

FAMOUS IRISH "BATTLE"

COURTS EXPOSE SHAMELESS LYING PROPAGANDA

The other side of the picture of the famous "Ballymacelligott battle" of last November was disclosed at the Tralee Quarter Sessions when the true story was told of how Richard Herlihy, a creamery employee, and John McMahon, a supplier of milk and corn to the creamery, were killed. It will be remembered that faked films alleged to have been taken near the creamery were discussed in the House of Commons.

Mr. Roche, for the next-of-kin, said that while the two men were working at the creamery two shots were heard from lorries 400 yards away. The suppliers and staff rushed through the fields for safety. The lorries, numbering seven, stopped at the creamery. The police, who seemed to have lost their heads, rushed into the creamery and deliberately fired after Herlihy and McMahon. The former, who was shot in the arm, fell down by a fence. While lying there wounded two constables were seen to go to him and fire two bullets into his body, killing him. McMahon was killed by the first volley from the police.

There was no justification whatever for the action of the police, added counsel. No shots were fired at them, nor a single word said against them. The military were disciplined and acted properly, but the police made the murderous attack on unoffending people.

THE UNKNOWN WARRIOR

Referring, before his sermon, on Sunday evening last, at St. Aloysius, Glasgow, Scotland, to the impressive ceremony at Westminster Abbey on the previous Monday, when a distinguished American General laid the Congressional medal on the grave of the Unknown Warrior, Father Hayden, S. J., said: A few months ago, finding myself, between two Missions, in London, I paid a visit to Westminster Abbey. Westminster Cathedral and Westminster Abbey are two places I never fail to visit when I am anywhere in the neighborhood. I made my way to the grave of the Unknown Warrior, and found a little crowd assembling. The Dean of Westminster, wearing a pectoral cross, attended by his mace-bearer and other officials, was standing near, and I ventured to approach him and ask what was going to take place. He very kindly told me he was expecting the Greeks at two o'clock and the Belgians, with their Premier, at half-past two, who were bringing their tributes to the Unknown. Whilst waiting for these deputations to arrive, the Dean very graciously gave me some most interesting particulars in connection with the bringing over of the body of the Unknown Soldier. It seems the whole idea, including the arrangements for placing the coffin in French soil, originated with the Dean. "That flag," he said, pointing to the Union Jack across the foot of the slab covering the grave, "covered many a poor soldier's body besides that of the Unknown. It has many a time been soaked with blood. It has also draped our Communion tables at the Front." "And, perhaps, our altars also," I ventured to add. "Most likely," said the Dean. And then perceiving what I was, he went on: "It was to one of your faith that I am indebted for the success of the whole undertaking; it was the Adjutant-General of the Forces who obtained for me this poor soldier's body, and gave me his word that nobody knew who it was—or to what arm, rank or religion he belonged." "Therefore," said I, "he may have been a Catholic." "Of course he may," agreed the Dean. For that reason the Roman Catholic burial service, as well as that of the Church of England, was said over the body before being sent across the Channel. "I suppose," concluded the Dean, just as the Greek officer, with a huge wreath, appeared. "I suppose it would be true to say that never in the history of this venerable Abbey was there anything in solemn grandeur and impressiveness to compare with the obsequies of this Unknown Warrior, since those that were witnessed at the Translation of St. Edward the Confessor." That Translation took place on 13th October, 1163, in the presence of Henry II. The officiating prelate was Thomas a Beckett, Archbishop of Canterbury, who was, seven years afterwards, at the instigation of that King, murdered in his own Cathedral of Canterbury. Listening to the Catholic Prime Minister of Belgium addressing the courteous Protestant Dean—the custodian of the old Abbey—one recalled that he—the Dean—is still in the enjoyment of a privilege granted to the Abbots of Westminster by the Pope—entire exemption from the jurisdiction of the Bishop of London.

Passing out into the sunshine, it was delightful to see the crowds of sightseers looking up with sympathy

thetic interest at the life-size figure of the Mother and Child outside the ordinary entrance to the Abbey Church. May the day soon dawn when both will be again inside.—The Edinburgh Catholic Herald.

OBITUARY

DEAN O'MALLEY OF BARRIE In the death of Rev. Dean O'Malley at St. Michael's Hospital, Toronto, 7th inst., a priest of scholarly attainments has passed from the ranks of the clergy of Toronto diocese. Though American by birth, he was Canadian by education and domicile. As a pupil he early proved himself an apt student, winning distinction at the primary schools hardly less brilliant than that which marked his course at St. Michael's College and the Grand Seminary, Montreal.

Andrew O'Malley had no sooner completed his studies at the High School, than he took up school-teaching as a profession. But finding that his energies were too circumscribed by red-tape and blue-books, he relinquished his new calling for the more bustling life of a shop-keeper. It was while catering to the events of the body from behind the counter, that he conceived the higher purpose of his life, that of ministering to the needs of the soul. Notwithstanding that he had attained to somewhere in the late twenties when the call to the priesthood came he none the less entered upon his ecclesiastical course with the zest and adventurous spirit of an explorer in search of a new continent. By dogged industry and patient endurance, he gained a high place both in philosophy and theology.

Dean O'Malley was ordained by the late Archbishop Walsh in 1893. The charges which he has since held were: The Curacy of St. Paul's, St. Catharines, St. Michael's Cathedral, St. Mary's and the pastorate of Uxbridge, Oshawa, and the Deanery of Barrie, where he died. In all these parishes he will be long and affectionately remembered for his generous service to the cause of religion and education.

Amid a busy life, Dean O'Malley was one of the few clergymen who was able to find time for literary work apart from the discharge of his pastoral duties. After the routine work of the day was over he sought the higher atmosphere of literature as the tired student of the laboratory seeks the open air sunshine of the golf links. He was the author of more than one volume, and a public speaker of striking power. But it is as a conversationalist he was best known and will be longest remembered. He had the art of picturesque phrase which gave color and tone to his thoughts, and an opulence of imagery that made his conversations charmingly realistic.

Let us hope and pray that in the golden bourne that lies beyond the setting sun, his scholarly soul has reached the summit of his ideal, seated among the Doctors of the Church at the marriage feast of intellect.

MRS. JOSEPHINE GAUKLER

A noble Catholic life closed in a holy and peaceable death on Thursday, the third instant, when Mrs. Josephine Gaukler of Detroit was called to her eternal reward. She was the mother of the Very Rev. Mother M. Clare, Superior General of the Ursulines of the London Diocese, and of Mr. Francis O. Gaukler, of Detroit.

Her death is mourned by a very large circle of friends, whose esteem and affection she had won during the long years of her residence in Detroit and Grosse Pointe, where in 1853, a child of eight years, she came with her parents from Europe.

Her life was in many respects a remarkable one; among her acquaintances she was esteemed for her superior qualities of head and heart, her singularly upright character, her noble personality, and the magnanimity of her soul; but none except her intimate friends knew the full grandeur of her life, the large charities which she dispensed with such unostentatious and we might say, world-wide generosity, the deep spirit of faith which animated every action and found expression in the most beautiful practices of piety,—the daily Holy Hour, frequent visits to the Blessed Sacrament, spiritual reading, and similar devotions worthy of the saintly women of old in the great Ages of Faith. Unknown to the world she carried on an apostolate of prayer and good works by her contributions for the education of priests, both diocesan and of foreign missions, and the promotion of Catholic education, by the support of Catholic papers and magazines and the spread of Catholic literature, and many other acts which were an inspiration to all those who knew of them.

Two years ago she purchased and donated to the Ursuline Religious of the London Diocese the magnificent estate in Ford, on the Detroit River, since known as the Ursuline Academy of "Glen Garda." Through this and other gifts she became a Foundress and Benefactress to the Ursuline Institute, with the privilege of residing in the convent and sharing in all the good works and spiritual blessings of the religious. Since that time she made her home at "Glen Garda," and it was there that her death took place, surrounded by her family and all the

Sisters, to whom she had most tenderly endeared herself by her beautiful character, her deep spirituality, her unobtrusive piety, and her kindness, unselfishness, and unflinching thought for all about her.

On Sunday the body was removed to the home of her brother, Mr. George Weber, 1501 Cadillac Avenue, Detroit, and from there the funeral was held on Monday to St. Charles Borromeo's Church, Pontifical High Mass of Requiem was sung by His Lordship, the Right Rev. M. J. Gallagher, D. D., Bishop of Detroit, with Rev. F. W. Hewlett, Pastor of St. Charles', as assistant priest; the deacons of honor were the Very Rev. Dean Downey, Windsor, and Rev. A. H. Nacy, Grosse Pointe; the deacons of the Mass were Rev. F. X. Laurendeau, Ford, and Rev. M. Higgins, Detroit; masters of ceremonies, Rev. W. F. Murphy, D. D., Cathedral of St. Peter and Paul, and Rev. J. M. Doyle, Chancellor of the Detroit diocese; Thurifer, Rev. J. J. Hunt of the Cathedral. There were also present in the sanctuary the Right Rev. Msgr. Van Antwerp, D. D., Pastor of Holy Rosary parish, Detroit; Right Rev. Msgr. McKeon, D. P., Rector of St. Peter's Cathedral, London; Rev. M. J. Brady, London; Rev. T. J. Heydon, C. S. B., Sandwich; Rev. J. J. Donohoe, S. J., Detroit; Rev. J. Stapleton, Detroit; Rev. R. Robert, Windsor; Rev. J. R. Commey, Detroit; Rev. J. A. Rooney, Windsor; Rev. L. Marchand, Tecumseh; Rev. H. A. Fallon, Windsor; Rev. F. Van Antwerp, Grosse Isle, Mich.

At the altars of Our Lady and St. Joseph, Low Masses of Requiem were offered concurrently with the High Mass by Rev. W. Langlois, Ford, Ont., and Rev. D. P. Tighe, Roseville, Mich. His Lordship, the Right Rev. M. F. Fallon, D. D., Bishop of London was prevented from being present by a messenger which called him to Kingston to the bedside of his mother, who is dangerously ill. A magnificent sermon was delivered by Msgr. Van Antwerp who had been an intimate friend of Mrs. Gaukler from his boyhood days. He used for his text the words of St. Paul: "There remaineth therefore a day of rest for the people of God," and pointed out with great eloquence and force the duties of the people of God in this life, by the fulfillment of which they may secure for themselves the enjoyment of that day of rest. He referred to the deceased lady as a splendid, stirring, uncompromising Catholic, who had ever regarded herself as God's steward over her family and her wealth, and who had generously shared with Almighty God all the temporal possessions with which He had blessed her, and cited her magnificent response to the appeal of the Bishop of Detroit in the recent Seminary Drive.

The choir of St. Mary's Church rendered most beautiful and solemn music during the service. He referred to the deceased lady as a splendid, stirring, uncompromising Catholic, who had ever regarded herself as God's steward over her family and her wealth, and who had generously shared with Almighty God all the temporal possessions with which He had blessed her, and cited her magnificent response to the appeal of the Bishop of Detroit in the recent Seminary Drive.

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Friday, Nov. 18.—St. Mary of Cluny, who was born of a noble Aquitanian family and early renounced the court to follow religion. He became abbot of Cluny and often acted as peacemaker in quarrels between contending princes. He died in 942.

Saturday, Nov. 19.—St. Elizabeth of Hungary, the daughter of a king, who became the servant of the poor. One day her husband encountered her as she was carrying provisions to feed the poor and opening her mantle to see what weight she was struggling under, beheld beautiful red and white roses, though it was not the season for roses. She died in 1231 at the age of twenty-four.

"IMPORTANT CONTRADICTION"

We are informed that a rumor has been persistently circulated amongst the Rev. Clergy and Religious that this firm intended to retire from Business. We desire to emphatically contradict this assertion. Nearly twenty-five years ago this business was established with a definite object and ideal, and that was to give the Catholic People of Canada a needed service (Emanating from the Province of Ontario) that would meet their requirements. Now, after nearly a quarter of a century, of arduous and earnest effort, we feel that our ideal has to some extent been realized. This is proven by the fact that this business has surely and soundly developed. We have no intention of retiring, but rather of entering upon a campaign that will emphasize a different intention. However, that is another story particulars of which we will send you through the medium of the postal service.

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WEEKLY CALENDAR

Sunday, Nov. 13.—St. Stanislaus Kostka, Poland, who, when he thought himself dying, with no priest available, appealed to Our Lady, who sent two angels to give him the Sacred Host. He died at the age of seventeen on the Feast of the Assumption, 1568.

Monday, Nov. 14.—St. Laurence O'Toole, Archbishop of Dublin, who, at the age of twenty-five was chosen Bishop of Glendalough, in Wicklow. Once, a maniac attempted to kill him, striking him a violent blow as he advanced to the altar. All thought he would die, but he asked for water, blessed it, staunching the wound and afterwards celebrated Mass. He expired in 1180.

Tuesday, Nov. 15.—St. Gertrude, Abbess, who was favored with many heavenly visions. She was educated at the Benedictine Abbey at Rodelsdorf, which she ruled with great wisdom for forty years, dying in 1334.

Wednesday, Nov. 16.—St. Edmund of Canterbury, who on being raised to that see in 1234, defended the rights of the Church against Henry III., retiring into exile when he could no longer stop the encroachments of the king. Miracle wrought at his tomb at Pontigny were no numerous that he was canonized in 1246, within four years of his death.

Thursday, Nov. 17.—St. Gregory Thaumaturgus, who studied in Palestine under Origen, worked many miracles, crushed heresy and strengthened those persecuted. He was granted a special revelation because of his devotion to Mary.

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CONGRESSMAN HAWES

DEFENDS CIVIL AND RELIGIOUS FREEDOM

Washington, D. C., Nov. 3.—Strictures on intolerance and bigotry and a plea for the protection and preservation of religious freedom, the prerequisite of maintaining civil liberty in America are made in a speech delivered in the House of Representative by Congressman Harry B. Hawes, of Missouri, last Monday.

The speech following the inquiry into the Ku Klux Klan and coincides with a nation-wide propaganda in behalf of a certain resolution which is designed to prejudice Catholic interests. Representative Hawes is not a Catholic and has no Catholic relatives. He is the native of Kentucky and descended from ancestors who came to this country before the Revolutionary War. Six of his great-grandfathers served in the Continental Army. He was a Major during the World War.

INTOLERANCE FOE OF RELIGIOUS LIBERTY

"Liberty today seems so free that we forget the struggles which procured it and are not as vigilant in its preservation as its contribution to human happiness justifies," Mr. Hawes said. "The foe of religious liberty has always been intolerance, sometimes disguised but always the same. It rises for brief periods to considerable strength, but always falls back to its obscure cave of bigotry before the enlightened criticism of good citizenship.

"Its manifestations are ignored until it assumes an open, organized expression which invariably brings a reaction and with the reaction its defeat.

"An intolerant man is obnoxious; he is never charitable; he is never generous; his sense of gratitude is small and his obligations to society are seldom paid. He makes a poor husband, a tyrannical parent, and an undesirable neighbor. He is not a good friend or even an agreeable companion and contact with him is unpleasant. He does not understand the political institutions of our country. His mental equipment is defective; his is a congenital disease, an incurable brain limitation.

"He can be ignored as a personal unit, but when his intolerance assumes the form of organization, and he attempts to extend to his own bigotry into the field of politics and propaganda he becomes a public menace and must be condemned by every right-thinking American.

"The friend of religious liberty is not concerned with the difference between creeds, nor in fact, with the difference between faith and unbelief. Nor can he be satisfied alone with the separation of Church and State. He must oppose the invisible government, the secret cabal, or the political movement, which attempt to do by indirection the thing which is prohibited by law.

"The honest friend of religious liberty can not, without protest, permit any man's creed to be made the subject of persecution or the sole measure of his fitness for public office. We can not lose religious freedom without losing civil freedom, so both must be guarded by zealous citizens.

"Our danger will not come from a change of our laws but from an intolerant spirit which would invade the established law and, by indirection, do those things which the law prohibits.

"Catholic, Quaker, Presbyterian, Puritan, Episcopalian, and Jew, united to overthrow the power of England, and under the leadership of Washington they secured their independence and established the new Republic.

REAL AMERICANS MUST STAND TOGETHER

"At this time the real Americans must press forward a consideration of the fundamentals upon which our Government is based, and not permit the passing and changing issues of the hour to obscure in our minds the necessity of preserving the broad principles which form the safe foundation of our civil and religious rights.

"The subtle breath of the demagogue is one of the over-present dangers of a democracy. He can fan into flame religious and racial prejudice which may bring a conflagration which destroys the best we have in life and liberty.

"The American Catholic, the American Protestant, and the American Jew must stand united in firm opposition to any intolerant movement which deprives any creed of the fullest freedom and equal rights under the law, or curtails personal liberty or conscience or religion."

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DIED

BROWN.—At Ottawa, Ont., on October 24, 1921, Mr. Joseph Brown, son of the late John Brown, Police Sergeant, and brother of Mrs. Frederick Walsh, 575 St. Patrick Street. May his soul rest in peace.

STAPLETON.—At the family residence, Breckenridge, Que., on Sunday, October 9, 1921, Mr. John Stapleton, aged sixty-six years, interment in Old Chelsea, October 12. May his soul rest in peace.

McMANUS.—At the Johns Hopkins Hospital, Baltimore, Maryland, on Wednesday, October 26, Charles McManus, youngest son of Mr. and Mrs. Thomas McManus, 61 Alma Street, St. Thomas. May his soul rest in peace.

HOLLINGER.—At her son's home, Mary Street, Pembroke, Ont., Mrs. S. E. Hollinger, widow of the late John Hollinger, and mother of the late "Ben Hollinger," discoverer of the famous Hollinger Mine, who died on Oct. 26, 1921. May her soul rest in peace.

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Infant Jesus in Crib. Each Postage No. F15A 4 1/2 x 6 1/2 25c. No. F15A 5 1/2 x 7 1/2 35c. No. F15A 6 1/2 x 8 1/2 45c. No. F15A 7 1/2 x 9 1/2 55c. No. F15A 8 1/2 x 10 1/2 65c. No. F15A 9 1/2 x 11 1/2 75c. No. F15A 10 1/2 x 12 1/2 85c. No. F15A 11 1/2 x 13 1/2 95c. No. F15A 12 1/2 x 14 1/2 1.00. No. F15A 13 1/2 x 15 1/2 1.10. No. F15A 14 1/2 x 16 1/2 1.20. No. F15A 15 1/2 x 17 1/2 1.30. No. F15A 16 1/2 x 18 1/2 1.40. No. F15A 17 1/2 x 19 1/2 1.50. No. F15A 18 1/2 x 20 1/2 1.60. No. F15A 19 1/2 x 21 1/2 1.70. No. F15A 20 1/2 x 22 1/2 1.80. No. F15A 21 1/2 x 23 1/2 1.90. No. F15A 22 1/2 x 24 1/2 2.00. No. F15A 23 1/2 x 25 1/2 2.10. No. F15A 24 1/2 x 26 1/2 2.20. No. F15A 25 1/2 x 27 1/2 2.30. No. F15A 26 1/2 x 28 1/2 2.40. No. F15A 27 1/2 x 29 1/2 2.50. No. F15A 28 1/2 x 30 1/2 2.60. No. F15A 29 1/2 x 31 1/2 2.70. No. F15A 30 1/2 x 32 1/2 2.80. No. F15A 31 1/2 x 33 1/2 2.90. No. F15A 32 1/2 x 34 1/2 3.00. No. F15A 33 1/2 x 35 1/2 3.10. No. F15A 34 1/2 x 36 1/2 3.20. No. F15A 35 1/2 x 37 1/2 3.30. No. F15A 36 1/2 x 38 1/2 3.40. No. F15A 37 1/2 x 39 1/2 3.50. No. F15A 38 1/2 x 40 1/2 3.60. No. F15A 39 1/2 x 41 1/2 3.70. No. F15A 40 1/2 x 42 1/2 3.80. No. F15A 41 1/2 x 43 1/2 3.90. No. F15A 42 1/2 x 44 1/2 4.00. No. F15A 43 1/2 x 45 1/2 4.10. No. F15A 44 1/2 x 46 1/2 4.20. No. F15A 45 1/2 x 47 1/2 4.30. No. F15A 46 1/2 x 48 1/2 4.40. No. F15A 47 1/2 x 49 1/2 4.50. No. F15A 48 1/2 x 50 1/2 4.60. No. F15A 49 1/2 x 51 1/2 4.70. No. F15A 50 1/2 x 52 1/2 4.80. No. F15A 51 1/2 x 53 1/2 4.90. No. F15A 52 1/2 x 54 1/2 5.00. No. F15A 53 1/2 x 55 1/2 5.10. No. F15A 54 1/2 x 56 1/2 5.20. No. F15A 55 1/2 x 57 1/2 5.30. No. F15A 56 1/2 x 58 1/2 5.40. No. F15A 57 1/2 x 59 1/2 5.50. No. F15A 58 1/2 x 60 1/2 5.60. No. F15A 59 1/2 x 61 1/2 5.70. No. F15A 60 1/2 x 62 1/2 5.80. No. F15A 61 1/2 x 63 1/2 5.90. No. F15A 62 1/2 x 64 1/2 6.00. No. F15A 63 1/2 x 65 1/2 6.10. No. F15A 64 1/2 x 66 1/2 6.20. No. F15A 65 1/2 x 67 1/2 6.30. No. F15A 66 1/2 x 68 1/2 6.40. No. F15A 67 1/2 x 69 1/2 6.50. No. F15A 68 1/2 x 70 1/2 6.60. No. F15A 69 1/2 x 71 1/2 6.70. No. F15A 70 1/2 x 72 1/2 6.80. No. F15A 71 1/2 x 73 1/2 6.90. No. F15A 72 1/2 x 74 1/2 7.00. No. F15A 73 1/2 x 75 1/2 7.10. No. F15A 74 1/2 x 76 1/2 7.20. No. F15A 7