

and the watch-me-later. Because the going-to-be's of youth are inevitably the might-have-been's of manhood.

OUR LADY OF HIGH GRACE

GOLD CROWN GIVEN SHRINE BY THE VATICAN

Word has been received from Rome that Archbishop Vesconcelos has left Rome for Santo Domingo, having been delegated by His Holiness Pope Pius XI. to place upon the image of Our Lady of High Grace the golden crown granted for that purpose by the decree of the Vatican Chapter. The ceremony will be carried out on August 15, the Feast of the Immaculate Conception, at a great gathering of the clergy and the devout people of the Republic. Many high dignitaries of the Church are coming from other Latin American Republics.

This recognition by Rome of the great religious importance of the far famed image of Nuestra Señora de la Alta Gracia—Our Lady of High Grace—brought the Dominican people to a state of high religious gratification. The event, coinciding as it does with the news from Washington that the Commissioners of the Dominican Republic have brought the negotiations with the State Department of the United States to a successful issue, and that the Dominican Republic will soon be established in its sovereign independence, and on terms of amity and cooperation with the United States, seems to all citizens of the Dominican Republic to be an event of the highest possible good augury.

There are many shrines and places of pilgrimage in the Dominican Republic but among them all the Shrine of Our Lady of High Grace, at Higüey, occupies a unique supremacy. Santo Domingo is the cradle of the Church, and indeed, of civilization as well, in America. Here it was that Christopher Columbus made his first landing and here he established the first settlement in the new world. The bones of the greatest of all discoverers are enshrined in the Cathedral of this city. Santo Domingo possessed one of the earliest of the great universities of the new world, and the first permanent church. This city was for many years the center of the great life and labors of "The Apostle to the Indians," the Dominican Friar, afterwards Bishop, Bartolome de Las Casas, one of the greatest figures in the history of the colonization of America.

LEGEND OF SHRINE

The legend of the Shrine of the Virgin of High Grace is somewhat similar to that of the Shrine of the Virgin of Guadalupe in Mexico. The devotion to the Virgin of High Grace is peculiarly Dominican. The legend runs somewhat as follows:

More than three centuries ago, when remnants of the native race were still to be found in the woods and secluded plains of Santo Domingo, a wealthy Spanish planter lived with his family in the interior of the island, some distance from the city of Ozama. It was his custom to make journeys several times a year to Ozama for the purpose of selling his cattle and purchasing supplies.

On one occasion, at the beginning of January, the colonist started on one of these journeys bearing commissions from his two young daughters. The elder asked him to bring her lace work, a girdle, and other articles of finery. The younger, a girl of fourteen, who was known by the affectionate title of "The Little One," and who was deeply attracted to religious practices, asked him to bring her back an image of the "Virgin of High Grace." The father was astonished by this request because he had never heard of this title being applied to the Blessed Virgin. His daughter assured him that he would find the image on his journey. Impressed by her earnestness, he inquired from all whom he met, but everywhere was told the same story. Nobody had ever heard of the Virgin of High Grace, although he inquired of the monks of Cabildo and the Archbishop of Santo Domingo. On his way back to his home he passed the night in the house of an old friend. At supper time he referred to his quest for the unknown virgin, and spoke of his grief at returning without fulfilling the commission of his favorite daughter, "The Little One."

THE MYSTERIOUS GIVER

At this moment, so runs the legend, an old man with a white beard, who had asked permission to pass the night in the corner in which he was sitting, rose to his feet, and drawing near to the supper table said:

"You say the Altargracia does not exist? I carry her with me." Then from his knapsack he took out a paper and unrolled a small painting on linen, which showed the Blessed Virgin adoring the newborn Christ at her feet in the cradle. Wrapped in his mantle, St. Joseph stood behind her holding a lighted candle and in the sky above a star was shining in splendor. Wonder-struck by this strange ending to the father's quest, and deeply impressed by the mysterious picture, all who were present fell silently to their knees.

The Spaniard, whose quest was thus richly rewarded, joyously

offered to the old man what he might desire in cattle and money if he would part with the treasured painting. Holding it out in his right hand, the venerable stranger said: "Take it and give it to 'The Little One.'" Turning around he, quietly went back to his corner. The fortunate father repeated his promises to the old pilgrim and formally invited him to visit his home whenever he wished to receive his reward. At dawn the next day, when the family and the colonist arose, the mysterious stranger had disappeared and was never again seen or heard of.

The old tradition goes on to relate that the colonist's daughter, "The Little One," accompanied by several people, met her father under the orange tree, where now stands the famous sanctuary of the Virgin of High Grace, at Higüey, and there he gave her the picture.

HOW DEVOTION SPREAD

The picture was exhibited at Higüey and devotion to it rapidly spread and increased as numerous miracles occurred.

Higüey is the most western of the cities of the Dominican Republic. It was founded in 1502. The famous shrine was built by the municipal corporation after the ecclesiastical authorities had examined the origin and spread of the popular devotion to the miraculous painting. The shrine is built of limestone with a quadrangular tower, and is magnificently decorated. On the walls of the church are affixed numerous memorials of the miracles which have been wrought at the shrine.

The devotion to the Virgin of High Grace represents the deepest and highest religious ideals of the Dominican people. The episcopal shield of the Archbishop of Santo Domingo bears a reproduction of the famous painting, with this significant motto: "Justice and peace."

IRISH FREE STATE

ENFORCING STRICT PRESS CENSORSHIP

By J. H. Cox

The armed conflict between the Free State Army and the Republican forces continues, and in Dublin there is a strict censorship of the Press by the Free State.

Dublin City which was the first place affected by the struggle has got back to normal life. Free State troops operating from the capital and other centers have spread through County Dublin and the surrounding counties, including Meath, Westmeath, Wicklow, Wexford, Kildare, Carlow, Offaly, Leitrim, Louth, Longford, and most of Kilkenny. Practically the entire province of Leinster is in the hands of the army of the Free State Government.

Three counties of Ulster are outside the jurisdiction of the Belfast Parliament. In two of these, Monaghan and Cavan, there is little or no trouble. In the third, Donegal, there has been some severe fighting and the Republicans hold local strongholds.

In the province of Connaught, County Mayo is the chief storm center. It is one of the largest counties in Ireland. There have been some big concentrations of Republican forces in this area.

SOUTHERN COUNTIES CUT OFF

The south of Ireland, embracing the counties of Cork, Kerry, Limerick, Waterford, Clare, and the southern part of Tipperary, are at the moment cut off from Dublin. On the direct railway from Dublin to Cork, trains run only about 60 miles from the capital. From the Cork end the line is free for about 30 miles. On the intervening gap of 80 miles no trains are running.

A service on a limited scale is maintained by a circuitous route via Waterford; but sometimes this involves two days' traveling on the single journey as compared with four hours by the direct route. Again and again rails on the Waterford route have been torn up.

With the exception of Limerick city and parts of Clare and Tipperary, Free State troops were not stationed in the Munster counties in any considerable numbers before the outbreak. Its forces in Cork City and county were negligible. Cork is completely in the hands of the Republicans. The Cork Examiner, a supporter of the Free State, has been annexed by Republican officers. A number of columns are reserved daily for Republican publicity.

In Limerick city a furious battle was waged. In all probability decisive battles between the opposing forces will take place in the line of country between Limerick and Clonmel. To the rear and south of this line are the famed Galtee mountains. As the Free State troops have to march southward it is obvious that it will take some time before they can establish contact with their opponents who are supposed to be massing in or about the line mentioned.

Already there have been some stiff encounters in the Thurles region which is at the Dublin side of Clonmel. It is quite possible that battles in this area may develop into decisive engagements, that is, if the Republicans advance from the south.

GREAT DAMAGE DONE TO COUNTRY

Although it is barely three weeks since the struggle began, incalculable material loss has been inflicted

upon the country. Everywhere bridges have been blown up and houses trenched. Barracks and roads have been burned to the ground. In many places food supplies for the civilian population have almost run short. A prolonged struggle may lead to scarcity and even famine. The harvest, too, is in jeopardy. In the first place it may be difficult to obtain sufficient hands to save it and in the next place, owing to the condition of the roads, it will be impossible for threshing engines to travel.

Fairs and markets in the affected areas are suspended so that farmers are unable to dispose of their stocks. The outlook for the winter is anything but cheerful.

Bishop Morrisroe has declared that the wilful destruction of bridges, etc., will be treated as reserved sin in his diocese at Higüey, and there he gave her the picture.

Near Tipperary 100 young men, headed by Rev. Father Meehan, cleared all the roads in their district of felled trees. In Ennis-corthy, County Wexford, Rev. James Rossiter and the Right Rev. Monsignor Rogers tried to dissuade armed men from garrisoning the tower of the Protestant church in the town. The Protestant vestry passed a resolution expressing sincere thanks to the two priests.

In Ferns, County Wexford, Rev. Martin Kinsella, E.C., was wounded while attending to a dying man on the top of Ferns Castle. Father Kinsella went under heavy fire to attend the soldier. A cessation of firing was called to enable the priest to get away from the line of fire.

Republican forces from County Sligo arrived in Malham Tuff, County Leitrim, and proceeded to attack the barracks occupied by Free State troops. The local curate earnestly appealed to them not to do so; but they said they were determined to demolish the building. Seeing that his appeal was fruitless the priest walked to the barracks and standing in front of the building told them that he would remain there and that if they attacked the barracks he would be the first to fall. The Republicans then held a consultation and marched off to another part of the town.

CATHOLIC WELFARE WORK PRAISED

The splendid work accomplished by the St. Vincent de Paul Society in Dublin in relieving war distress has won encomiums from all creeds. The vicar of St. Bartholomew's Protestant Church in the course of a sermon paid a high tribute to the good work of the society. He had a box placed in the church for collections in aid of the society. He made an earnest appeal for subscriptions which would be forwarded to the local conference.

The Society of St. Vincent de Paul has promptly come to the aid of the Catholic Truth Society. The premises of the latter having been completely destroyed in the O'Connell street battle, the St. Vincent de Paul Society has given the Catholic Truth Society temporary accommodations in another part of the city of Dublin. Here the Catholic Truth Society has recommenced work.

UNITARIAN MINISTER PRAISES HER WORK

The following remarks on "Civilization's Debt to the Catholic Church," by Rev. Frank Pratt, a Unitarian minister, are quoted by "Catholic Opinion" of Jamaica: "We all owe a debt of appreciation to the Catholic Church for its services to civilization. During the times of chaos, which followed the fall of the Roman Empire, the Church was the only power respected. Even the rough northern barbarians, who subdued the empire, grew to respect the influence and authority of the Church."

"But we owe a still greater debt of appreciation to the Catholic Church for its rescue of the world from Manicheans, Conte and John Morely—neither of them churchmen—declare that even civilization itself was in danger of destruction and was narrowly saved by the bold, aggressive faith of Christendom. The conflict began with the great Augustine in the fourth century, and continued for four hundred years. He turned the minds of men away from the blind fatalism of the Manicheans to the consideration of a world of human souls, which, he declared, was the real battle-ground between good and evil."

"Through the long Middle Ages the Catholic Church was the guardian of letters and learning. The Church has always encouraged art, and has known how to use it in its worship. The Protestant Church has not been wholly friendly with any of the arts. The Reformation brought a distrust of beauty. As a result, worship in Protestantism has usually been bare and unbecoming. 'The Catholic Church,' on the other hand, has known how to utilize the great geniuses of art, of music, and of architecture. The greatest art of the world is associated with the Catholic Church. It was the Church which set Michael Angelo to work upon the immortal ceiling of the Sistine Chapel. It was the Church which called forth some of Raphael's greatest frescoes and pictures."

"We must admire in the Catholic Church the spirit and purpose of the confessional. It brings about a soul relationship between the

individual and the Church, which is now almost wholly lacking in Protestantism. The Protestant Church has depended largely upon the sermon for spiritual guidance. But it does not meet the need growing out of personal problems.

"People who are physically ill go to a physician. Those who are spiritually ill ought to go to a physician of the soul. If you are a Catholic, you go to a priest, who is a physician of the soul; but if you are a Protestant, you are more apt to go to your doctor."

"The world could ill afford to lose the great souls of the Catholic Church. Dante's contribution to humanity still remains a living factor in civilization. Thomas a Kempis gave the world the 'Imitation of Christ.' The words of aspiration and spiritual insight which it contains still find the deep places of the human soul."

"St. Francis Assisi gave humanity a still greater gift. Thomas a Kempis embodied the spirit of Christ in a book. St. Francis of Assisi showed us his spirit in life, and his was the truer 'Imitation.' To come to modern times, we have no better example of that spirit than the complete self-sacrifice of Father Damien as he gave his life for the lepers of the island of the Pacific."

"We must admire the sense of responsibility the Church feels for every soul within its embracing arms. It does not consider that it is freed from this responsibility by the sin and unworthiness of the individual. Sin and unworthiness only increase the sense of responsibility of this Church. It has the feeling of a mother for every one of its children."

HEROES IN EVERYDAY LIFE

It is easy enough to find the bitter, and mean, and perverse things in daily life. It is too easy. Every day is full of instances of courage and beauty, if we would keep our eyes open for them.

Here is one that happened to other day in New York City. A long freight train was moving slowly northward on the track which runs by the river side. It was 9 o'clock at night.

E. J. Lynch, one of the brakemen on the train, noticed a commotion on the pier. Someone told him that an old lady had fallen into the water. The brakeman jumped off the train, ran to the edge of the pier, and saw an old lady struggling in the water. The crowd was standing impotent on the shore, yelling. The brakeman jumped into the water and grabbed the woman. In spite of her struggles he soon brought her to shore.

Here he hauled her over to willing hands, who resuscitated her. A policeman intercepted him, and asked the details.

"Haven't got time," said the brakeman. "That old lady is all right, and I got to catch my train. So long."

He ran back to his train, which had not stopped. Trotting to the tracks, he hooked a grip iron, swung himself up and climbed to the top of the car, where he stood dripping, and waved good-bye to the policeman.

It was all in the day's work. The engineer and brakeman had heard the shouting on the dock only fifty feet away.

"Hey, Bill!" the brakeman called to the engineer, climbing down from the car. "Got to get her out. Be back in a minute. Slow up a bit." The engineer slowed up, the brakeman pulled the woman out of the water and got back onto the car.

"O. K. Bill—I got her," he shouted. Bill threw his lever, pulled his whistle cord for a toot, and the train passed on.—Catholic Columbian.

STRANGE MARKINGS

SAID TO PORTRAY CHRIST'S LIFE

The door of the confessional in the Church of St. John the Evangelist, Kansas City, on which there was recently discovered a number of strange markings in the grain of the wood resembling pictures, has been removed by the pastor, Rev. L. J. Beck, and placed in a room at the rear of the church, because the interest created by the peculiar markings of the wood had caused a rush of curious visitors which the pastor desires to check. The door is now shown to visitors by appointment only.

The singular lines in the wood were first noticed by Father Beck some six weeks ago. The door had recently been examined by John Ratterman of The Catholic Register, of Kansas City, who gives the following description of it and of the strange markings that have aroused so much public attention.

"The door is just a plain ordinary door with six panels," said Mr. Ratterman. "You will have to use a lot of imagination to see even one of the pictures. However, the fact is, that if you have Father Beck or some one else to point them out, and with a little patience and imagination, it is possible to trace the whole history of Christ's life from the Annunciation to the Tomb. Among the scenes that can be discerned are the Immaculate Conception, the Nativity, the Child and St. Joseph, the Child with St. Anthony, the Agony in the Garden,

Christ led away by the Soldiers, the Crucifixion and Christ in the Tomb, besides numerous figures, in the forms of angels and mysterious letters. No one has yet been able to attach any meaning to the letters."

"The strange thing about these pictures is that they are all on the side of the door which formerly faced the inside of the confessional in the portion used by the priest. Every figure yet found seems to be related in some way to the life or death of Christ. On the contrary, numerous figures of a more or less ugly and degraded nature, and one can easily imagine that they represent the inmates and regions of hell. Not a single picture containing beauty of any kind can be discerned, no matter how much you use your imagination on what was formerly the outside of the confessional door."

"It is easy to gaze long at any piece of wood with peculiar grained lines and imagine one sees pictures, but when eight or ten pieces of wood making up a door show scenes which are easily imagined to represent Christ's life on one side, and visions of hell on the other, it seems to be a striking peculiarity."

"Father Beck wants the door to tell its own story and refuses to make any comment. He says that Bishop Ward saw it before he sailed and took the same view. Father Beck has been pastor of St. John's parish for fifteen or twenty years. Among those who have paid visits to the church to see the pictures readily, while others find them only with difficulty, while a few have spent hours without being able to discern anything except the wood with its peculiar markings."

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

OUR FUTURE CANADIAN MISSIONARIES

At no time of the year is the question of our future Canadian missionaries more to the front than during the long vacation. It is then that many determine to devote their lives to the work of saving souls. It is also the time for friends of Extension to realize that we must prepare for the needs of our students. The missionary Bishops of Canada are a unit in impressing upon the Catholics of Canada the necessity of providing the future ministers of the Church. The Board of Governors of Extension have long been aware of the grave importance of this work and have therefore tried in every way to prepare students for the missionary field.

EXTENSION GIVES CONSTANTLY

In Extension work generally it is not the custom of the administration to keep funds on hand. The monies received, or other gifts sent, are distributed as soon as possible. The Mass Intentions, for example, are forwarded to the bishops almost at once, in order that the missionaries may be supplied, and other donations are allotted just as quickly as the Executive can get them to their destination. We do not wish the work of the missions to be in any way hampered. There is one exception made, however, and that is necessary and all important one. From the moment that the question of supplying missionaries to the Dioceses was taken up it was realized that a permanent fund would have to be established to take care of at least a part of the yearly expense of educating students. The reason of this prudent measure will appear at once.

THE PREPARATION OF STUDENTS CANNOT BE INTERRUPTED

Preparation for the priesthood requires long years of hard study and many other sacrifices as well. To a good classical education the young student must add two years in the philosophical course before he can begin the four years of training which immediately precede his ordination. This means seven or eight years of constant intellectual labor. When the student can go on regularly and succeed in all his classes the work requires all his devotion and energy, but when it is necessary to omit a year or to stop the course for any length of time, it is almost impossible to expect him to continue. For this reason the Board of Extension did not wish to leave the students they were helping to the uncertainty of changing conditions. The idea of establishing Bursas to secure a settled income for them was taken up from the very beginning. Every year a portion of the funds we receive for Extension is given to the education of students, but the principal source of income for them is the interest we obtain from the funds donated for our Bursas and invested in Victory Bonds. Today we are aiding about forty-five who are beginning or continuing their preparation for the priesthood. Only those who have to search for priests to take charge of the missions can realize what difficulties there are in providing men for the field. The vocations required for the Western provinces are not at all numerous even among the Catholics there to supply needs. A great number of students for the missions will have

to be obtained from the Eastern dioceses. The missionary Bishops who are wanting men are not able to educate them or give very much assistance. In two recent letters which have already appeared in our pages, the situation has to be considered, large districts have to be served and the question of providing even the ordinary essentials for religious worship is too serious and means are too limited to leave the necessary funds for educating a new clergy. Extension is, therefore, appealed to at this time of year to supply what the Bishops cannot. Without a well-trained priesthood, the missions could never be established. We have to depend upon the work of the priesthood for the future of the Church. When the men who take up her hard tasks and carry them on with prudent and pious zeal, are in the field, we know that God's grace will not be lacking to supply the rest.

ST. JOSEPH'S BURSE

Last March, under the patronage of the Foster Father of Jesus Christ, the declared Patron of the whole Church, The Extension opened a Bourse, for the above mentioned and holy purpose. We knew full well how much would be required of us this year when general prosperity is by no means evident. We understood that with the advent of dullness in business would follow multiplied appeals for help from us. We, therefore, courageously took up the difficult task of trying to meet the demands. Nor have we lost heart. We believe that with this autumn our worst fears will likely be realized and that then will follow general improvement. So we are now going to devote some time to the cause of the new clergy. We accented in this issue our appeal for St. Joseph's Bourse. If you have not yet aided it by a donation, why not begin at once and place in it a substantial amount to your credit, let us say five, ten, fifteen, twenty, twenty-five or fifty dollars? Watch the amount as it grows from week to week. We desire above all things to see it closed. One would almost think that apathy for that great work had seized upon our members, so few donations have been received for the Bourse during the past months. True, the great Patron always had a few friends and each week recorded some advance, but everyone will admit that the necessary \$5,000 are not much more than half supplied. For this reason we ask our friends to remember this great work and help us to complete the amount before the President's return.

Donations may be addressed to:

REV. T. O'DONNELL, President
Catholic Church Extension Society
67 Bond St., Toronto.

Contributions through this office should be addressed to:

EXTENSION,
CATHOLIC RECORD OFFICE
London, Ont.

DONATIONS

Previously acknowledged \$5,308 48
W. Dobson, Chicago..... 2 00

GLOUCESTER CARILLON INSTALLED

The carillon in the Church of Our Lady of Good Voyage in Gloucester, which was admitted to the United States duty free under a special act of Congress, was heard for the first time recently when a memorial program was given in honor of the late Father Francisco Viera de Bem, the first pastor of the Church, who originated plans for the carillon.

The memorial program was preceded by Cardinal O'Connell's "Hymn to the Holy Name" and the Portuguese National hymn. The carillon consists of twenty-five bells, of two full chromatic octaves, played by a keyboard and is the only one of its kind in the United States. The congregation of the Church of Our Lady of Good Voyage, made up mostly of Portuguese fisher folk, labored for years to carry out Father De Bem's project of installing a carillon in the church. During the time that decision was pending as to whether or not the bells might be admitted duty free the church premises were designated as a government bonded warehouse in order that the bells might be stored there.

A HOUSE OF PRAYER

Our hour of Adoration should prove that a Catholic Church is a house of prayer. And above all should our own souls be houses of prayer. We are the temples of the Holy Ghost. If Jesus was daily teaching in the temple, at the Evangelist so touchingly tells us, He is daily teaching in our tabernacles. He is daily teaching in the inner temples of our souls. Let us try to make them truly houses of prayer, temples sanctified by that adoration in spirit and in truth for which the Father seeks.

This may be accomplished by cultivating a tender devotion toward the Blessed Sacrament. No Saint has done more by word and work to foster this devotion than has St. Alphonsus Liguori. It was the most striking note of his piety. Most Catholics are familiar with his "Visits to the Blessed Sacrament." His happiest hours were spent in adoration before "that tabernacle in which, whether of wood or marble, the Divine Guest

remains day and night, like the flowers of the field, within reach of all, often alone, and with no other homage than the lamp's feeble flame."

In an age redolent of Jansenism, St. Alphonsus propagated frequent Holy Communion. Because of his writings on moral theology, he was declared Doctor of the Church in 1871. In the vast volumes which embody his teaching, we find ample proof of his tender love of Jesus Eucharistic and his ardent desire to see that love reign in every soul. We can best attain a kindred spirit by fervently spending our Hour of Adoration before

"That little place, dear and bright, Where He who is the world's true light, Spends all the day, and stays all night."

BURSES

FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

QUEEN OF APOSTLES BURSE

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Mrs. Wm. M. Petrola..... 2 00
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COMFORTER OF THE AFFLICTED BURSE

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ST. JOSEPH, PATRON OF CHINA BURSE

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C. T. MacDonald, Brook Village..... 2 00
"One who owes everything to the Sacred Heart," Montreal..... 2 00
A Friend, Canso..... 5 00

HARVESTERS WANTED FOR WESTERN WHEAT FIELDS

Special train service and low fares are offered by the Canadian National Grand Trunk Railways to Western Canada. Consult with your nearest Agent for train service, etc. Comfortable, roomy, convertible berth Colonist Cars of latest design, and restaurant cars serving meals and lunches will be attached to trains. Special cars will also be provided for women. Travel the "National Way" to Winnipeg when destined to any point beyond. The Canadian National reaches direct all important distributing centres in Western Canada.

COCHIN'S FAMILY REBUILD CHURCH IN DEVASTATED VILLAGE

The family of the late Denys Cochin, former cabinet minister of France, has rebuilt the church in the devastated village of Hardecourt-aux-Bois in the department of the Somme. The new church, blessed by Mgr. Lecomte, Bishop of Amiens on July 8, the anniversary of the day when the village of Hardecourt was recaptured by the French in 1916, after a desperate battle in which Augustine Cochin, son of M. Denys Cochin, was killed.

The spot on which he fell is marked by a magnificent calvary, a work of the famous sculptor Richard Desvallieres, erected in memory of the 1,200 soldiers who fell at Hardecourt.

Augustine Cochin was a scholar of note. He had collected many notes and documents dealing with the French Revolution, and the first studies published by him dealt a powerful blow to the authority of certain partial historians such as M. Aulard, who had been one of the glories of the anti-clerical faction in higher education. Augustine Cochin had just begun to make public the results of his research when the war came.

Captain of a company of infantry, he gave proof of heroism on many occasions, and was wounded several times. After the capture of Hardecourt he was examining the terrain covered by the French advance when a bullet struck him on the jaw, killing him instantly.