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YIELD OF GRAIN CROPS

The preliminary estimate by the Census and Statistics Office, issued Sept. 19th, of this year's wheat crop in Canada is for a total of 249,164,700 bushels from 14,755,800 acres, an average yield per acre of 16.88 bushels, as compared with 17 bushels in 1916 and 29 bushels in 1915. The estimated yield of wheat in 1916 is 229,818,000 bushels from 13,448,250 acres, so that the estimated total for 1917 represents an increase of 19,351,700 bushels, or 8 p. c. The total yield of oats in 1917 is estimated at 899,843,000 bushels from 12,052,000 acres harvested, as compared with 865,553,000 bushels from 10,178,000 acres harvested in 1916. For the prairie provinces it has been necessary to deduct from the sown areas per centages of 10 in Manitoba and 17 in Saskatchewan and Alberta for crops not ripened into grain. The yield per acre on the harvested area is, therefore, for all Canada 83.18 bushels as compared with 85.91 bushels in 1916 and 45.84 bushels in 1915. For rye the estimate is 4,194,950 bushels from 211,870 acres, as compared with 2,967,400 bushels from 148,820 acres in 1916, the yields per acre being nearly 20 bushels in both years. Barley yields 59,318,400 bushels from 2,392,200 acres, as against 42,647,000 bushels from 1,703,700 acres in 1916, the yields per acre being 24.80 and 25 bushels respectively. The total yield of flax seed is placed at 10,067,500 bushels from 1,242,000 acres, as compared with 7,816,300 bushels from 622,000 harvested acres in 1916, the average yields per acre being 8.11 bushels in 1917 and 11.4 bushels in 1916.

GRAIN YIELDS OF THE PRAIRIE PROVINCES

The estimated total production of wheat in the three Prairie Provinces (Manitoba, Saskatchewan and Alberta) is 225,778,700 bushels from 13,619,370 acres, as compared with 208,846,300 bushels from 12,441,350 acres in 1916. In Manitoba the total yield of wheat for 1917 is 41,642,200 bushels, as compared with 27,943,000 bushels in 1916, in Saskatchewan 180,356,000 bushels as against 131,765,000 bushels and in Alberta 53,780,500 bushels against 49,138,000 bushels. Oats yield 224,199,000 bushels in the three Prairie Provinces as compared with 269,258,000 bushels in 1916, barley 43,168,400 bushels against 53,296,000 bushels, rye 2,498,550 bushels against 1,636,000 bushels and flax seed 9,951,500 bushels as against 7,269,000 bushels.

FOREIGN MISSIONS

MARYKNOLL IN SAN FRANCISCO

The American Catholic Foreign Mission Society established its third centre of activities, in San Francisco, September 13, on the eve of its Superior's departure for the Far East.

On Van Ness Avenue, overlooking the Pacific Ocean, which will bear its future missionaries to their field of labor, this young organization, only six years old, is already vigorous, has opened a vocariate where one of its priests will reside to further the interests of the Society and to harbor missionaries on their passage to and from the Orient.

The moving spirit in this latest development of the Maryknoll Society is the Rev. Joseph P. McQuaide, pastor of the Sacred Heart Church, and one of the best known priests on the Pacific slope.

Father McQuaide has been strongly encouraged in this effort by Archbishop Hanna, who welcomed Father Walsh on his passage to the Orient and personally attended the opening of the new house.

The headquarters of the Society are at Maryknoll, Ossining, N. Y., and at Clark's Green, near Scranton, Pa., is located the Venard Apostolic School, a feeder for the Seminary at Maryknoll.

SOME PROTEST

The caption to this article may not be English a-la-Webster, but it very expressively describes the following communication which we discovered in our mail bag one morning last week:

Dear Sir:—I received your paper yesterday and I read the article "Ford Disgrace." You state in that article, that a priest is not ordained to propagate certain political theories. There is no politics in that. Since Bishop Fallon, was elected at London, he has done all he could to prevent French, being taught to the French Canadian children, in their own schools. His conduct was so bad, towards Bishop Meunier, Father St. Cyr and Father Beaudin, which hurt their feelings so much, as to partly cause the advancement of their death.

You state also in that article, that the trouble at Ford, is but an inci-

dent in this country waged against Bishop Fallon. This would rend the Catholic Church in Canada, into two opposing factions you are aware that this opposing faction as been existing since the Irish Catholic priests, laymen and Bishop Fallon, have joined the protestants and Orangemen to deprive French Canadian children from learning their own language, which the Pope stated in his letter that they had the every right to.

You can stop sending me the Freeman, as I see, there is no use, of trying to make any encouragements to the Irish Catholic, when we see that they are not treating the minority French Canadian in a Christian way, as the Bible says: "Do not to others that which you would not like to be done unto yourself."

Out of charity we withhold the name of our correspondent. His letter goes a long way towards substantiating the worst that has ever been alleged against the bilingual schools. It is a pity that he allowed himself to be so carried away by his indignation that he didn't take time to have his communication translated into the King's English.

Our correspondent's letter is a splendid sample of the kind of argument the average narrow partizan adopts. Neither in the article to which he takes exception, nor at any other time, have we written one word in opposition to the claims of the French-Canadians. On the contrary we have championed their cause as far as it was lawful for us to do so in the light of the Holy Father's pronouncement. But we did protest against the attempt made by the extremists of Ford to interfere with the most ordinary rights of their Bishop. And because we would uphold the discipline of the Church we are denounced as enemies of the French-Canadian people? Bishop Fallon's action at Ford has nothing to do with the bilingual question. What we wrote has nothing to do with the bilingual question. Bilingualism is not the issue at Ford. The issue is the right of a Catholic Bishop to rule his diocese and to exact obedience from his flock in all things lawful. Our correspondent deliberately clouds the issue. In doing so he follows the example of the leaders of the agitation in this province.—The Canadian Freeman.

ANSWER TO PRAYER

DEAF AND DUMB SOLDIER CURED AFTER NOVENA TO LITTLE FLOWER

The Irish Catholic

The remarkable recovery of hearing and speech by Private Stephen Conroy, Leinster Regiment, at present a patient in St. Luke's Ward, Jarvis Street Hospital, is exciting keen interest in Dublin. The Rev. Myles V. Ronan, C. C., Pro Cathedral, makes the following statement in reference to the case:

In the following account of this remarkable cure, I wish merely to state the facts of the case as they were told to me by the soldier himself, and by the Sister in charge. Whatever my private opinion of the case may be, I do not wish publicly to draw any inference from it. As the case of the Little Flower is undergoing official examination in Rome, I do not wish to say anything that would not be lawful under the circumstances. The facts, however, of this cure are worth recording. The soldier, a man of fifty-four years, simple and pious, was struck deaf and dumb six months ago, the result of shell-shock. He had been in various hospitals, but no treatment brought him the slightest remedy. He was then sent to Jarvis Street Hospital to be examined by the ear and throat specialist, Dr. J. P. Keogh. After some days the specialist considered his case a very bad one, that there must have been some extensive damage done, and especially as both hearing and speech were affected.

In fact, the man was pronounced practically incurable considering his age and the extent of the functional disorder. The military authorities then said he was to be sent back to St. George's Hospital. However, the Sister in charge phoned to the military authorities for permission for him to remain where he was a few days longer for the purpose of observation, which permission was granted. Meanwhile, the simple, unimaginative, pious soldier went to Mass every morning. The Sister in charge of the ward suggested to him that he should make a Novena to the Little Flower, and she gave him the Life of the Little Flower to read. It was something new for him. "I often heard talk of the Sacred Heart," he said to me, "but I never heard about the Little Flower. It was lovely, and I read it over and over again."

"But how did you get back your speech?" I asked him. "I'll tell you, Father. I was as wide awake as I am now. This morning (Sunday) about 2 o'clock I

woke up and felt very thirsty. The night nurse was at the top of the ward, and I couldn't call out to her for a drink, and she went out by the door. I turned over on my elbow to wait until she came back, and I see a white form, all dazzling light, and a wreath of flowers on her head, stooping over the bed to me, and she said something to me, which I can't remember. It was plain English, but I'll think of it when I get my senses back properly. Then she said, "Say three Hail Marys morning and evening," and she went over to that little table with the crucifix on it, and stood there and looked over at me for a minute or so, and then she went out of that door."

A short time afterwards the nurse came back to the ward, and the soldier on the impulse of the moment shouted, "Nurse, nurse." The poor nurse fell back with fright against the wall, and as she herself said, she felt she was "stuck to the wall" when she heard this man, deaf and dumb for six months, crying out to her in the silence of the ward. She went over to him and gave him a drink, and found not only could he speak, but could hear everything she said to him.

The poor soldier was very excited, and beads of perspiration showed on his forehead. He told her all he had seen. "The vision," he said, "was like one of the pictures in the Little Flower book."

"Which one was it?" asked the nurse. There were several pictures of her in the book, taken at different periods of her life.

"This one," he said, opening the book, and pointing to the picture of the Little Flower as a first communicant, with wreath and veil, "only," said he, "she was all dazzling light."

That is the story as it came from the lips of this good, simple soul, who assured us he never thought of such a possibility of the Little Flower appearing to him. "I didn't think myself worthy of such," he said to me. Neither did he seriously think he would ever be cured. "If it was God's holy will," he said: "But he was in his normal senses that night, wide awake, and there was nothing remarkable to account for any terrible excitement of the nervous system. He can speak and hear now as well as he ever did, and he only began to speak and hear after he saw the vision. The piano and gramophone beside his bed made music and noise for days, but the sounds fell on deaf ears. As I was speaking to him, the gramophone was screeching out "Britannia Rules the Waves," but I thought that God rules over all.

MYLES V. RONAN, C. C.

OUR FIRST LINE OF DEFENSE

Educated men and women of sterling character and high Christian principle constitute the first line of a nation's defense. There is danger that this line may be broken. Many of our Catholic students have left college; few of them may ever again resume their studies. Yet the serious work of the classroom is no less patriotic a task, at the present moment, than that of the conscript in the cantonment or the soldier in active service on the battlefields of France.

In message after message to the people of the United States, the Commissioner of Education has insisted upon the need of trained and educated men.

Never will this be more keenly felt than at the close of the war. Should the great struggle continue for a length of years, that need will soon be experienced in the field no less than at home. Students, therefore, who have not been drafted, and who now return to their studies, are not merely providing for their studies, but can perform a high and patriotic duty by applying all their energy to the work of worthily fitting themselves for the great posts of intellectual leadership and scientific service in the years to come.

Mighty transitions, industrial, economic and social, are taking place under our very eyes. The end of the War will find the world involved in tremendous problems. A higher standard must therefore be attained than in previous years, not in studies only, but in wisdom and virtue as well, by the future men and women who are now preparing themselves in the classroom for the burden of the world's work. A supreme sense of responsibility and a fearless application of Christian principles, together with thorough training and education, are an urgent need of the time. No schools are so well qualified as our own to meet this emergency, for nowhere else are the principles of Christianity so insistently instilled into the hearts of the pupils.

While, therefore, neither negligence nor selfishness should prevent parents from giving their children the most complete Catholic education their means can afford, Catholic students, too, must strive to measure up to the greatness of the expectations entertained of them. Their patriotism will find its loftiest expression, during the months or years to come, in the conscientious fulfillment of their daily duties and in the constant approach to that Catholic ideal of learning and sainthood which constitutes the perfect citizen.

Here, then, is true patriotism of the noblest kind, the patriotism most needed in this period of stress and storm.—America.

DIED

NICHOLSON.—In Mitchell, Ont., Sept. 24th, 1917, Stephen Nicholson. May his soul rest in peace.

JOYCE.—At 162 Spadina Ave., Ottawa, on Sept. 15, 1917, Thomas W. J. Joyce, in his fortieth year, son of the late Patrick W. Joyce. May his soul rest in peace.

To the museum of the Catholic University has been recently added Rev. A. T. Connolly's collection of 70 pieces of carved ivory, 7 illuminated manuscripts and 22 rare books. The Catholics of the country have most generously responded to the \$3,000,000 fund which the Knights of Columbus need for their work in the cantonments. Leading Protestants have also contributed in every instance expressing their approval of the broad lines upon which the work of the commission has been mapped out. Among these may be mentioned John D. Rockefeller, Jr., who sent Col. Callahan a check for \$1,000, with a letter in which he heartily approves the work undertaken by the Knights.

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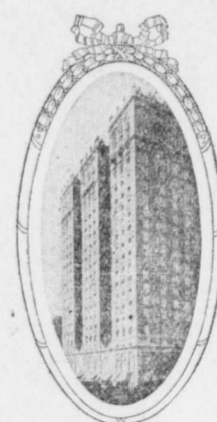
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Medical Boards are now being established throughout Canada. These Boards will examine, free of charge and obligation, all men who wish to be examined as to their physical fitness for military service. They will tell you in a very short time whether your

physical condition absolves you from the call or makes you liable for selection.

It is important that you obtain this information as soon as possible. A certificate of unfitness from a Medical Board will secure for you freedom from responsibility under the Military Service Act from any Exemption Tribunal. A certificate of fitness will not preclude an appeal for exemption on any ground.

In order that you may be able to plan your future with certainty, visit a Medical Board as soon as possible and find out if you are liable to be selected. Your family and your employer are interested as well as yourself.

Issued by The Military Service Council. 131

Society Ladies

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