimed and enfeebled by mistrust and disapproval. "My wife makes me feel that I can really be something," I once heard a man remark. At the same time what he called luck was running against him. But it met a powerful foe in those two spirits, united by love and sustained with confidence. Now the man is successful and vigorous. He has become the power that his hopeful wife made him feel he was

There has been an immense amount of power lost through the discouragers of the world, physical, mental and moral. On all sides one sees them operating. Sometimes they are inspired by unworthy motives, such as envy or jealousy. Oftener they are enslaved by the critical habit so common in our life and by the spirit of conservatism that in-stinctively recoils from enterprise.

It is so much easier to find fault. and to ridicule and to dishearten than to discriminate and to understand. and to stimulate. The real helpers of their fellow beings are few. The hinderers are a multitude, and among them will be found many of those highly esteemed.

There are, of course, conditions in life where we are all eager helpers. When, after long failure, a man wins success, how the applause rains upon him and speeds him on. But the test comes to us when we see failure. Then encouragement is sweetest and of most worth. Think of the people you know who are not getting on. Do you treat them as well as you treat the prosperous? Do you help to make the conditions around them depressing or stimulating? "The people I hate most in the world," I once heard a bitter man say, "are the people that make me feel unsuccessful." Even after he was successful, he kept much of his bitterness, making his success the less enjoyable and satisfying. But in his attitude there was some compensa. those who had treated him well when he was regarded as of

no account, he kept a warm regard.

Let us spread encouragement. Let us be an influence for good. A word of praise has sometimes altered Willing others to betriend a young man's whole life. To have his mother believe in him, his sweet-heart trust him to "make good" in the business world, his friend cheer luck, his confessor assure him that he could overcome temptation and saye his soul, has nerved him to begin again to turn over a new leaf. to take fresh courage, to will firmly and to make persistent effort onward and upward until the goal is reached.

PERSEVERANCE

read in history about the battles won by George Washington, also of the struggle Abraham Lincoln had in securing an education. Did Washington win his battles because he was lucky? No sir'ee. He was plucky. He overcame many herdships, especially the winter while he and his men were at Valley Forge they were practically barefootedthey were greatly in need of food— they were without most everything they needed. What did Washington do—give up? Not on your life. He stuck with his men—he clung to his purpose with the tenacity of a bull dog until he succeeded. What a great chance Washington had to quit that cold winter—but did he? Oh no —he had stored away within him that perseverance which made him win. Had the road he travelled an easy one he would never have been known as the Father of his Country-because anyone can travel on a smooth road. Thornbush and on a smooth road. I take the she is But she isn't pleasent to live he always reached the goal he was aiming for because he stuck to just what he was striving for in spite of

discouragements.

Did Lincoln make his wonderful speech at Gettysburg because he had more opportunities than the boys of his age or because of his college edu-

go away to school—he stayed up iveness, like the granite of the hills nights reading by the light of the fire place—but the great secret was that he kept on plugging until he proved himself capable of performing any duty which he was obliged.

| Goodness shorn of beauty and attractiveness, like the granite of the hills stripped of its gracious mantle of flowers and foliage. Ah, the sadness and the loss! ing any duty which he was obliged to face.

Lincoln could have had plenty of reasons for not studying if he had wanted to—but no, it wasn't in him to quit—he studied and studied until he succeeded. He was climb-ing the ladder of success while others were dreaming away their hours. In fact his Gettysburg speech was writ-ten on the car from Washington to the battlefield, when he held a small piece of pasteboard on his knee and wrote those impressive few lines while persons were talking around

It is this never say die spirit that wins success. -W. L. MoNeil.

OUR BOYS AND GIRLS

THE BRIGHT SIDE

There is many a rest in the road of If we would only stop to take it. And many a tone from the better land,

If querulous heart would wake it! To the sunny soul that is full of

And whose beautiful trust ne'er fail-The grass is green and the flowers are bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds

hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through,
the ominous clouds are rifted!

There was never a night without a Or an evening without a morning,

And the darkest hour, as the proverb goes, Is the hour before the dawning.

There is many a gem in the path of Which we pass in our idle pleasure That is richer far than the jewelled

crown Or the miser's hoarded treasure It may be the love of a little child, Of a mother's prayer to heaven Or only a beggar's grateful thanks For a cup of water given.

Better to weave in the web of life A bright and golden filling, And to do God's will with a ready

heart And hands that are swift and willing,

Than to snap the delicate slender threads Of our curious lives asunder, And then blame Heaven for the

tangled ends. And sit and grieve and wonder A GOOD ALPHABET

Attention at both work and play, Busy all the livelong day; Courteous at home and school, Diligent to keep the rule; Earnest in whate'er you do Friendly with your classmates, too Generous of hand and heart, Honest in life's every part; Innocent of all that's mean, Jolly as a king or queen; Kind, where'er your footsteps roam Loving to the ones at home; Merry in the sun and rain. Neat in dress, but never vain Orderly in desk and books, Patient in your thoughts and looks Quiet when 'tis time to be, Ready others' needs to see: Steady in your every aim, Truthful, though it brings you

shame : Utilizing in the fight Vim and courage for the right: Xemplary to the end; Youthful till life's set of sun,

Zealous till success is won. IF YOU ARE WELL-BRED

You will be kind. You will not use slang. You will try to make others happy. You will never indulge in illnatured gossip.

You will never forget the respect due to age.

You will not swagger and boast of your achievements. You will not measure your civility

by people's bank accounts.
You will be scrupulous in your regard for the rights of others.

You will not forget engagements, promises or obligations of any kind.
You will never make fun of the
peculiarities or idiosyncracies of

others. You will never under any circumstances cause another pain if you

You will not think that "good intentions" compensate for rude or gruff manners.

You will be as agreeable to your social inferiors as to your equals and superiors. You will not have two sets of man-

ners, one for "company" and one for You will never remind a home use. cripple of his deformity or probe the sore spots of a sensitive soul.—Cath. olic Columbian.

"PLEASANT TO LIVE WITH"

"Yes, I suppose she's good-I know with.

This was only a fragment of conversation that reached the ear above the rattle and clangor of the electric the rattle and clangor of the electric car, yet how full of meaning they seemed when the few chance words seemed to us further on! "Good, more opportunities than the boys of his age or because of his college education? No sir'ee. When Lincoln Goodness that failed to accomplish nothing but trouble; disorder glides

was young he lived in a little log its noblest mission because of this; cabin and didn't have any money to goodness shorn of beauty and attract-go away to school—he stayed up iveness, like the granite of the hills nights reading by the light of the stripped of its gracious mantle of

We need to realize more vividly the necessity of being pleasant to live with, as well as faithful to life's obligations. We may accomplish our daily tasks painstakingly and well, and bear our full share of each day's burdens and perplexities and yet by an unlovely spirit cause the very ones for whom we toil and sacrifice, to feel that what we do does not compensate for what we are—that the value of our service is overbalanced when placed in the scale with the cloudy looks and sharp words which are its accompaniment.

Think a moment. Are you always "pleasant to live with," you who are so careful to do the extra tasks, that others may be spared the burden? Do not impatient words slip from your lips even when your hands are busy with helpful acts? Is it by chance that you remind others of the sacrifices which you make in their behalf? And are you not somewhat given to praising yourself by holding up to disparagement someone who comes short of your measure of excellence? Are you doing? Are you ready with excuses for others' faults as you are with condemnation? Have you reached the height of life where you can "do good and forget it?" Do smiles come more naturally to your lips than frowns? Do you speak the words which turn away anger oftener

THE IMPASSE REACHED

The high cost of living has suddenly become a more important problem than the League of Nations. The governments of the world have abruptly adjourned world politics to take up the alarming situation that high prices have created among their people. In the United States the President has appointed a special committee to consider the reduction of high prices, the War Department has arranged to sell its surplus food to the people on August 18th, and prominent citizens in every State are suggesting helpful remedies to bring about a lowering in the price of the necessities of life.

It is rather a sad commentary on our vaunted idealism, that while we have been trying to make the world a better place for others to live in, we must now take drastic measures to enable ourselves to live. The enable ourselves to live. struggle for bare subsistence has now become acute. The slogan "America must feed the world," has been drowned in the nation wide cry, "America must feed herself."

To meet increasing prices we have raised wages. But with every increase in wages has come a corresponding increase in the price of necessities. This is only natural because labor has become the most expensive item in the production of commodities. Yet wages are always a lap behind prices and every attempt on the part of wages to catch up only accelerates the speed of prices.

Like every stern chase it is a long ne. Butit does seem as if an impasse has been reached. The strongest labor organization in the world, the railway workers, the so called aristocrat of Labor Unions, has served notice on the country that it now demands a decrease in the cost of living, rather than another increase in action is the measure and the scope wages. Alarmed by the manifesto of of it."—The Tablet. the trainmen, and stirred by the refrom all our States, govern mental agencies have set about the task in real earnest.

It is a task, a gigantic task, to lower the cost of living. But it can be done, and it must be done. Centralization of power in the hands of the few, is one of our greatest dangers. The few who have seized control of our food supply have doubled the price of food in 6 years. The June report of the Bureau of Labor de-clares that since 1913 flour has gone up 108 per cent, Potatoes 107 per cent. pacon 114 per cent, steak 72 per cent, lamb 98 per cent, and milk 70 per cent

These prices should be examined by the authorities, and if profiteering is shown the guilty should be pun ished. We have seen the effects of hunger on the peoples of Europe. We have no desire to repeat that experiment here. The resort to extreme measures must be avoided, but it can be avoided only by prompt and effective action by the authorities.

The country is in an agitated frame of mind and will not tolerate further triffing. The poor man is not much comforted by smug phrases about the depreciation of the value of money. He knows that the purchasing power of the dollar is less than fifty cents

What he wants now is not rhetoric but action, not explanations but remedies, not temporary expedients to tide him over this troublous period. but permanent relief from injustice and extortion. Will he get it?—Boston Pilot.

OBEDIENCE EDIFIES ALWAYS

without obedience? What more necessary than this virtue to main-tain order and discipline? Exper-

in, and peace is banished. A dis-united whole is threatened with destruction, and ruin is unavoidable. But, on the contrary, where obedi-ience is kept, all will be edified.— Father L. A. Lambert.

DAILY MASS

A veteran member of the uni-formed police force, the father of a good Catholic family, not long ago attributed his good health and success to the fact that he had the greatest confidence in Holy Mass—which he attends every day, as a means of obtaining God's blessing on his own work and upon his family. Surely," remarked this good man "if the people understood better what Mass is there would be a larger number of men and women present at Mass on week days, as well as on Sunday." For those who do know what Mass is and who appreciate it, and for those who do not, it may be worth while to reprint the following passage from Cardinal Newman's works

"To me nothing is so consoling, so piercing, so thrilling, so overcom-ing, as the Mass, said as it is among us. I could attend Masses forever, measure of excellence? Are you us. and not be tired. It is not a more content to let your left hand be and not be tired. It is not a more ignorant of the good its fellow is form of word—it is a great action, the greatest action that can be one arth. It is not a more content of the greatest action that can be one arth. It is not a more content of the invocation merely, but, if I dars use the word, the evocation of the eternal. He becomes present on the altar in fiesh and blood, before whom angels bow and devils tremble. This is that awful event which is words which turn away anger ordened than those which stir up strife? In fact, while doing good for others, are necessary, but as means, not as ends, they are not mere addresses to ends, they are not mere addresses to ends, they are not mere addresses to the throne of grace, they are instru-ments of what is far higher, of consecration, of sacrifice. They hurry on, as if impatient to fulfill their mission. Quickly they go, the whole is quick, for they are all parts of one inte-gral action. Quickly they go, for they are awful words of sacrifice, they are a work too great to delay upon, as when it was said in the beginning, 'What thou doest, do quickly.' Quickly they pass, for the Lord Jesus goes with them, as He passed along the lake in the days of His flesh, quickly calling first one and then another; quickly they pass, because as the lightning which shineth from one part of the heaven unto the other, so is the coming of the Son of Man. Quickly they pass, for they are the words of Moses, when the Lord came down in the cloud calling on the name of the Lord as he passed by: The Lord, the Lord God, merciful and generous, long suffering, and abundant in goodness and truth.' And as Moses on the mountain, so we, too, 'make haste and bow our heads to the earth, and adore.' So we all around, each in his place, look out for the great Advent, for the moving of the water,' each

in his place with his own heart, with his own wants, with his own thoughts, with his own intentions, with his own prayers, separate but concordant, watching what is going on, watching its progress, uniting in its consummation; not painfully and hopelessly, following a hard form of prayer from beginning to end, but, like a concert of musical instruments each different, but concurring in sweet harmony, we take our post with God's priest, supporting him, yet guided by him. There are little children there, and old men and simple laborers, and students in sem-inaries, priests preparing for Mass,

Next to the sunlight of Heaven is the cheerful face. There is no mis-taking it. The bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and shadows into the beautiful realms of hope.

priests making their thanksgiving,

there are innocent maidens,

O my friends! more precious in the eyes of the loving and tender

Christ are the tears you shed for his suffering children, the free tears you shed as your hands minister to them in their affliction, and your lips trem-blingly tell them of your love and sympathy ! - Anna C. Minogue.



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PEACE FESTIVAL

ST. PETER'S CHURCH, AYTON, HONORS HER FALLEN SOLDIERS Ayton Advance, Aug. 14

Wednesday, August 6th, was the date selected by the Rev. Dean Halm, Rector of St. Peter's R. C. church, Ayton, for the holding of a Peace Festival to commamorate the victorious close of the bloody era; and to usher in the dawn of a new and peaceful one. That the memory of those soldier sons of the parish, who had answered their country's call in peaceful one. That the history peaceful one. That the history is call in her hour of peril, might live throughout future ages, the Rev. Dean and his congregation had purchased a Memorial Flag; of the pastor's own design; which was a costly and a very appropriate one. Fifteen gilt the peaceful of the peaceful of the schools will be made as call-sustaining as possible by the charging of small fees to the students.

CONSULT LABOR LEADERS ing the number from the parish who had risked their lives in the struggle for "Freedom and Right." Two of these stars were encased in purple back-ground, representing the two boys, namely: Privates Bernard Kennedy and Patrick Scoles, who had made the supreme sacrifice on the battlefield; yet whose memory will live in the hearts of their relatives and friends; as long as the memorial flag will remain enshrined in St. Peter's church.

The dedicatory address was delivered by Capt. Rev. W. G. Goodrow, P. P., of Acton, a returned Catholic Army Chaplain. The address was eloquent and instructive throughout. During his address the flag was un-furled and at the conclusion, the presentation was made to Pte. John Gillen, he being first in priority of enlistment. Private Gillen, was sun ported on the right by Pte. L. Horri-gan and on the left by Pte. Wm. Scoles. Sincere regret was expressed by the audience for the unavoidable absence of the remaining War Veterans of St. Peter's, viz. Corp. Dan Farrelly, Corp. Frank Farrelly and Corp. Mortimer Lynch; also Pte. Joe Morris, and the following not residents but natives of St. Peter's, viz., Flight Lieut. Sylvester Kenna, Frank O'Donnell, Joseph O'Donnell, (Jos. wounded, now convalescent in Military Hospital, Toronto,) Pte. Thomas Lynett, Am. E. F., Pte. Her-

bert Zettle and Pte. Harold Kane. Rev. D. F. Kehoe, P. P., of Mt. Forest, devoted some time in giving sound advice to the young men and ladies, regarding the great craze, in modern times, to go to the city. He

soldier, in the part he played in the great War; yet he paid many a glowing tribute to the Canadian boys, whom he said were acknowledged by the "Sammies" to be the equal, if not the superior, of any of the fighting forces of the Allied Armies.

The other speakers on the occasion were: Dr. Mearns, of Hanover, Hon. Dr. Jamieson, speaker of the Ontario Legislature and Hon. G. Howard Ferguson.

In conclusion the Rev. Rector of the parish said he felt that he owed a duty to the boys of his parish who had gone to help to crush the tyrant foe, and had tried in a small measure to show, on behalf of the congregation, some appreciation for the service rendered and had designed this flag; which would ever remain a memorial sacred to the Avton boys who fought and fell, in the great

K. OF C. MARKS NEW EPOCH IN U.S.

EDUCATIONAL SYSTEM WILL WARN CITIZENS OF DANGERS OF BOLSHEVISM

The results of the Knights Columbus peace convention, held in Buffalo last week, are being felt in terms of intensified activity in every jurisdiction of the Knights of Columbus represented by delegates to the convention. With approbation from the Church in the form of cabled praise from Pops Benedict XV., and with the cordial encouragement of with the cordial encouragement of the State in the form of testimonials from Secretary of War Newton D. Baker, Assistant Secretary of the Navy Franklin Roosevelt and Admiral William S. Benson, Chief of Naval Operations, the knights launched their warfare on Bolshevism and all extreme radicalism—this warfare to take the form of a nation-wide educational system destined to make for improvement in the lot of all taking advantage of it.

BIG EDUCATIONAL CAMPAIGN

The 1,800 councils of the K. of C. in this country are being rapidly brought into line as focal points for the educational campaign. The knights voted \$50,000 to provide for the initial functioning of the scheme which was perfected by the K. of C. educational conference held in New York two weeks ago, the plan being the embodiment of the advice of some of the nation's best-known edu-

The course of studies, which will be available to the 600,000 members of the K. of C. and others at a low fee sufficient to pay operating expenses, will include: Accounting, banking and finance, marketing, foreign trade management, business law, commercial correspondence, private secre faryship, junior clerkship, filing and personal development, languages.

Industrial courses to be offered include: Airship construction, auto mechanics, motion picture opera-ting, electrical trades, jewelry making, plumbing, industrial relations, employment, management, printing, lithography, decorating, welding, ventilation, heating and civil service. Stress is laid upon the courses in citizenship, which will be founded upon the Declaration of Independence and the Constitution of the ployment, ence and the Constitution of the United States—their theory and practice and application to every day life. The courses in citizenship will be modified to suit the needs of different localities.

The knights have consulted with labor leaders in all matters affecting unionized trades and they have received promises of the most cordial co-operation and constructive advice.

A central bureau is being estab-ished, and its headquarters will either be in New York or New Haven, the national headquarters of the K. of C. This will be the strategic centre of the K. of C. warfare on Bolshevism, and at this office will be Galt, as deacon, and Rev. Father received the reports of progress that will determine the modification or extension of the programme at pressent determined upon

James Byrne, of New York ; Joseph Scott, of Los Angeles; Gustave Streupenmuller, of New York; Thomas W. Churchill and Arthur Somers, former presidents of the New York city Board of Education; Edward D. Devine, of the Detroit Board of Education; Rev. J. J. Wynne, S. J., and other famous educators are directing the work under the supervision of a K. of C. committee, consisting of Supreme Knight James A. Flaherty, of Philadelphia; Supreme Secretary William J. McGinley, of New York and Supreme Advocate Joseph C. Pelletier, of Boston.

FAVOR IRISH INDEPENDENCE

This educational campaign was the principal achievement of the K. of C. peace convention. But many other important matters were dis-posed of. The knights went on record as favoring complete inde-pendence for the Irish nation, the modern times, to go to the care, if advised them to stick to the farm, if they had one; because that fabled rolling stone, gathered no moss.

The address of the Roy. J. M. Curran, D. D., Pastor of our Lady's Immaculate Church, Athol, Maes, was Immaculate Church, Athol, Maes, was a master-piece of eloquence and patrical master-piece of eloquence and patrical master piece of eloquence and patrical master pi

Kuecht, and Cardinal Gibbons and Bishop Turner and Bishop Shahan

congratulated them upon their war record and prophesied great things of the K. of C. educational campaign. The \$50,000 appropriated for this campaign makes over \$600,000 of their own funds which the knights have contributed to what is called Ameri-

The knights also went on record at their convention as ready to co-operate with all authorities, Federal State and municipal, in investigating profiteering with the necessities of life and they adopted a resolution calling for rigid suppression of immoral motion pictures. The knights will run their education work, a purely civilian enterprise, so that it will harmonize with their camp school and employment work.—Philadelphia Standard and Times.

OBITUARY

THE LATE REV. J. S. O'LEARY

Right Rev. E. J. Dowling, assisted by the Very Rev. Dr. Spetz, C. R. D. D., of Kitchener, conducted the Requiem Mass for Rev. Father O'Leary, at the also assisted by Rev. E. A. Doyle, Galt, as deacon, and Rev. Father Malone, of Dundas, as subdeacon. Rev. Father McGoey, of St. Mary's cathedral, acted as master of cerenonies. Others who took part in the Mass included Very Rev. Dean Lehman, Father Feeney, Dundas; Father Gehl, Preston; Father Cleary, Caledonia; Father Kloepfer, Kitchener; Father Englert, of St. Anne' Hamilton, and Father Leyes, of St. Joseph's church.

After solemn Mass the remains ere taken to Freelton where they were taken to Freelton where they laid in state for a short time in order that the large congregation which the late Father O'Leary was largely instrumental in building up, might have opportunity to pay their last mark of respect. Nearly every member of the congregation was present. In the presence of this large con-course of former parishioners, and most of the priests who took part in the Requiem Mass, all that was mortal of the late beloved Father O'Leary was laid at rest in Freelton cemetery in the family plot. The service at the grave was conducted by Rev. E. A. Doyle and Rev. Father Becker. A number of brother priests acted as pall bearers.

It is more beautiful to lose honorably that which one possesses than to keep it by shameful means. Such is philosophy, which God teaches us. -St. Gregory of Nazianzen.

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MARRIED

Schinzel-Leblanc.—On Aug. 18th, at St. Mary's church, Bayswater, by Rev. Father Fitzgerald, May Cecilia, eldest daughter of Mr. and Mrs. Arthur Leblanc to William Joseph Edward, only son of Mr. and Mrs. Wm. Schinzel. Both of Ottawa.

DIED

ENRIGHT.—At Douglas, Ont., on Friday, August 1, 1919, T. J. Enright, formerly of Coxby, Sask., aged thirty-nine years. May his soul rest in

O'MEARA.—At her late residence, 151 Maple Street, London, Ont., on Thursday, August 21, Annie Drought O'Meara, beloved wife of Timothy J O'Meara. May her soul rest in

NEW BOOKS

"St. Thomas Aquinas and Medieval Philosophy." By D. J. Kennedy, O. P. Published by The Encyclopedia Press, New York

"The Hills of Desire." By Richard Aumerle Maher. Published by the MacMillan Company, New York. Price \$1.50.

"Mexico Under Carranza." By homas Edward Gibson. Published by Doubleday, Page & Co., New York.

"Catholic Education; A Study of Conditions." By Rev. J. A. Burns, C. S. C., Ph. D. Published by Longmans, Green & Co., New York. Price \$1.50.

"John Ayscough's Letters to His Mother; During 1914, 1915 and 1916." Edited with an Introduction by Frank Bickerstaffe-Drew. Published by P. J. Kennedy & Sons, New York.

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